A TREATISE OF TRADITIONS.

PART I.

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PART I.

Where it is proved, That we have Evidence ſufficient from *TRADITION*;

I. That the *Scriptures* are the Word of God.

II. That the *Church* of *England* owns the true Canon of the Books of the *Old Teſtament*.

III. That the *Copies* of the *Scripture* have not been corrupted.

IV. That the *Romaniſts* have no ſuch Evidence for their *Traditions*.

V. That the Teſtimony of the preſent *Church of Rome* can be no ſure Evidence of *Apoſtolical Tradition*.

VI. What *Traditions* may ſecurely be relyed upon, and what not.

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THE PREFACE.

The Contents.

This Propoſition, That the Doctrines and pretended Traditions of the Weſtern Church could not be introduced by her Members in following Ages, but muſt be derived to them from the Fountain of Tradition, is proved falſe, 1. By plain Inſtances of matters of Fact, §. 1. *2ly.* From the falſe Doctrines and Traditions which generally obtained in the Jewiſh Church, §. 2. *3ly.* From the Prediction of a general Defection from the Faith in the times of *Antichriſt*, §. 3. *4ly.* Becauſe this Aſſertion doth oblige us to account the Fathers of the primitive Ages either Knaves or Fools, §. 4. *5ly.* Becauſe it renders all our Search into Antiquity, not only ſuperfluous but dangerous, §. 5. Corruptions in Doctrine or Practice might take their Riſe, *1ſt.* From Miſtakes touching the Sence of Scripture, §. 6. *2ly.* By leaving of the Scripture and ſetting up the Fathers as the Rule of Faith, §. 7. *3ly.* By flying to Miracles and Viſions for the eſtabliſhment of Doctrines and Opinions, §. 8. *4ly.* By reaſon of the

great Authority and Reputation of those Men who first began, or else gave Countenance unto them, §. 9. 5*ly*. By reason of the corrupt Manners of the Clergy, §. 10. 6*ly*. By reason of the great Ignorance both of the Clergy and the People, §. 11. 7*ly*. By reason of the Violence and Persecution used to force Men to a Compliance with the prevailing Doctrines, or a concealment of their Sentiments to the contrary, §. 12. This Corruption confessed by the Writers of the dark Ages of the Church, §. 13.

THAT *which the* Romanists *of late have chiefly urged in favour of their present Doctrines and Traditions, is, That the* Traditions *which they now embrace as such, the* Doctrines *which they own as Articles of* Christian *Faith, could never have obtained such Credit in the* Church, *or been so generally received throughout the* Western Churches *as they were before the* Reformation, *had they not been from the Beginning handed down to them as* Apostolical Traditions *and Doctrines received by the* Universal Church *of* Christ.

§. 1. *Now the Vanity and Falshood of this Presumption is here shewed by many Instances of plain matter of Fact, demonstrating that what they of* Rome *at present hold for* Apostolical Tradition, *or as an Article of* Christian *Faith, was generally rejected in former Ages by the whole* Church *of* Christ, *or at the least by the prevailing, and the major part of her* Church Guides: *And whereas it is represented by them as a thing impossible, That the* Western Church, *or the prevailing Body of it, should in one Age imbrace what they in the foregoing did reject; or in this Age reject, what in the former they embraced, Examples are produced here, demonstrating that this hath actually happened*

happened in the Inſtance of eating things ſtrangled, and Blood, *which the whole* Weſtern Church *abominated in the Eleventh Century, and yet did practiſe in the Twelfth and following* Ages. *In the Inſtance of* the immaculate Conception *denyed by the* Weſtern Church *till the Thirteenth Century, and almoſt generally received in the Fifteenth and Sixteenth Centuries. In the Inſtance of the* Canonical *and* Apocryphal Books *of the* Old Teſtament *in which the Learned of the* Weſtern Church *accorded with us in the Fourteenth and Fifteenth Centuries, and yet did* Anathematize *our Doctrine in the Sixteenth. In the Inſtance of the* Angels falling in love with Women, *aſſerted generally in the firſt Four* Centuries, *and rejected in the Fifth, to omit many other Inſtances ſufficient to convince us that what the* Romaniſts *ſo confidently offer to prove their* Church, *could not be guilty of ſuch Innovations, is only like to the Attempt of* Zeno *to prove, againſt plain matter of Fact, that there could be no Motion.* Chap. 2. §. 6. Ibid. §. 9. Chap. 3. §. 2-11. Chap. 12. §. 8.

But for the farther manifeſtation of the Vanity of this new way of Arguing a facto ad jus, *from what they do at preſent practiſe and believe, to what they ought to do and practiſe, or from their preſent Faith, to an Aſſurance that the ſame Faith was always held in all preceeding Ages of the* Church: *I ſhall,*

Firſt, *Shew the evil and pernicious Conſequences of this way of arguing.*

Secondly, *I ſhall point out the Ways and Methods by which theſe Doctrines and Practices might have prevailed in the* Church, *and yet be nothing leſs than* Apoſtolical, *or truly* Primitive.

The evil Conſequences of this way of Arguing, are,

Firſt,

§. 2. First, *That it gives the* Jews *a great Advantage against the Truth, and certainty of* Christian *Faith; for they might have then argued, and still may, with as much Plausibility against our* Lord's *Disciples, and the first* Christian *Converts, from this very Topick, as do the* Romanists *against the* Protestants.

For might they not say of the very Doctrines and Traditions which they had generally received at our Saviour's *Advent, and which he did so peremptorily condemn, and caution his* Disciples *to beware of,* "That they received "them from their Fore-Fathers, who received them from "theirs, and who must either have joined in mistaking "their Ancestors, or in intending to deceive their Posterity, "of which two things neither is credible? Might not they "say, That the Traditions which they had then embraced, "were derived from Moses, and that their Fore-Fathers "handed them down from him to them, and that the then "present general Reception of them was a sufficient Evi- "dence that they were not Inventions of that, or any of "the preceeding Ages, but Doctrines and Practices de- "rived to them from the first Fountain of Tradition? "Might they not have asked in what Year and Age those "false Traditions and Doctrines entered first among them, "and whether then their whole Church must not have con- "spired to tell a lye? Might they not have bid them con- "sider the Notoriousness of the Lye, and the Damage en- "suing from it to themselves and their dearest Pledges, "and how rare a thing it is to find a Man, much less a "considerable Number of them, who would venture upon "such a Wickedness? Might they not have added, that "their Church and People were scattered about, almost "through every Nation under Heaven, and all received Act. 2. 5. "the same Traditions and Doctrines which were condemned by

"*by our* Lord *and his* Diſciples, *and that it was incredi-*
"*ble that* Churches *ſo diſperſed through many Countries*
"*and* Nations *ſhould agree together to affirm a Falſhood for*
"*a Truth? Now to this way of Arguing, I deſire to know*
what Anſwer can be given, but by ſhewing by what ways
ſuch Opinions actually might have ſpread among them,
though not originally received, and proving from their own
Scriptures *and* Writers, *That theſe Opinions were not*
always held among them; and if this way be good when
uſed by Chriſtians *againſt them, it muſt be as good when*
uſed by Proteſtants *againſt* Papiſts, *if this Plea be* ſophi-
ſtical, *when put into the Mouth of an unbelieving* Jew, *it*
muſt be as ſophiſtical *when it proceedeth from the Mouth*
of Papiſts.

I have not been ſo fortunate as to meet with any direct
Anſwer to this Argument, only to the Argument urged
from the actual Condemnation of our Lord *as an* Impo-
ſtor *by the* Sanhedrim, *That no Submiſſion, no blind Obe-*
dience, could be due to the Church Guides, *then ruling*
in the Jewiſh Church. *The* Guide of Controverſies, *and the* Biſhop *of* Meaux, *thus anſwer, That* the Meſ-
ſias coming with Miracles, and manifeſted by the o-
ther Two Perſons of the Trinity; by the Father,
with a Voice from Heaven commanding to hear him,
and by the Holy Ghoſt ſeen deſcending on him, as al-
ſo by the Baptiſt, was now from henceforth to be re-
ceived as the ſupreme Legiſlator, and nothing to be
admitted from others, or from the Sanhedrim it ſelf,
contradictory to what he taught; which high Court
therefore now, for the Accompliſhment of his neceſſary
Sufferings, was permitted by God to be the greateſt
Enemy of Truth, and guided therein, not by Gods,
but a Satanical Spirit, of whoſe Doctrines therefore our
Lord often warned the People to beware. *The* Biſhop

Diſc. of the neceſſity of Ch. Guides, *c.* 3. §. 25. *p.* 17. *Confer avec* M. Claude, *p.* 183, 184, 185.

of Meaux, *adds nothing considerable to this Answer, and is plainly baffled by his learned Adversary Mr.* Claude, *to whose Works I remit the Reader. Now,*

First, *Is it not wonderful to see how these Men say and unsay, pronounce a thing impossible in one Case, and in another, like unto it, confess it actually done? We shew them, That in the* Jewish Church *such false* Traditions *had generally prevail'd, as tended to* evacuate the Law of God, *render his* Worship vain, *and to engage them to reject the true* Messiah; *and yet they were received as Doctrines of their great Prophet* Moses, *handed down to them by* oral Tradition, *that* infallible *Preserver of Truth* : *True, say they, the* Church Guides *were then* permitted by God to be the greatest Enemies of Truth, and guided therein, not by Gods, but a Satanical Spirit; *add now to this, That the Doctrines and* Traditions *of these Men found* general *Reception in the* Jewish Church: *And will it not hence follow, That Doctrines taught, Traditions introduced by the greatest* Enemies of Truth, *and by Men acted,* not by the Spirit of God, but that of Satan, *may generally prevail to be received as true Doctrines and Traditions, derived from* prophetical Authority, *and fit to be assented to, received and practised by all?*

Secondly, *Did these Traditions and false Doctrines, against which our* Saviour *cautioned them, begin then only to spring up among them when our* Saviour *appeared with his* Miracles, *when, at his* Baptism the Holy Ghost *descended visibly upon him, and God gave Testimony to him by* a Voice from Heaven? *If so, you see that even the whole* Jewish Church, *though scattered throughout the World, might all at once embrace* Traditions *of such evil and pernicious Consequences, though they before had never heard one tittle of them; and so not only in the Compass of one*

Age,

Age, but of Three Years at fartheſt, new and pernicious Doctrines might generally obtain in the whole Jewiſh Church; *and why not alſo in the* Weſtern Churches *within the compaſs of Eight hundred Years?*

But that theſe Doctrines of the Scribes *and* Phariſees, *theſe* Traditions *which they had received touching* Chriſt's temporal Kingdom, *and touching the* perſonal *Appearance of the* Tisbite *to be his* Fore-runner, *and touching the Expoſitions of the Law condemned by* Chriſt, *were not of ſo late Date as our* Lord's *Baptiſm and Entrance upon his* prophetick Office, *is evident beyond Diſpute, from what I have diſcourſed already from* Joſephus, *aſ-* Ch. 11. §. 7. *ſerting that they were received from the moſt* ancient Jews, *from* Epiphanius, *that they derived them from* Moſes, *from the mention of them in our* Saviour's *time, as* ἔθη πατρῶα, καὶ παλαιαὶ παραδόσεις, Cuſtoms and Traditions received from their Fathers, *and from the great Incredibility, that theſe things ſhould ſo generally obtain to be received as* Traditions *in ſo ſhort a time. Beſides, we know the Expectation of their* temporal King *had alarm'd all the* Eaſt *before*; *and their* Tradition, *that* Elias *the* Tisbite *ſhould come in Perſon to anoint him, and be his* Fore-runner, *muſt be as old as the* Tranſlation *of the* Septuagint: *Theſe Doctrines and Traditions muſt be therefore taught whilſt theſe* Church Guides *and* Rulers *were* infallible *in the Interpretation of the* Scriptures, *and were true* Judges *of what they had received by* Tradition, *if ever they were ſo; or rather it muſt be apparent that they were not ſo; becauſe they generally had prevailed upon the People to receive Doctrines and Traditions of ſuch fatal and pernicious Conſequences, and therefore all the ſpecious* Harangues *the* Papiſts *make concerning the Impoſſibility that falſe* Traditions *and corrupt Doctrines ſhould prevail amongſt them, muſt be as* Act. xxviij. 17. Gal. i. 14.

plauſible, when uttered by the Jew *againſt the* Chriſtian, *as by the* Papiſt *againſt* Proteſtants. "*For*, v. g. *where*, "*may they ſay, will you produce the Men of former Ages* "*who taxed the* Jewiſh Church *with ſuch corrupt Tra-* "*ditions as your* Jeſus *taxed them with, or bid Men be-* "*ware of the Doctrine of them who* ſate in Moſes Chair, *or* "*of thoſe* Scribes *and* Phariſees *who had obtained ſo great* "*Credit on the Account of Piety and Learning? Do* "*not you* Chriſtians *own that we were once* a right Vine, "*the true and only* Church *of* God, *till the Appearance* "*and Baptiſm of your* Jeſus? *Who therefore can believe* "*that God would ſuffer ſuch dangerous Doctrines to pre-* "*vail in his own* Church, *and raiſe up no* Church "Guides, *except the* Sadducees, *to contradict them, until* "*your* Jeſus *and his* Diſciples *undertook to be* Reformers "*of it? Where then had God a true* Church *in the* "*World, if not among the People of the* Jews? *What* "*other* Church *could* Chriſt *and his* Diſciples *mention* "*beſides that whoſe Governors he taxed with* voiding the "Commandments of God, *and rendring* his Worſhip "vain, *becauſe of ſome* Traditions *which they had recei-* "*ved from their* Fore-Fathers? *If then God ſuffered his* "Church *to be all over-run with ſuch a fatal Leproſy,* "*where was the watchful Eye of Providence? Tea, where* "*the Care or Conſcience of thoſe* Guides *of Souls he had* "*ſet over them? Did all our* Paſtors *fall aſleep at once,* "*or could they all conſpire to deceive Poſterity?*

Thirdly, *R. H. The* Guide of Controverſies *cannot be ignorant, That, as he ſays,* God then permitted the Sanhedrim to be the greateſt Enemies of Truth for the Accompliſhment of the Prophecies *of the* Old Teſtament; *ſo do we alſo ſay, That God permitted theſe pernicious Doctrines to obtain in the* Church *of* Rome *for the Accompliſhment of thoſe* Prophecies *of the* New Teſtament

Teſtament *touching a great, and almoſt general* Apoſtacy, *which was to happen in the Days of the great* Antichriſt, *and in the time when* all Tongues and Nations were to worſhip the Beaſt.

Now hence ariſeth a Second Demonſtration of the Falſhood of this vain Preſumption, That no ſuch Change can happen in the Doctrine and Practice of the Church *of* Chriſt, *as we pretend to, for the Teſtimony of the Holy* Scriptures, *the Doctrine of the* Fathers, *and the Confeſſions of many learned* Catholicks, *aſſure us, that this ſhall actually happen in the times of* Antichriſt, *and what will then become of all the pretended Demonſtrations, That this cannot happen, or can never happen. And,* §. 3.

Firſt, *The* Scripture *ſpeaks expreſly of the* Slaughter of the Two Witneſſes, *the* Flight of the Women into the Deſart, *and of the* Worſhip *which* the whole World ſhall pay unto the Beaſt: *Where note, That the* Witneſſes *which repreſent the* Church, *or her true* Paſtors, *are but* Two, *and they at laſt are* ſlain, *and that the Dominion of* Antichriſt *is repreſented as* over all Kingdoms, Tongues and Nations; *and he is ſaid* to cauſe the Earth, and him that dwells therein, to worſhip him, *and* both ſmall and great, rich and poor, bond and free, to receive his Mark. *Rev.* xj. 7-xij. 6. *Chap.* xiij. 7. *v.* 16.

The Fathers *alſo aſſert that the* Apoſtacy *will then be ſo great, That* the Lord will ſeem παντελῶς ἐγκαταλείπειν ἑαυτῦ τὰις ἐκκλησίας, wholly to have left his Churches; *That there ſhall be then, Totius mundi ſeductio,* a Seduction of the whole World; *That, Cuncti accedent, atque adorabunt eum,* all ſhall come and worſhip the Beaſt; *That* the Saints ſhall hide themſelves, *in montibus, ſpeluncis & cavernis Terræ,* in the mountains, dens and caverns of the Earth; *That* all ſhall fall off *Baſil Ep.* 71. *p.* 115. *Hippol. de Conſum. mundi, p.* 4. *P.* 41. *P.* 43, 49, 59.

from

from God, and believe that Impostor; *That* there
P. 48. shall be *nec oblatio, nec suffitus, nec cultus Deo gratus*, neither Oblation, nor Incense, nor any Worship acceptable to God; no Eucharist, no Liturgy, no singing of Psalms, or reading of the Scripture; *That* there shall
Theodor. Tom 3. Ep. 63. p. 937. be παντελὴς ἀποστασία, a general Apostacy; *That, Regnante Antichristo redigenda sit Ecclesia in solitudinem,*
Hieron. in Sophon. c. 2. f. 97. F. in the Reign of Antichrist the Church will be brought to Solitude, *so that* Christ coming shall scarce find Faith upon the Earth: *That* in the time of Antichrist,
Aust. Ep. 80. ad Hesyc. p. 364. *ecclesia non apparebit*, the Church shall not appear, being eclipsed by the Persecutions of ungodly Men:
Ephr. Syr. de consum. Sæculi & Antichristo Col. An. 1603. p. 219. *That* Men shall ask whether the Gospel doth any where continue upon Earth, *responsumque iri, nusquam*, and it shall be answered, no where. *And in this Assertion the* Fathers *are generally followed by the* Romish Doctors; *let one* Bellarmine *speak for them all,*
De Pontif. Rom. l. 3. c. 7. §. denique. *saying that* Daniel plainly saith, That in the times of Antichrist, by reason of the Severity of Persecutions, the publick and daily Sacrifice of the Church shall cease, *ubi omnium consensu loquitur de tempore Antichristi*, where by the consent of all he speaketh of the time of Antichrist. *This being then so clear a Revelation, or Prediction of the* Holy Ghost, *and our great* Prophet, *must some time or other happen, or both our* Saviour *and the* Holy Spirit *must be charged with lying* Prophecies: *And being so unanimously, and without controll delivered by the* Holy Fathers, *the constant* Tradition, *and the received Doctrine of the* Church *of* Christ *throughout all those Ages, must be a constant Refutation of this idle Dream, and their Pretences to* Tradition *must evidently be confuted by* Tradition.

§. 4. Thirdly, *This Method and Proceeding of the* Romanists, *for finding out, and judging of* primitive Doctrines *and* Tradi-

Traditions, *were it admitted, would force us to condemn the Writers of the* Church *from the beginning to the Tenth, Twelfth or Fourteenth* Centuries, *as the worſt of* Fools *or* Knaves; *for ſeeing it is manifeſt from their plain Words, produced in great Plenty throughout thoſe* Ages, *that they ſpeak as plainly in Condemnation of the* Latin Service, Communion in one Kind, *the* Veneration of Images, *the* Seven Sacraments, *the* Trent Canon *of the Books of the* Old Teſtament, *and of many other Articles of* Romiſh *Faith, which they pretend to have received from Tradition, as any* Proteſtant *can do; either they muſt have ſpoken all theſe things unwittingly, for want of knowledge of what the* Church *maintained to the contrary throughout thoſe Ages, and then it cannot be avoided, but they muſt paſs for the moſt ignorant of Men, and ſuch as did not know the neceſſary* Articles *of* Chriſtian *Faith received in their Times; or elſe they muſt have taught and conveyed to Poſterity thoſe things againſt their Knowledge, and the conviction of their Conſciences, and then it cannot be denied, but that they were the worſt of* Knaves; *and whichſoever of theſe things be ſaid, it cannot be denied, but they, of all Men, were the moſt unfit to convey down* Tradition *to Poſterity. For to render any Perſon a credible* Teſtator, *or Witneſs of the* Churches *Faith and Practice, Two things ſeem abſolutely neceſſary.* 1. *That he ſhould have ſufficient Knowledge of the Truth of what he teſtifies. And,* 2ly. *That he ſhould have Honeſty ſufficient to aſſure us that he would not wittingly deceive us in his Teſtimony; for if we have juſt Reaſon to ſuſpect either his want of Knowledge or Sincerity, we muſt have reaſon to ſuſpect his* Teſtimony: *So that if either ſuch Simplicity and Folly, or ſuch apparent* Knavery, *as hath been mentioned, can juſtly be imputed to the* Authors *of the* Teſtimonies *cited againſt the*

the Doctrines fornamed of the Church *of* Rome, *it is extreamly manifeſt we have juſt Reaſon to ſuſpect the Truth of all they might deliver to future* Ages, *either as Doctrines or Practices received from their* Predeceſſors.

§. 5. *Sexta nota eſt conſpiratio in doctrina cum eccleſia antiqua.* De notis Eccleſ. cap. 9. *Bellarm. de eccl. milit. l. 4 c. 9.*

Fourthly, *This Method of proceeding muſt render it a vain and fruitleſs thing to ſearch into* Antiquity *to find what was the Doctrine of preceeding* Ages, *and conſequently it muſt aſſure us that the* Church *of* Rome *doth only trifle with us, or impoſe upon us when ſhe makes Agreement either in Doctrine or Practice with* Antiquity, *a Note or* Character *by which we may diſcern the true* Church *from all who falſly do pretend unto that glorious Title; for how can this be done? Yea how is it attempted to be done by* Roman Catholicks, *but by producing the Teſtimonies of all former Ages for ſuch a Doctrine or Practice as they at preſent do maintain? If therefore a like Number of plain Teſtimonies produced by us, in all the Inſtances forenamed, for the* Antiquity *of our Doctrines and Practices, be not a Proof ſufficient on our ſide, why ſhould it be on theirs? If notwithſtanding all theſe Evidences, we muſt believe the contrary to what they clearly do import, to have been ſtill the Doctrine and Practice of all Ages paſt, becauſe it is at preſent the Doctrine of the* Church *of* Rome, *to what end do we read* Antiquity? *What Service can it do us, unleſs to make us* Hereticks *or* Scepticks? *For of what can we be certain or aſſured by the reading of it, if that may be falſe and* heretical, *which through ſo many Ages is ſo plainly, fully, and frequently delivered as the cleareſt Truth?*

To proceed then to my ſecond Undertaking, viz. *To ſhew how ſuch a Change in Doctrine and in Practice might happen in the* Weſtern Church *as well as in the* Eaſt, *or other places.*

Firſt,

First, *Corruptions in Doctrine, or in Practice, might have been introduced by mistaking of the Sense of* Scripture: *This Account* Origen *gives of the diversity of Opinions and* Sects *which sprang up early among* Christians, *and multiplied together with them*, viz. *That they had their* Original *from hence, That* Men did διαφόρως ἐνδέχεσθαι τοὺς ἅμα πᾶσι πιστευθέντας εἶναι θείους λόγους, diversly interpret those Scriptures which they all held to be Divine. Vigilius *ascribes these* Sects, *and this diversity of Opinions to the same Original*, viz. *That* the Virtue of the heavenly Words was defiled, *vitio malæ intelligentiæ*, by a misunderstanding of them, *and* by taking them, *non secundum qualitatem sui sensus*, not according to the tenor of their Sence, as Truth required, but by diverting them to other Matters. *To this the* Fathers *do ascribe not only the Miscarriage of* Hereticks, *but even the Slips and Errors of those pious Persons who had gone before them, which, say they, happened to them* by reading of the Scriptures carelesly, *and not with so much Diligence and Circumspection as they should have used. Thus* Theodoret, *upon occasion of that Mistake of almost all the* Fathers *of the Four first* Centuries, *imagining that the* Sons of God which went in to the Daughters of Men, *were* Angels, *saith*, ποιεῖ δὲ τοῖς πολλοῖς τὴν ἄγνοιαν τὸ περιέργως ἀναγινώσκειν τὴν θείαν γραφήν, *That it was their* careless reading of the holy Scriptures which made many thus to erre; *and all the* Fathers, *with one Voice, ascribe the* Heresies *of their times, partly to their perverting, and partly to their deserting of the* Holy Scriptures; *and therefore for preventing of the like Mistakes, they do not send them to an* infallible Interpreter, *nor do they hence conclude him necessary, as some others do, but only do advise them to read the* Scriptures *with*

§. 6.

In Celsum l. 3. p. 118.

L. 2. contra Eutych.

Qu. 47. in Gen.

more Care, Exactneſs and Scrutiny, with Prayer, Love and Deſire of the Truth, with a pure Soul, and care to walk according to the Rules of Chriſtian Vertue, *aſſuring thoſe who do thus* ſeek, That according to our Lord's Promiſe, they ſhall find the Truth, *it being not the Obſcurity, but* the Ignorance of Scripture, *which makes men obnoxious to* Hereſies, *as ſhall, by God's Aſſiſtance be fully proved elſewhere.*

Chryſ. Hom. 17. in Matth. p. 124. Baſil. Tom. 1. l. 2. de Bapt. q. 4. Orig. dial. contr. Marc. p. 70. Athan. de incar. verbi. T. 1. p. 110. Theodoret in 3. Rom. 8. Chryſoſt. Hom. 35. in Joh. T. 2. P. 799. vid. T. 3. P. 1. Tom. 5. p. 829.

And whoſoever doth conſider that many of the Fathers *came immediately from* Heatheniſm *to read the* Scriptures, *That they inſiſted moſt on the* Old Teſtament, *of which they did not underſtand the Language, and of which they had only an imperfect, or corrupt Tranſlation, and that they took the liberty to* allegorize, *and to give* myſtical Interpretations *of them, as their luxuriant Phancies led them to it, will not think it ſtrange that ſo many* extravagant Interpretations *of the* holy Scriptures *ſhould drop from their Pens; That they ſhould tell us that* Noah's *being* drunk with Wine *was, Sacramentum & figura Dominicæ paſſionis*, A Sacrament and Figure of our Saviour's Paſſion; *That* (a) God *not only* permitted the Gentiles to worſhip the Sun, Moon and Stars, *but* ἔδωκε ὁ τὸ ἥλιον, καὶ τὴ σελήνην, καὶ τὰ ἄστρα εἰς θρησκείαν, Gave them the Sun, Moon and Stars to be worſhiped, that they might not be wholly Atheiſts; *That when our Lord threatned to the diſobedient* Jews, (*b*) thy Life ſhall hang in doubt before thee——And thou ſhalt have no

Cypr. Ep. 63. p. 149.

(a) *Juſt. M. Dial. cum Tryph. p. 349. Clem. Alex. Strom. 6. p. 669. Orig. in Celſ. l. 5. p. 236. Com. in Joh. To. 2. Ed. Huet. p. 48. Euſeb. demonſtr. l. 4. c. 9. p. 157.*

(b) *Iren. l. 4. c. 23. Tertull adv. Jud. c. 11, & 13. Cypr. adv. Jud. l. 2. c. 20. Lactant. l. 4. c. 18. Epiphan. Hær. 24. §. 9. Athanaſ. de incarn. verbi p. 47, & 90. Orat. 3. contr. Arian p. 386. Ruffin. apud Hieron. T. 4. F. 49* Non video cur dubitare debeamus id illum de Chriſto ſcripſiſſe. *Auguſt. contr. Fauſt. Manich. l. 16. c. 22, 23. Deut. 28. 66.*

Aſſurance

Assurance of thy Life, *he meant that* Jesus Christ should be crucified before their Eyes; *That they should from those*
Psal. 45. 1. *Words of the* Psalmist, (c) My Heart hath indited a good Matter, ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθὸν, infer the eternal Generation of the Son; *That some of them, so*
Mal. 3. 1. *early, should imagine that the* (d) Baptist was an Angel, *not a Man, because the* Prophet Malachi *said*, Behold I send my Angel before his Face: *And that when* John *the* Baptist *sent this* (e) *Question to our* Lord, Art thou
Matth. 11. 3. he that shall come, or look we for another, *they should thus interpret it, That St.* John being to go down to Hell, *or Hades*, should send to ask whether he should go before him thither, and preach him there, as he
Matth. 16. 23. had done on Earth; *That when* Christ *said to* Peter, Get thee behind me Satan, thou art an Offence to me, *they, out of a Reverence to St.* Peter, *should make him say to* (f) Peter *only*, come thou after me, *and to the* Devil, Satan, thou art an Offence unto me; *That when*
Matth. 26. 72. *the same St.* Peter *denied his* Master, *saying*, I know not the Man, *they should excuse and bring him off with this quaint* Equivocation, (g) *Nescio hominem, quia scio Deum*, I know not the Man, for I know him to be God, *not considering with St.* Jerom, *That by thus attempting to excuse the* Disciple, *they gave the lye to his* Master, *who had foretold his Denial; That from those*
Joh. 8. 44. *Words of* Christ, (h) The Devil is a Lyar and the Fa-

(c) Quidam superstitiose magis quam vere ex persona patris arbitrantur intelligi; *Hieron. ep. ad. Damasum Tom.* 3. *F.* 45. B. Quidam ex persona patris dictum intelligi volunt; *Ep. ad Principium Virg. ibid. F.* 37. *A. viz. Alexander Episc. Alex. Socr. Hist. Eccl. L.* 1. *c.* 6. *Athanas. To.* 1. *p.* 134, 170. *c.* 427. *D.* 510. *c.* 517. *D.* 538 *c.* 549, 550, 565. *D. Marcellus apud Epiph. Hær.* 72. §. 2.

(d) *Orig. in Joh. Tom.* 5. *ed. Huet. p.* 77. *Cyril com. in* 1 *Joh.* 6.

(e) Manda mihi, ad infernum descensurus sum, utrum te Inferis debeam nunciare, qui nunciavi superis; *Hieron. in loc. & Ep. T.* 3. *F.* 54. Μὴ φοβοῦ λέγειν ὅτι εἰς Ἅδου κατεβέβηκεν προκηρύσσων τὸν Κύριον; *Orig. com. in Reg. p.* 34. *& l. contr. Marcion. p.* 37. *Chrysost. Hom. in Matth.* 37. *p.* 247. *Ruffin. apud Hieron. To.* 4. *p.* 49. *Theophyl. in* 11. *Matth. p.* 58. *& in luc.* 7. *p.* 351. *Nazianzen in Orat. Funebr. Basil.* in hanc sententiam, Meliori non inventa, maxima pars Veterum Auctorum concesserunt. *Maldonate in Matth.* xi. 2. *viz. Ambrosius, Eusebius Emissenus, Julianus Pomerius, Venantius, Gregorius.*

(f) Multi putant quod non Petrus correptus est; sed adversarius Spiritus qui hæc dicere Apostolum suggerebat; *Hieron. in Matth.* xvj. 23. *Hilarius in locum. Theophylact. in Marc.* 8. *p.* 232.

(g) Scio quosdam pij affectus erga Petrum, locum hunc ita interpretatos, ut dicerent Petrum non Deum negasse, sed hominem, & esse sensum, nescio hominem, quia scio Deum, *Hieron. in locum. Vide Maldonatum ibid.*

(h) *Vide Origen. in Joh. Tom.* 23. *ed. Huet. T.* 2. *p.* 308. *& Huetii notas p.* 34. *Epiph. Hær* 40. *n.* 5, 6. *& Hær.* 38. §. 4, 5. *Ammon. caten. in c.* 8. *Joh. p.* 238. *Cyril. Alex. in locum p* 559. *Author quæst. V. & N. Test. apud August. c.* 90, 98. *Hieron. in Isa. c.* 14 *F.* 36 *c.*

ther of it, καὶ ὁ πατὴρ αὐτῶν, *they ſhould conclude* that the Devil had a Father, *and that he was either* Cain *or* Judas; *That to avoid the vain Cavils of the* Marcionites *and* Manichees, *they ſhould ſay, That* (i) the God of this World, *mentioned* 2 Cor. iv. 4. *was* not the Devil, but the true God: *And from theſe Words of the* Apoſtle (k) I wiſh they were cut off that trouble you, *they ſhould gather that the* Apoſtle deſired that the Abettors of the legal Ceremonies and Circumciſion might be gelt: *To omit infinite Paſſages of the like Nature.*

(i) *Iren. l. 3. c. 7. Tertul. l. 5. adv. Marcion. c. xj. Chryſoſt. Theod. Photius apud Oecum. & Theophylact in locum. Auguſt. contr. Fauſt. Manichæum l. 22. c. 2. & 9.*

(k) Illud dici poteſt — quod Paulus non tam maledixerit eis, quam oraverit pro illis ut eas partes corporis perderent, per quas delinquere cogebantur. *Hieron. in locum.* Μὴ περιτεμνέσθωσαν μόνον, ἀλλὰ καὶ ἀποκοπήτωσαν, *Chryſ.* Εἶδε καὶ τέλειον ἐξέτμιον ἑαυτὸς, *Theodoret. & Oecum.* Εἶδε καὶ τελείως ἀπέκοπον ἑαυτῶν μοῖρα, *Theoph. in locum. Gal.* 5. 12.

Nor can it reaſonably be doubted that the Doctrine of the Millennium, *of* the neceſſity of communicating Infants, *of* the Appearance of *Enoch* and the *Tisbite* at our Lord's Second coming, *of* the nearneſs of the End of the World, *of* our Lord's Preaching but one Year after his Baptiſm, *of* the Angels converſing with Women, *had all their Riſe from the miſtaken Interpretations of the* Holy Scripture; *why therefore might not the Miſtake of that Paſſage of St.* Paul, They ſhall be ſaved, but ſo as by Fire, *give the riſe to* Purgatory? *That of the ſame* Apoſtle, This is a great Myſtery, but I ſpeak of Chriſt, and the Church, *advance* Marriage *into a* Sacrament; *the miſtake of that Promiſe of an happy Reſurrection to the true Members of* Chriſt's Church, The Gates of Hades ſhall not prevail againſt it, *be made to countenance her* Infallibility, *and ſo in other Caſes of like Nature? Sure I am, that* Communion in one Kind, the Latin Service, the Veneration of Images, *could never have obtained in the* Church, *had not thoſe* Scriptures, *which ſo plainly do condemn them, been miſe-*

1 *Cor.* 3. 15.

Magnum Sacramentum, Eph. 5. 32.

Matth. 16. 18.

rably

rably wrested by late Ages from their proper Sence, and the received Interpretation which the whole Christian *World had put upon them for* Six hundred, *or a* Thousand *Years, and why they might not as well wrest the* Scriptures *to establish some of their Doctrines, as they have done it for the avoiding that Condemnation of them, which is so clear in other* Scriptures, *that he who runs may read it, I am not able to discern.*

Secondly, *Corruptions in Doctrine and Practice might easily prevail by altering, or leaving of that* Rule *of Faith and Manners God had given them, and acting by other Rules or Principles, which in themselves are insufficient to establish any Article of* Christian *Faith, for a false* Rule *must of necessity give false Directions, both in Faith and Manners; where the Principle is false the Conclusion from it must be so, and where the Foundation is corrupted the Building cannot be firm; now this we find done,* §. 7.

1. *By setting up the* Fathers *as the* Rules *of Faith, the* Pillars and the Grounds of Faith, as some of them are often stiled. This Method of proceeding, as it is expresly contrary to our* Lord's *Injunction, to* call no Man Father upon Earth, *in that presumptuous Sence in which the* Jewish Rabbi's *did affect that Title, because* one is our Father in Heaven, *and all that come to* Christ *are* διδακτοὶ Θεοῦ, taught of God the Father; *and* one is our Guide and Master, Christ, *from whom we* Christians have received an Unction, and need not that any one should teach us, but as that Spirit (*in the Word*) doth teach us all things. *So is it as repugnant to the Mind and the Prescriptions of those* Holy *Men, who frequently declare, That both they and their Brethren were subject to Error,* That, *Errarunt in fide tam Græci, quam Latini,* (a) Both the Greek and the Latin Fathers erred in the Faith;

* *Basil. Ep.* 62. 67. 70. 349. *Nazianz. Orat.* 19, 21, 23, 29.

Matth xxiij. 6, 10. *John* vj. 45. 1 *Joh.* ij. 27.

(a) *Hieron. Ep. ad Pam. & Oceanum. To.*2 *F.*69.

That

That therefore others were (b) at liberty when they read or heard them, to approve what they liked, and to reject what they conceived not to be right *in them; and warn us* (c) not to believe what they say, unless we find it demonstrated out of the Holy Scriptures; *To* (d) observe diligently when the Pastor deceived them, and when he spake things true and pious, there being, *say they*, in our writings (e) many things, *quæ possent justo judicio culpari*, which justly may be blamed, so that we would have no man so to embrace all our Sayings as to follow them, save only in those things in which they do perceive they have not erred; *if then their sayings be of any credit, and* Authority, *'tis evident, from their assertion, that they ought not to be admitted as the* Rule of faith, *as being men subject unto like ignorance, and errors with us, and if their sayings be of no credit, much less can they be own'd as* the pillars, *and the* ground *of truth, and yet I find this doctrine laid down expressly by a concealed* Heretick, Sergius *the* Patriarch *of* Constantinople, *in his* Epistle *to* Cyril, *where he saith that* τατέρων τὰ δόγματα νόμος τῇ καθολικῇ καθέστηκεν ἐκκλησίᾳ, the doctrines of the Fathers are a Law to the universal Church, *and that* we are bound to follow them, and to hold all that they have written to the least tittle; *and evident it is, That even from the Fifth* Century, *the sayings of the* Fathers *began to be had in great Reputation, and about the Eighth, to be as it were* Authentick; *and* Articles *of Faith were canvassed, and determined both in the Second* Nicene Council, *and in that of* Florence, *chiefly by the pretended Sayings of the* Holy Fathers, *to whose Testimony you very rarely, if at all, shall find this just Exception made, That they were* Men of like Infirmities, *and* subject to like Errors *as we are. One* Athanasius *or* Basil, *one* Nazianzen *or* Nyssen, *one* Chrysostom, *and* Theodoret *in the* Eastern Church; *one* Hilary

(b) *Aug. l. 11. Contr. Faust. c. 5.*

(c) *Cyril. Hieros. Catech. 4. p. 30.*

(d) *Orig. Hom. 2. in Ezek. F. 135. B.*

(e) *Aug. de Orig an. l. 4. c. 1. & l. de bono persev. c. 21.*

Concil. Sexto Ep. ad Cyrum episcop. Concil. To. 6. p. 918.

Hilary, *and* Ambrose, *St.* Austin, Jerom, *and St.* Gregory *in the* Western Churches *have for these six last* Centuries *signified as much, or more, than a* St. Peter, *or St.* Paul, *an* Apostle *or* Evangelist; *and a* sed contra Augustinus, *or* sed contra est quod Augustinus dicit, *through the whole Summs and the whole Body of the* Schoolmen *hath passed for the Decision of a Question touching Faith, or Manners. How easy was it then for Errors to come in under the Umbrage of these* venerable *Names; especially if we consider how many* spurious *Pieces had usurped their Names, which the great Ignorance of latter* Ages *could not distinguish from their genuine Works; how many of their genuine works were horribly corrupted, and how fruitful many of those* Fathers *were in there inventions, and how positive they sometimes are in delivering that as the doctrine of the whole* Church *which was nothing less. For instance who that reads* St. Austin *disputing against the* Pelagians *could doubt, if he believed him, that the Doctrine of the* Imputation *of* Original Sin *was universally received by all* Christians, *and that on this account the whole* Church *Baptized* Infants; *and yet* Petavius *iuforms us, that the* Greek Fathers *scarcely spake any thing about it; yea in that very Age* Theodoret *expresly denies it, putting the* Question *thus,* If this be the only work of Baptism to cleanse from Sin, ἀνθ' ὅτου τὰ βρέφη βαπτίζομεν οὐδέπω τῆς ἁμαρτίας γευσάμενα; why do we Baptize Children who are not guilty of it? *and in his* Comment *on* Rom. 5. 13. *He adds,* οὐ γὰρ διὰ τὴν τοῦ προπάτορος ἁμαρτίαν, ἀλλὰ διὰ τὴν οἰκείαν ἕκαστος δέχεται τῶν θανάτου τὸν ὅρον, *That* every one dies for his own Sin, and not for that of his Fore-fathers. Chrysostom *on the same place saith, That* for us to be mortal on the occasion of the Sin of *Adam,* is no absurdity; τὸ δὲ ἐκ τῆς παρακοῆς ἐκείνου ἕτερον ἁμαρτωλὸν γενέσθαι, ποίαν ἀκολουθίαν

Dogm. Theol. To. 4. pt. 2. l. 14. c. 2. Haeret. Fabul. l. 5. c. 18. p. 292. Quid festinat innocens ætas ad remissionem peccatorum? *Tertul. de Bapt. c. 18.*

In v. 19. To. 3. Hom. 10. p. 73.

διαν χοιν; but how can it be, that by his Transgreſſion another ſhould become a Sinner; for if he did not perſonally ſin, neither could he deſerve Puniſhment.

Cap. 1. Gennadius *in his Book of* Eccleſiaſtical *Doctrines, which paſſeth ſtill among the Works of St.* Auſtin, *placeth this as one, That* the Holy Spirit proceedeth from the Father and Son. Michael Pſellus *on the contrary ſaith,*

Cap. Theol. c. 10. p. 157. ἡ ἁγία καθολικὴ ἐκκλησία δογματίζει---τὸ πνεῦμα ἐκ μόνου τοῦ πατρὸς ἐκπορεύεσθαι, ἀλλ' οὐχὶ ἐκ τοῦ υἱοῦ, the Holy Catholick Church teacheth that the Spirit proceedeth only from the Father, but not from the Son. *To omit many other*

L. 2. c. 1. *Inſtances collected by the learned* Dally *in that elaborate Treatiſe of* the Uſe of the Fathers, *which makes it needleſs to diſcourſe further on this Head: For if the true* Fathers *were not only ſubject to many and great Errors in their private Sentiments, but alſo unto manifold Miſtakes touching the Doctrine of the* Catholick Church; *if many of their Works have been unhappily corrupted, and many* ſpurious *Pieces have been impoſed upon them; ſo that, inſtead of their* Authority, *Men often have relyed on an* Impoſtor, *an ignorant* Monk, *or perhaps an* Heretick, *how eaſy was it in the dark Ages of the* Church *for Errors to come in at this Door, when too much Veneration was by all given to them, and their* Dictates *paſſed for* Oracles?

§. 8. *Again, New Doctrines and Practices might obtain, by flying from the* Scriptures *to* Miracles *and* Viſions, *for the Eſtabliſhment of Doctrines and Opinions in the* Church; *That a prevailing Power doth attend theſe* miraculous *Operations, even when they are performed only by* Satan *and his* Miniſters, *we ſhall be fully convinced if we conſider that our* Lord *foretold of the* falſe Prophets, *and* falſe Chriſts *that ſhould come after him; they ſhould* work

Signs

Signs and Miracles, *ſo great* as to deceive, if it were poſible, the very Elect. *St.* Paul *that the* Apoſtacy *of the Great* Antichriſt, *and his* Followers, *ſhould be effected* by the coming of Satan with all power, Signs, and lying Wonders. *St.* John *of the* Apocalyptick beaſt, *that* he ſhould do great Signs, and deceive the Inhabitants of the Earth by the Signs given him to do; *that at the firſt appearance of* Chriſtianity *the* Heathens *did oppoſe it from this* topick, *viz. The Signs and Wonders which had been performed by their* Heathen Deities, *ſaying, Fruſtra tantum arrogas Chriſto,* In vain you arrogate ſo much to Chriſt, for we have often known that other Gods have given Medicines to, and healed the Infirmities of many; *ſo the* Heathen *in* (a) Arnobius, *ſo* (b) Celſus, *ſo* (c) Cælius; *and comparing the* Miracles *of* Apollonius Tyanæus, *and of* Apuleus *with thoſe of* Chriſt (d), *Quorum majora contendunt eſſe opera, And* contending they were greater than any done by him: *That* (e) Simon Magus *mightily prevailed by them, and obtained almoſt, where-ever he came,* to be worſhipped as a God, *or the great Power of God: That even the* Arians *in the Fourth* Century *appealed to them for Confirmation of their Faith, declaring that the Miracles of their* (f) Theophilus *were ſo* great Confirmations of the Chriſtian Faith, as to conſtrain the Obſtinacy of the Jews, and ſilence all their Contradictions; *and that their* (g) Agapetus did νεκρὺς ἀναςῆσαι, raiſe the Dead, heal many that were ſick, and convert many to the Chriſtian Faith. *To theſe convincing Demonſtrations of the Fallaciouſneſs of this Argument, when new Miracles come after a true Doctrine ſufficiently confirmed by them already, and contradict that very Doctrine, or teach things contrary to Piety, it may be uſeful to obſerve theſe things out of the* Holy Fathers.

Matth. 24. 23.
2 *Theſ.* 2. 9.
Rev. 13. 13, 14.
(a) *Arnob. l.* 1. *p.* 28.
(b) *Apud Orig. l.* 8. *p.* 407, 416, 417.
(c) *Apud Minut. p.* 7.
(d) *Lact. l.* 5 *c.* 3. *Aug. Ep.* 4. *Hieronim. apud Euſeb. p.* 512.
(e) *Acts* 8. 9, 10. *Juſt. in Apol.* 2. *p.* 69. *Cyril. Hier. cat.* 6. *p.* 53, 54, *&c.*
(f) *Philoſtorg. l.* 3. §. 4. *p.* 27.
(g) *L.* 2. §. 8. *p.* 14.

First, *That ſome of them do expreſly ſay, That* Miracles *had ceaſed in their Days; and others, That they were not* neceſſary. *St.* Chryſoſtom *hath a ſet Diſcourſe upon this Subject,* διὰ τί σημεῖα νῦν ὐ γίνῦ, why Miracles were ceaſed, *which had they then been common in the* Chriſtian *World, had been an idle* Queſtion. *To this Diſcourſe he ſeemeth to have been neceſſitated by the Importunity of his* Auditors, *who were ſtill crying out* τίνος ἕνεκεν σημεῖα ὐ γίνῦ νῦν; Why are not Signs wrought now? *To this Enquiry he anſwers,* 1. *That Signs were intended only* πρὸς τὴν τῶν ἀπίςων πληροφορίαν, for the Confirmation of Unbelievers, *and that* they were not needful for the Faithful; *and then concluding* τοῦτο ὖν αἴτιον τὸ μὴ γίνεσθαι σημεῖα νῦν, this therefore is the Cauſe why Miracles are now ceaſed. *In his Thirty ſecond Homily on* Matthew *he repeats the ſame things, ſaying* ἀλλὰ τὰ σημεῖα ὄπιζητεῖτε, But you ſeek for Signs, ſuch as the Apoſtles did, you would ſee the Lepers cleanſed, the Devils caſt out, the Dead raiſed; but this is the greateſt Demonſtration of our Generoſity and Love, to believe God without thoſe Pledges, and διὰ τοῦτο for this and other Reaſons, God hath cauſed Miracles to ceaſe. *In his Twenty forth* Homily *on St.* John, *he ſaith that* νῦν τὸ σημεῖα αἰτεῖν πειραζόντων ὄξιν, it is a tempting of God now to ask for Signs; *and* this, *ſaith he,* I ſpeak, becauſe there are now Men ſeeking them, and ſaying διὰ τί μὴ καὶ νῦν σημεῖα γίνῦ, Why are not Miracles now done? Whereas if thou art a faithful Man, as thou oughteſt to be, and loveſt Chriſt, as thou oughteſt to do, ὐ χρείαν ἔχεις σημείων, ταῦτα γὰρ τοῖς ἀπίςοις δίδοται, thou haſt no need of Signs, for theſe things are given for Unbelievers.

Tom. 5. Hom. 88 p. 606.

To. 2. p. 223.

Ibid. p. 650.

Secondly, *To this Enquiry he anſwers by way of* Diſtinction, *That* though τὰ ἀιδιωτὰ σημεῖα, *or* ſuch Miracles

To. 5. Hom. 88. p. 606.

cles as were the Objects of our Senses were then ceased, *yet God did still vouchsafe*, τὰ νοητὰ, his efficacious Workings on the Souls of Christians, in their Baptismal Regeneration, *and* in the Mystical Sacrifice. *This he explains more fully in his Sixth* Tome *and Sixty ninth* Homily; *for* if any Man saith ἀλλ' οὐκ ὁρῶμεν ταῦτα νῦν γινόμενα τὰ σημεῖα, but we see not now these Signs done, nor have we such Power of working them. To this, *saith he*, I answer, That the Church is not wholly destitute of Miracles, 1. *Because* a miraculous Change was wrought in Baptism, by giving spiritual Life to a dead Soul. 2*ly*. Because we enjoy the Mysteries, and in them the Grace of the Spirit, σῶμα γὰρ καὶ αἷμα μυστικὸν οὐκ ἄνποτε γένοιτο τῆς τοῦ πνεύματος χάριτος χωρὶς, for the Elements could not be made the mystical Body and Blood of Christ without the Grace of the Spirit. *Where, by the way, we learn that* Chrysostom *did not believe that the* Sacrament *contained* Christ's natural Body, *but only his* mystical *Body, which Phrase is often used by the* Fathers, *with Relation to* Christ's Word, his Church, his Sacrament, *but never is applied to his* natural Body: *We also learn that* Chrysostom *knew nothing of the* miraculous *Conversion of the Bread into* Christ's *Body natural*; *for should a* Romanist *go about to prove that* Miracles *were not ceased, from the Consideration of what was done in the* Sacrament, *would he not urge*, *That* the Bread was miraculously converted into Christ's Body, *that* the Figure and Colour of the Elements did subsist without a Subject, *that* Christ's whole natural Body was in less Space than the smallest Crumb of Bread; *yea, that* being only one, it was entirely in many Thousand Places at one and the same time: *Seeing then* Chrysostom, *upon the like Occasion, gives not the least hint of any thing of*

P. 713.

this kind, but only ſaith that the Bread and Wine are not made Chriſt's myſtical Body and Blood without the Grace of the Spirit; *adding immediately, for his laſt Inſtance of this Kind, That* Prieſts are not made Prieſts by Ordination ἄνευ ἐκείνης ἐπιφοιτήσεως, without the ſame Advent of the Holy Spirit upon them, *is it not reaſonable to conceive, that he knew and believed nothing of thoſe great and many* Miracles, *which are now thought to be performed in Celebration of the* Maſs? Pope Gregory *gives for the Subſtance, the ſame Anſwer to this Objection or Enquiry: For deſcanting on thoſe Words,* Theſe Signs ſhall follow them that believe, *&c. He ſaith, Nunquid nam Fratres mei, quia iſta ſigna non facitis, minime creditis,* What my Brethren, will you not believe becauſe you do not do now thoſe Signs? But theſe were neceſſary in the beginning of the Church, for the encreaſe of Faith, but now that it is planted and rooted, they are not ſo; whence St. *Paul* ſaith, Signs are not for the Faithful, but the Unbeliever. *Moreover the* Holy Church *doth that now* ſpiritually *which the* Apoſtles *did then* corporally; *for* her Prieſts by Exorciſm caſt evil Spirits out of the Minds of Men: When the Faithful chant the Holy Myſteries, and ſing forth the Praiſes and the Power of God with all their Strength, what do they do, but ſpeak with new Tongues? Whilſt they ſtrengthen the Infirm in Spirit, and hold up them that ſtumble, what do they but lay their Hands upon the Sick that they may be healed? *Hæc itaque ſigna, Fratres Chariſſimi, Auctore Deo, ſi vultis vos facitis;* Theſe Signs, dear Brethren, you may do, if you pleaſe, by God's help. *And this is all that they return to this Enquiry and Objection, which makes it reaſonable to conceive they were ſo far from thinking Miracles a neceſſary Mark and Concomitant of the true* Church,

Hom. 39. in Evang. Ed. Par. 1523. f. 320. b.

Church, *that they knew of none performed by her, beſides the ſpiritual Operations on the Soul of Men, or if they did, betrayed the* Churches *Cauſe by being ſo profoundly ſilent upon this Occaſion, and flying, as their only Refuge, to thoſe* intellectual Operations, *which doubtleſs were not the Signs and* Miracles *enquired after.*

Thirdly, Chryſoſtom *adds that Miracles were profitably done then, and now* χρησίμως ὲ γίνεται, they are as profitably not done, *for then the* Apoſtles *were* ἐξ ἀρχῆς λόγον ποιούμενοι, laying the firſt Foundations of Chriſtianity, *and ſo they needed Miracles to prove what they pretended to receive from God; but* as for us now, ὐ τὰ παρ' ἑαυτῶν ἐπεισφέρομεν ἀλλὰ ἃ παρ' ἐκείνων ἐλάβομεν ταῦτα εἰς ἅπαντας λέγομεν, We introduce nothing of our ſelves, but only ſpeak thoſe things which we received from them, and we go not about to perſwade Men by our own Reaſonings, ἀλλ' ἀπὸ τῶν θείων γραφῶν, καὶ ἀπὸ τῶν τότε σημείων τὴν πίστιν ὧν λέγομεν παρεχόμεθα, but from the Holy Scriptures, and afford Men aſſurance of the things that we ſay, from the Miracles that were then done by thoſe who did indite the Scriptures, καὶ διὰ τοῦτο, and for this Cauſe Miracles are not now done. *Now this is the very Anſwer of the* Proteſtants, *when, by the* Romaniſts, *they are called upon to ſhew their Miracles, and it ſtrikes Confuſion upon this Pretence of that* Church, *accuſing them of* new Doctrines, *if they have any which are now to be confirmed by* Miracles. *Hom. 6. in 1. ad Cor. p. 276.*

2ly. *The* Fathers *add that Miracles having thus ceaſed, the* Devil *was to ſet up by them to draw Men off from the true Faith to Infidelity, or to corrupt that Truth God had already ſtabliſhed by ſufficient Miracles. Thus* Origen *declareth of the Man of Sin, That he was to appear for the Deception of thoſe that ſhould periſh,* with all Power, Signs and lying Wonders, and all deceivableneſs of *Hom. in Matth. ad Huet. p. 265, 266.*

of Unrighteouſneſs, μιμέμενοι καὶ πάντα τὰ μεγάλα τὰ τῆς ἀληθείας, immitating all the Miracles done for the confirmation of the Truth. *The Author of the* imperfect Commentary *on St.* Matthew, *ſaith*, That at the beginning of Chriſtianity true Prophets were known from falſe by this, That the Signs done by the Firſt were profitable, thoſe done by the other were unprofitable; but ſeeing now the time will come, *ut etiam ex parte bona faciendorum Signorum Diabolo detur poteſtas*, That the Power of working good Signs ſhall be given to the Devil, we muſt enquire whether the Sign be neceſſary, or unneceſſary, as to the time; for if Chriſt did his Miracles, *propter confirmationem infidelium*, for Confirmation of Unbelievers, *manifeſtum eſt quia modo, cum nullus ſit infidelis, faciendorum miraculorum neceſſitas non eſt*, it is manifeſt that, now that there is no Unbeliever amongſt us, there is no Neceſſity of doing Miracles. *And again*, Formerly, *ſaith he*, Chriſtians did Miracles full, not of Admiration only, but Advantage; and by theſe true Chriſtians were known from falſe; *nunc autem ſignorum operatio omnino levata eſt, magis autem & apud eos invenitur qui falſi ſunt Chriſtiani, fieri ficta*, But now the working of Miracles is wholly miniſhed, and the doing of feigned ones is chiefly found amongſt falſe Chriſtians; as St. *Peter* in *Clement* ſaith, *Antichriſto enim plena ſignorum faciendorum eſt danda poteſtas*, for the full Power of doing Miracles is to be given to Antichriſt. *And a third time upon thoſe Words*, Falſe Chriſts and Prophets ſhall ariſe, and work great Signs, *he Comments thus*, They ſhall work not vain and unprofitable Signs, as the Miniſters of Satan were wont to do, but great, full and profitable Signs, *quæ ſancti facere ſolent*, which the Saints uſed to do; for whilſt, *ſaith he*,

Hom. 19 *p.* 75.

Hom. 49 *p.* 173.

P. 178.

he, there was a calling Men from Infidelity to Faith, the Servants of Christ did Miracles because these Testimonies were a sign of their divine Vocation, that the Truth of their Doctrine might be commended by Miracles; but this Calling ceasing, the Seduction calling Men back from Faith to Infidelity, will begin; and then, *saith he, tradenda sunt Seductionis adjutoria Diabolo, id est, potestas faciendorum signorum*, the Instruments of Seduction, that is, the Power of working Signs, is to be given up to the Devil, that by Signs and Prodigies he may commend his Lyes for Truth. And therefore now we must not take notice of Mens Miracles, but their Fruits, a good Conversation, and a true Confession, and enquire *si confessio ejus conveniat cum Scripturis*, if his Confession agree with the Scriptures; for if so, he is a good Christian, otherwise he is a false one. *And in like manner* Theodoret *instructs us*, Not to regard the Miracles of Men, when they teach τὰ ἐναντία τῇ εὐσεβείᾳ, things contrary to Godliness: *And St.* Austin *frequently appeals from them to the* Scripture *for finding out the true* Church, *saying*, These Wonders do not manifest the Church is Catholick wherein they are performed, but the Holy Scriptures; *let then the* Donatists *shew* us their Scriptures, for these are the Strength and Firmness of our Cause.

Hom. 19. *p.* 74, 77.

In Deut. q. 12. Quæcunque talia fiunt, ideo sunt approbanda quia in Catholica fiunt, non ideo ipsa manifestatur Catholica quia hæc in ea fiunt? *de. Unit. Eccl. c.* 16.

3ly. *They teach that therefore God had forewarned us not to regard, and not to be deceived by them, or to look upon them as sufficient to establish any new Doctrine*: *For, saith St.* Austin, if some Miracles be wrought by Hereticks, *magis cavere debemus*, we ought to be the more cautious, because our Lord Christ having said, that there should come Deceivers who should work such Miracles as to deceive, if it were possible, the very Elect, he adds, by way of vehement Commendation, this,

Lib. de Unit. Eccl. c. 16.

this, Behold I have foretold you, whence the Apoſtle admoniſhing us ſaith, now the Spirit manifeſtly teacheth, that in the later times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, *& doctrinis Dæmoniorum*, and to Doctrines of Dæmons. *The ſame St.* Auſtin *in his Thirteenth Treatiſe upon the* Goſpel *of St.* John, *brings in the* Donatiſts *objecting thus, Pontius* wrought a Miracle, *Donatus* prayed, and God anſwered him from Heaven: *And his Reply to it is this, Contra iſtos, ut ſic loquar, mirabilarios cautum me fecit Deus meus*, My God hath cautioned me againſt thoſe Miracle-Mongers, by ſaying in the later times falſe Prophets ſhall ariſe, doing Signs and Wonders.——Behold I have foretold you, therefore our Bridegroom hath warned us, *quia & Miraculis decipi non debemus*, that we ought not to be deceived by Miracles. *And in his Second Book on* the Sermon of our Lord upon the Mount, *he ſaith*, Our Lord hath admoniſhed us not to be deceived with ſuch things; conceiving the inviſible Wiſdom to be there, where we ſee a viſible Miracle; ſaying, many ſhall ſay in that Day, Lord, have we not in thy Name caſt out Devils, and done many wondrous Works: Let ſuch a one read what the Magicians of *Ægypt* did againſt *Moſes*, or what our Lord ſaith of the falſe Prophets; If any one ſhall ſay unto you, here is Chriſt, believe him not; for many falſe Chriſts and falſe Prophets ſhall ariſe, and do mighty Signs.

To. 9. p. 122.

To. 4. p. 1172, 1173.

And yet that Miracles *pretended to be done after theſe times, are urged to countenance, and have been uſed to introduce and promote* Romiſh *Doctrines and Practices, is evident from* Hiſtory, *and the Confeſſions of the* Romiſh Doctors: *That as* Lyranus *ſaith, In Eccleſia aliquando fit deceptio populi in Miraculis factis a Sacerdotibus*,

Com in Dan. 14.

The

The Prieſts of that Church ſometimes deceived the People with Miracles, done by them for temporal Advantage. *That according to the Paſſage cited by the Lord* Faulkland *from* Eraſmus, *or Sr.* Thomas Moor, many Opinions have been brought into the World by Men cunning to promote their Profit by the means of feigned Miracles, *I have already proved from the Teſtimonies of* Romiſh *Writers: That by ſuch* Miracles *they do endeavour to confirm their Doctrines, we need no other Witneſs than their* Bellarmine, *who proves* Purgatory from the Apparition of Souls, declaring they were in that Place: *That* Saints *are to be invoked, and* Images *to be* worſhipped, from the Miracles performed upon the Invocation *of the Firſt, and* the Worſhip *of the Second: The* corporeal Preſence *of our* Lord *in the* Sacrament, *and the* jus divinum *of* Auricular Confeſſion, *from the ſame* Topick.

And yet ſome of their Writers *have ſeen juſt Reaſon to confeſs, that ſome of the* Miracles *produced to confirm theſe Articles, were either humane or* diabolical *Impoſtures. Thus* Alexander *of* Hales *ſaith, That* Fleſh appeared in the Sacrament, *interdum humana procuratione, interdum operatione Diabolica,* ſometimes by humane Procurement, and ſometimes by Procurement of the Devil. *And* Gabriel Biel *doth acknowledge that* Miracles are done to Men who run to Images, ſometimes by the Operation of Devils, to deceive thoſe inordinate Worſhippers, God permitting it, and their Infidelity exacting it. *And the ſame Verdict, may, with great Reaſon, be paſſed upon all the reſt, they appearing in the World, not only after that time when the* Fathers *tell us* Miracles *were ceaſed, or not to be regarded, and when they ſaid* the Power of working Miracles was to be given up to Satan, *but alſo after that the* Goths, *the*

Non obſcurum eſt quot opiniones invectæ ſunt in Orbem per homines ad ſuum quæſtum callidos conſtorum miraculorum præſidio. *p.* 188.

Cap. 11. §. 11. *De purg. l.* 1. *c.* 11. *quarta Ratio.*

De Sanctorum Beat. l. 1. *c.* 19. *accedant l.* 2. *c.* 12. *Argument. quartum.*

De Sacr. Euch. l. 3. *c.* 8. *poſtremum de pœnit. l.* 3. *c.* 12. *quarta Ratio.*

In ſum. part. 4. *qu.* 11. *Art.* 4. §. 3.

In Can. Miſſ. lect. 49. *f.* 127. *b.*

Vandals, Longobards, Franks *and* Saxons, *and other* barbarous *Nations had over-run the* Weſt, *and brought in a Deluge of moſt horrid Ignorance, this dark and dubious Conjuncture was the very Seaſon when theſe* Romiſh Miracles *began to ſwarm and fly abroad: Then do we hear from* Pope Gregory, Gregory *of* Tours, Bede, *and others, of the Apparitions of ſad Souls, to acquaint others with their ſad Condition underneath, craving for Help from the Prayers,* Pilgrimages *and* Maſſes *of the Living; a Charity which neither* Moſes *nor the* Prophets, Jeſus Chriſt, *or his* Apoſtles *ever thought fit to mention or preſcribe: Then do we hear from the* Second Nicene Council, *from* Gregory *of* Tours, *and other later Writers, of* Images *bleeding, ſmiling, or mourning, as Occaſion required: Then do we read in* Paulus Diaconus, Paſchaſius, *and other Patrons of* Tranſubſtantiation, *of Fleſh and Blood, and of a* little Child, *appearing in the conſecrated Elements.*

Now had ſuch Miracles been truly wrought by divine Power and Aſſiſtance, upon theſe Occaſions, they would have more eſpecially been then performed, when the Gift of Miracles *continued in the* Church, *and was confeſſedly common among* Chriſtians, *and done for Confirmation of the Faith, and for Conviction of the Unbeliever, they being then more neceſſary for thoſe great Ends for which they were at firſt deſigned; nor would the* Writers *of the firſt Four* Ages *have been leſs careful to mention, and appeal unto them, than are the* Romaniſts *at preſent, whoſe* Hiſtories *are ſtuffed up with them; eſpecially they would have mentioned them in thoſe Diſcourſes and* Apologies, *which were deſign'd on purpoſe to confirm the* Chriſtian *Faith from the* miraculous *Operations done by* Chriſtians, *they being not leſs zealous to promote the Glory of their* Lord, *the Intereſts of* Chriſtianity, *the Credit*

Credit of their Inſtitutions, *and the true Honour of their Saints, than* Romiſh Prieſts: *Whereas, from the beginning of* Chriſtianity *to the Days of* Conſtantine, *we do not find in all the* genuine Records *of* Antiquity, *one tittle of this Nature. They are indeed very copious in relating the miraculous Cures and Operations then performed* (a) by Impoſition of Hands, (b) by anointing of the Sick with Oil, (c) by Prayer and invocation of the Name of Jeſus, (d) by adjuration of evil Spirits by his Name; *but of* miraculous *Apparitions of Souls from* Purgatory, *of Fleſh and Blood appearing viſibly in the* Euchariſt, *of* Miracles *performed at the Adoration of* Images, *or at* auricular Confeſſion, *they ſpeak not one Word, theſe being* Miracles *deſigned for other Ends, and reſerved for times more worthy of them.*

(a) *Clem. Recogn. l.* 5. §. 36. *Euſeb. Hiſt. Eccl. l.* 1. *c.* 13 *p.* 34. *Iren. l.* 2 *c.* 57.
(b) *Tertull. ad Scap. c.* 4.
(c) *Juſt. M. Apol.* 1. *p.* 45. *Dial.* 247. *Iren. l.* 2. *c.* 56, 57. *Orig. in Celſ. l.* 1. *p.* 7, 20.
(d) *Juſt. M. Dial. p.* 302. *Orig. l.* 7. *p.* 334. *Lact. l.* 4. *c.* 27.

§. 9.

Thirdly, *Errors in Doctrine, or in Practice, might exceedingly prevail by reaſon of the great* Authority, *the Vogue and Reputation of thoſe Men, who either firſt began, or elſe gave Countenance to them, when begun by others: St.* Paul *well underſtood what an Inlet to* Schiſms, Contentions *and* Diviſions *it would be, for Men to cry up* Paul, Apollo, Cephas, *and to be* puffed up for one againſt another, *and therefore he endeavours to prevent that Evil in the* Church *of* Corinth; *and in moſt of his* Epiſtles *he is conſtrained to* magnify his Office, *and to* commend himſelf *in oppoſition to thoſe falſe* Apoſtles, *and deceitful Workers, who made it their Buſineſs to depreſs his* Authority, *and to procure Credit and Admiration to themſelves: It was the great Opinion which the* Jews *had, both of the* Scribes *and* Phariſees, *which cauſed them ſo readily to embrace, and ſuperſtitiouſly to Reverence, and*

1 *Cor.* i. 12. iv. 6.
2 *Cor.* c. 10, 11, 12.

ſtiffly to retain thoſe Superſtitions *and* Traditions *by which they render'd vain God's Worſhip, and made* void his Law. *They, ſaith* Joſephus, *had the popular Applauſe, as being* τοῖς δήμοις πιθανότατοι, moſt worthy of Credit in the Peoples Judgment, *and the beſt* Interpreters *of their* Laws. *And we at preſent ſee how great a Grief it is to ſome, that our* Miniſters *are in the beſt Sence* popular, *by living ſo as to deſerve the good Opinion, and preaching ſo as to deſerve Attention from the People, and gaining Reputation to their Doctrine by their Sincerity, as well as Learning; or in St.* Paul's *Expreſſion, by* commending themſelves *and their Doctrine* to the Conſciences of all Men. *To ſhew the Prevalence of Men of Reputation in Matters of this Nature: If, as the* Romaniſts *do generally confeſs, the Doctrine of the* Millennium *obtained almoſt generally in the* Church *from the Relation of one* Papias, *a Man of very ſlender Intellectuals: If, as* Euſebius *informs us* πλεῖστοι τῶν ἐκκλησιαστικῶν, moſt of the Churchmen embraced that *Sentiment by his* Authority, pleading τὴν ἀρχαιότητα τοῦ ἀνδρός, the great Antiquity of the Man: *If one* Agrippinus, *as they alſo tell us, could prevail over all* Africa *to receive* Hereticks *by Baptiſm: If* Origen *could deſerve to be condemned in the Fifth and the Sixth* Synods, *as an* Heretick, *and yet, whilſt he lived, could by his Learning and his Piety prevail to be had* ſummo in honore, in the higheſt Reputation, *to obtain after his Death* μέγα κλέος καὶ ὅλης τῆς οἰκουμένης, great Glory throughout all the Chriſtian World, *inſomuch that* he was very grateful, *cunctis prudentibus*, to all wiſe Men; *and did for many Years obtain the Title of Magiſter Eccleſiæ*, The Maſter or Teacher of the Church: *If the Authority of* Jerom *could prevail to have his Tranſlation of the* Old Teſtament *received againſt the Judgment of the* Univerſal Church: *If one*

St.

Vide Cap. 11. §. 7.

Mr. *Wake's Second Def. Part* 2. *p.* 81.

Eccl. Hiſt. l. 3. *c.* 39.

Hieron. in Verbo Origenes, Socrat. Hiſt. Eccl. l. 4. *c.* 26.

Hieron. Prolog. in l. 2. *com. in Micham.*

Pamphil. Apol. Orig. præfat. in libr. nom. Hebr. T. 3. *f.* 12.

St. Auſtin *could introduce into the* Church *the Belief of the Aſcenſion of the* Bleſſed Virgin, *though none of the* Fathers, *who had as good Opportunity to know, and as much Reaſon to believe it, ſpake one Tittle of it: I ſay, if all theſe things are ſo, how can it be conceived a thing incredible, That* Popes, Patriarchs *and* Councils, *and other Perſons of great* Authority *and Vogue in their reſpective Ages, ſhould have had like Influence to introduce new Doctrines and Practices into the* Church, *under pretence of Piety, or the Authority of* Scriptures, *or the Holy* Fathers, *or ſome like plauſible Account. Why might not* Petrus Gnaphæus, Patriarch *of* Antioch, *bring In-vocation of* Saints *into the Prayers of the* Church *in the Fifth* Century; Pope Gregory *introduce* Purgatory *in the Sixth*; Boniface *the Third, obtain from* Phocas *the Title of, Caput omnium Eccleſiarum,* The Head of the Univerſal Church, *in the Seventh*; *The Second* Nicene Council *introduce Image-Worſhip in the Eighth*; Paſchaſius *give Riſe to* Tranſubſtantiation *in the Ninth*; Lombard, *and* Hugo de Sto Victore *fix the Number of Seven* Sacraments *in the Twelfth*; *And* Pope Hadrian *the Third, introduce the* Adoration *of the* Hoſt *in the Thirteenth* Century.

Theodor. Lector. l. 2. p. 566. Niceph. Hiſt. Eccl. l. 15. c. 18.

Paulus Diac. de Geſt. Longobard. l. 4. c. 11.

Again, If one Paphnutius *could by his Reaſon and* Authority, *prevail with the Firſt* Nicene Council *to reſcind their intended Decree touching the* Celibacy *of* Prieſts; *If* Nectarius, Biſhop *of* Conſtantinople, *could aboliſh the Cuſtom of repairing to an eſtabliſhed* Penitentiary *for the diſcloſing* ſecret Sins, *and that with the enſuing Approbation of almoſt all the* Catholick Biſhops *of the* Church: *In a Word, if ſo many Practices and Cuſtoms, relating to the Diſcipline, and to the* Sacraments *of the* Church, *could be entirely altered and rejected in the following Ages, as is here partly proved, and by the Learned*

Πείθει τῆς ὁ τῶν ἱερωμένων σύλλογος καὶ τοῖς Παφνουτίου λόγοις. *Socr. Hiſt. Eccl. l. 1. c. 12. Soz. H. Eccl. l. 1. c. 23.*

Learned on both ſides confeſſed, why might not other Practices and Doctrines, which obtained in the more pure and early Ages of the Church, *run the ſame Fate, and by the ſame Authority and Methods be diſcarded? For, as it is judiciouſly obſerved by the Lord* Faulkland, *when the Reaſons offered for or againſt a Practice, have in them ſome Appearance of Truth or Probability, as they may have to many Perſons, though they be not valid, when the Perſons Authorizing or Approving them are of great Authority or Credit in the* Church, *as they may be, eſpecially in darker Ages, and yet be ſubject to great Errors; and when the People, upon whom theſe Doctrines or Practices are preſſed, have either a great Veneration and Eſteem for thoſe that preſs them, or a great Dread of them, then meet together moſt of thoſe things which tend to work Perſwaſion, or prevail for an Aſſent unto the Doctrine, and a Compliance with the Practice recommended. Seeing then, as* Petrus de Marca *doth inform us, the Approbation of the half Communion by* Thomas Aquinas, *made others, certatim, amplecti hanc ſententiam,* to embrace greedily the ſame Opinion, *why might not others of as good* Authority *and Credit be inſtrumental to produce like Changes in other Conſtitutions of the* Church?

Not. in Concil. Clar. Can. 28. conc. To. 10. p. 582.

§. 10. Fourthly, *Old Doctrines and Practices might eaſily be changed, and new obtain, by reaſon of the corrupt Manners of the* Clergy, *and by their Example, of the People: And that,*

1. *Becauſe ſuch evil Practices deprive the* Clergy *of that Spiritual Wiſdom and Divine Aſſiſtance, which is their beſt Conducter into the Way of Truth, and is their chief Preſervative from dangerous Deluſions and pernicious Errors. For as the Book of* Wiſdom *ſaith,* Into a malicious Soul Wiſdom will not enter, nor dwell in the Body

Wiſd. 1. 4.

Body that is ſubject unto Sin. *St.* Baſil *grievouſly laments the Diſcords and Contentions, the perverſe Doctrines and Opinions which had prevailed in his time amongſt* τὸς πρεσβύτας, the Rulers of the Church of God, by which they verified the Prediction of St. *Paul*, That from Chriſtians themſelves ſhould proceed Men ſpeaking perverſe things to draw away Diſciples after them. *And this he doth reſolve into their* Rejection of God, their true and only King; their Departure from the Laws of Chriſt, and chuſing rather to rule others, in contradiction to the Commands of Chriſt, than to be ruled by him: By which things, *ſaith he*, they have render'd themſelves ἀναξίους τῆς Κυρίου ὁμιλίας, unworthy of the Government of the Lord. Clemangis *is ſtill more expreſs and Argumentative in this Particular*, *For* with them, *ſaith he*, is the Spirit; thoſe he directs and brings to a ſalutary End, who have prepared for him, within themſelves, an Habitation worthy of him; and by good Works have render'd themſelves worthy of his Inſpiration and Viſitation; but how can he hear, viſit and enlighten them who are Adverſaries to him, and when they cannot do it in themſelves endeavour to extinguiſh him in others, and are inflamed, not with the Fire of Love, but with the Ardor of Ambition? For with Hypocrites and ſelf-Seekers the Holy Spirit is not wont to be preſent, but to fly from them as his Enemies, according to that ſaying of the Book of Wiſdom, the Holy Spirit of Diſcipline will flee Deceit, and from Thoughts that are without Underſtanding, and will not abide when Unrighteouſneſs cometh in. Now, *ſaith he*, if according to the Teſtimony of the Lord, the Holy Spirit reſts only upon the Humble and the Meek, the Man who trembles at God's Word, *Et ſecundum mores hodiernos pauci admodum tales veriſimiliter*

De Judicio dei To. 2. p. 393.

Acts 20. 30.

P. 394.

Super Materia Conc. Gen. p. 71.

Wiſd. 1. 5.

P. 72.

liter in conciliis ſunt, and according to the Manners of our Times, 'tis very likely that few ſuch are in our Councils; but of carnal, worldly, ambitious and contentious Men, and of Men having that Knowledge which puffeth up, *turba ſolet adeſſe copioſa*, the Number uſually is very great; what neceſſity is there to believe that the Holy Spirit doth prevail in thoſe Councils, and move the Minds of them who always do reſiſt, and do oppoſe his Motions to thoſe things which are
P. 73. moſt ſound and ſalutary? If it be not from humane Infirmity, but from the Guidance of the Holy Spirit, that Councils cannot be deceived, who can be ſure this Holy Spirit will be preſent with the major part of an Aſſembly of ſuch Men, they being, though in Profeſſion Chriſtians, ye in reallity Men of the World,
Joh. 14. 17. who, *ſaith St.* John, *cannot receive the Spirit of Truth.*

2ly. *Becauſe ſuch corrupt Manners do provoke God in his righteous Judgment to give Men up to ſtrong Deluſions, and to permit the great* Deceiver *to prevail upon them, according to that Expreſſion of St.* Paul, *That* evil Men and Seducers will grow worſe and worſe, deceiving and being deceived: *Thus of the Times of* Anti-
2 Tim. 3. 13. 2 Theſ. 2. 9, 10. chriſt *he hath foretold, That* becauſe Men received not the Truth in the Love of it, therefore God ſhould ſend among them ſtrong Deluſions, that they ſhould believe a Lye. *And this Account St.* Baſil *alſo gives of the forementioned Miſcarriages of the* Church Governors *of*
Ibid. p. 394. *his Time, viz. That they befel them becauſe* being corrupt and abominable in their doings, they had deſerved the Puniſhment which the Apoſtle ſpeaks of, ſaying, becauſe they liked not to retain God in their Knowledge, therefore he gave them up to a reprobate Sence, and which our Lord inflicted on the wicked Jews,

Jews, to whom he therefore ſpake in Parables, ἵνα μὴ νοήσωσι τὰ θεῖα τ εὐαγγελίου μυστήρια, that they might not perceive the Divine Myſteries of the Goſpel, becauſe they firſt had ſhut their Eyes, made their Ears heavy, and their fooliſh Heart was waxed groſs; that is; ἵνα ἔχωσιν ἀντὶ τιμωρίας τὰνομβύειν τ περὶ τὰ μείζονα ἀβλεψίαν, That by way of Puniſhment they might be ſubject unto Blindneſs in greater Matters. Clemangis *in this alſo follows the Sentiments of St.* Baſil, *For after he had abundantly declared the great Corruptions of their Manners who uſually then met in Councils, he puts this Queſtion,* Quis certo poſſit ſcire an major pars concilij ſit digna decipi? who therefore can know ſurely whether the major Part of a Council be not worthy to be deceived? *Ibid.* p. 73.

3ly. *Mens evil Lives, had they no other* Tempter, *do naturally incline them to caſt off thoſe Principles and Practices which contradict, and do condemn their Actions, and hinder their Purſuit and free Enjoyment of their ſenſual Appetites; this they muſt be enclined to do, partly to free themſelves from the continual Gripings of an evil and condemning Conſcience; For, as* Theodoret *obſerves,* They who have put away the upright Conſcience, do afterwards caſt off the Faith, τ συνειδότ⊙ κατηγορίαν μὴ φέροντες, becauſe they cannot bear the Accuſations of a guilty Conſcience: *And partly, that they may exert more freely that natural Oppoſition that is in them to that Law of Holineſs and Light, by which their Actions are reproved, according to that ſaying of our* Lord, Every one that doth Evil hateth the Light, neither cometh he unto the Light, leaſt his Deeds ſhould be reproved: *'Tis this Corruption of Manners which ſeemeth to have turned all the Severities of* ancient Penance, *and all the wholeſom Methods of* Church *Diſcipline into Formalities and Superſtition; into fruitleſs* Pilgrimages, *the going* John 3. 20.

barefoot, the carrying wax Tapers, *the mumbling over a few* Pater Noster's, Ave Maria's, *or* penitential Psalms, *which either the* penitent *doth not, or at the least, is not obliged to attend to, and which have very little Tendency to the Converſion and Reformation of a Sinner, but rather do encourage him to ſin at ſuch an eaſy rate.*

Attritio ex turpitudinis peccati Conſideratione, vel ex Gehennæ & pœnarum metu communiter concipitur. *Concil. Trid. Seſſ.* 14. *c.* 4. Et eum ad gratiam dei in Sacramento pœnitentiæ impetrandam diſponit *Ibid. vid. Catechiſm. Rom. Part.* 2. *c.* 5. §. 37, 38.

'Tis this hath introduced ſo many eaſy Ways of Pardon and Juſtification, without the bringing forth Fruits meet for Repentance, and taught even Councils *to determine that* Attrition, *or* Sorrow out of apprehenſion of the Foulneſs of Sin, or the fear of Puniſhment, will diſpoſe Men to obtain the Favour of God in the Sacrament of Penance: *So that if the vileſt Wretch, when going out of that World, in which he hath lived moſt lewdly all his Life, be afraid of Puniſhment for his Enormities, or apprehenſive of the Foulneſs of them, as the more wicked he hath been the likelier he is, and the greater Reaſon he ſtill hath to be; provided he be abſolved by a* Prieſt, *he muſt go out of the World in the Favour of God, and in a juſtified Eſtate. And if ſo, what neceſſity is there of adding to our Faith Vertue, and of patient Continuance in well doing, that we may ſeek for Honour and Immortality, or of following after Holineſs and Purity of Life, that we may ſee God?*

Moreover Men by their wicked Converſations will be diſpoſed to introduce, and cheriſh ſuch Doctrines as beſt comply with their impure Inclinations, that they may have the greater Freedom in the Purſuit of their Ambition, Covetouſneſs, and all their other ſenſual Appetites, and may the better gratify thoſe Inclinations: And here we have a wide Door open, at which the Innovations of the Church *of* Rome *might enter, ſeeing moſt of them have an apparent Tendance to the gratification of Pride, and love of Empire, of Covetouſneſs and Ambition, of Eaſe and*

and Freedom from reſtraint in the Eccleſiaſticks *and* Church Governors, *and give them Opportunity to* Lord *it over Mens Conſciences, to engroſs the Wealth and the Conveniences of the World, to live at eaſe, and to be uncontroulable by any but themſelves. For do not the Doctrines of* Purgatory, Pardons, *and* Indulgences, *directly tend to make them* Maſters *of Mens eternal, and by that of their temporal Eſtates? Is not the Treaſury of the* Saints, *and of our* Saviour's *Merits, a way of driving Trade for the enriching their own* Treaſuries? *Do not their* Maſſes *and Oblations of true propitiatory* Sacrifices *for the Dead, tend to engage all dying Perſons to* ſacrifice *their Eſtates unto them, and leave them lumping Summs of Money for that end? Are not their* Prieſts *well paid for ſaying private* Maſſes? *Do they not get well by the* Shrines, *the* Images, *the* Relicks *of the* Saints *they keep, and ſhew to others, and the Oblations offered by the People! And muſt not therefore all theſe Doctrines be very grateful to Men of covetous and greedy Minds? Muſt not ſuch Perſons ſtrongly be inclined to broach, abet, and to promote them?*

Do not the Doctrines of the Pope's Supremacy, *of the* Prieſt's Power to make his God, *of the* neceſſity of Prieſtly Abſolution, *and* Confeſſion *to him, and of* entire Obedience *due to their* Injunctions, *plainly tend to advance their Power and Reputation, and to engage all Men to have them in the greateſt* Reverence? *Do not the Doctrines of* the Neceſſity of the Prieſt's Intention to the Validity of a Sacrament, *of* auricular Confeſſion *in order to* Abſolution, *and of the Power of this Abſolution to procure Pardon for the Perſon who is only* attrite, *tend moſt apparently to make the People think that their Salvation doth entirely depend on them, and ſo create as great an Awe within them of ſuch* Prieſts, *as either the Hopes*

of their Salvation, or the fear of everlasting Misery is able to produce?

Lastly, Doth not the Doctrine of Infallibility *give them full Opportunity to lord it over all Mens Consciences and keep them in an absolute Subjection to their Wills? And can they not upon the pretence of being the sole* Judges *of the Sence of* Scripture, *and of* authentical Traditions, *obtrude upon the World whatsoever Doctrines will best suit with their Designs and Interests? And must not Men be forced to submit to their Decisions, and blindly follow their Directions, as agreeable to* Sacred Writ, *whilst it is kept with so great Care from their Perusal? He must be blind who sees not that all those Doctrines must be very acceptable to Men of Pride, and covetous Desires, and who affect Dominion and Empire over the Consciences of others. Let us see then whether from the Eighth* Century, *when the Veneration of* Images *was first established, to the Sixteen, in which the* Trent Council *confirmed all these Doctrines, we have not too much Reason to suspect the generality, or the prevailing part of their* Church Guides, *were Men strongly addicted to those corrupt Affections which render them unworthy of the Assistance of the* Holy Spirit, *worthy to be given up to Delusions, and very much disposed to broach, maintain, and to establish such Doctrines as directly tend to gratify their Ambition and their Avarice.*

Whether such Changes might not reasonably be expected in the Eighth Century, *when the* Second Nicene Council *met, seeing the* Priests *then had* laid aside all sound and wholesom Doctrine, transgressed the Commandments of the Fathers, and brought into the Church such Doctrines as were never known to Christ, or his Apostles.

Carol. Magn. Præfat. ad libr. de imag.

In the Ninth Century, *when* Paschasius *began to vent the*

the Doctrine of Tranſubſtantiation; *ſeeing then* they buried in Contempt and Oblivion the Word of God, made the Temple a Den of Thieves, and inſtead of ſweet Melody, ſounded forth Blaſphemy againſt God himſelf; and the Captains and Rulers of the People endeavoured to preferr humane to divine things; *and* the Governours of the Church having left the way of Salvation, ran headlong, opening the Pit of Perdition to thoſe that followed them. *Paulus Diac.* *Luitpert. Arch. Mogunt. Epiſt. ad Ludov. Regem Germ.*

In the Tenth Century, *when as* Baronius *complains*, the Canons were ſilent, the Decrees of Popes ſuppreſſed, the ancient Traditions proſcribed, Luſt armed with the ſecular Power, challenged all things to it ſelf, when Chriſt was faſt aſleep in the Ship, and, which ſeemed worſe, all ſnorted with him, and there were no Diſciples to awaken their ſleepy Lord with their Cries. *Ad A. D.* 912. *Art.* 8.

In the Eleventh Century, *when the* Councils *held at* Rome, Varſeilles, *and* Tours, *condemned* Berengarius, *and decreed for the* corporeal Preſence of our Lord's Body in the Sacrament; This being, *ſaith* Baronius, ſtyled that Iron Age in which Iniquity abounded, and many diſcourſed, and believed that Antichriſt was come, and the Corruption of Manners, which then was very great, eſpecially among the Eccleſiaſticks, might eaſily perſwade Men that it would be ſo. When, *ſaith the ſame* Baronius, unhappy Brambles, Thorns, and Nettles, which grew out of the Stench of the Fleſh, and the Dung of Corruption, had wonderfully filled the Field of the Church, for all Fleſh had corrupted their Ways, ſo that not only the Flood ſeemed unſufficient to waſh away this Filth, but thoſe horrid Wickedneſſes ſeem'd to call for that Fire which deſtroyed *Sodom* and *Gomorrha*, When, *ſaith* Hugo Flaviniacenſis, *Ad An.* 1001. *Art.* 1. & 7. *Ad An.* 1049. *Art.* 10.

viniacenſis, almoſt all the Clergy, rather ſought their own than the Things of Jeſus Chriſt, and choſe rather to adhere to the Diſcipleſhip of *Simon* than keep the Poverty of Chriſt, in the Unity of the Faith. When, *ſay the* Clergy *of* Liege, corrupt Manners, through Ambition and Avarice, prevailed——Religion was diſſembled, and a Shew of Piety brought in. When the Traffick of Holy Things crept in, and the Holy Philoſophy, by the ſubtile Interpretation of Sycophants, began to be corrupted, polluted, violated with humane Inventions, and old Wives Fables.

Concil. T. 10. *p.* 375.

Apol. An. 1066. *apud Morn. Myſt. iniq. pag.* 245.

In the Twelfth Century, *when firſt we hear of the fixed Number of* Seven Sacraments, *which, in another Sence, were till then* Myſteries. *Since then the* Popes, Cardinals, *and* Prelates, were all the Day intent on Evil, and ever occupied, without Satiety, in the Works of Iniquity; they made Port-ſale of things ſacred, and laboured with all their Might that they might not deſcend to Hell alone: The Clergy neglected God's Service, were Slaves to filthy Lucre, defiled their Prieſthood by Uncleanneſs, ſeduced the People by Hypocriſy, and laid Snares by all manner of ways to ruin them, *ſaith* Honorius Auguſtodunenſis, *then the Offices of* Eccleſiaſtical Dignity were turned into filthy Lucre, and a Work of Darkneſs; nor was the Welfare of Souls, but the Luxury of Riches ſought after in performance of them, and the whole Race of Chriſtians, from the leaſt to the greateſt, ſeemed to have conſpired againſt God; ſo that from the Sole of the Foot to the Crown of the Head there was no Soundneſs in them; nor could Men ſay, As is the People ſo is the Prieſt, for the People were not ſo bad as the Prieſt, *Saith St.* Bernard.

De prædeſt. & lib. Arbitr. l. 2. *verſus finem.*

Serm. 6. *in Pſ.* 90. *p.* 73. *c.*

Serm. 1. *de conv. B. Pauli. F.* 2. *d.*

In the Thirteenth Century, *when* Tranſubſtantiation

tion *was eſtabliſhed in the Fourth* Council *of* Lateran. *Since then* Simony was committed without Shame, the Churches Liberty decay'd, Charity expired, Religion was trod under Foot, and the Daughter of *Sion* was made like a brazen faced Whore, that hath no Shame, *ſaith* Matthew Paris: Then the Pride, Haughtineſs, Perfidiouſneſs, Fraud, Wickedneſs, Luxury, Avarice of the Clergy was not to be endured, they being worſe than Turks, Saracens, Tartars and Jews, and did more offend againſt Chriſtian Simplicity than they, *ſaith* Meinardus.

In the Fourteenth Century, *when* Alvarus Pelagius *complained of the* Popes, That many of them came into their Sees by Simony, that they were exceedingly Covetous, that they ſavoured of the things of the Fleſh, but were very careleſs of the good of Souls. Of the Cardinals, That by their pernicious Examples they were commonly the Odor of Death unto Death, that many of them were unworthily promoted, and that they were inſatiable Thirſters after Benefices. *Of the* Biſhops, *That* they were notoriouſly guilty of Simony, Fraud, Uncleanneſs, Pride, Envy, Covetouſneſs, *That the* Prelates *of the* Church *were* an Army of Devils, Companions of Thieves, and did nothing but for Gifts and Rewards. *Of the* Prieſts, *That* they were commonly promoted by Simony, lived incontinently, and committed Fornication with the Women that came to Confeſſion. *Of the* Clergy *in general*, *That* they entered into Orders not out of Love to God, but temporal Advantage; that Drunkenneſs, Gluttony, and Incontineney, were their common Vices; that many of them were Sodomites; that they gave ill Example to the Laity, and commonly were worſe than they.

In the Fifteenth Century, *when the* Cup *was taken away*

In Hen. 3. A. 1237. p. 438.

Apud Aventin. l. 7. p. 720, 721.

De planctu Eccl. l. 2. c. 15.

C. 16.

C. 20.

C. 4.

C. 27.

C. 28.

away from the Laity *by the* Decrees *of the* Councils *of* Conſtance *and* Baſil, *and* Purgatory *was eſtabliſhed in the* Council *of* Florence. *Since then* all Eccleſiaſtical and Chriſtian Diſcipline was in a manner extinguiſhed in every Place, *ſaith the* Council of *Baſil*, Then Oppreſſion, Rapine, Adultery, and Inceſt, and all peſtilent Vices did confound all ſacred and prophane things, *ſaith* Ægidius *in the* Fifth Council *of* Lateran, *to omit the Treatiſes written in this Age by* Clemangis, of the corrupt State of the Church, *by* Gerſon of the Defect of worthy Perſons; *and by the* Cardinal *of* Cambray, of the Filthineſs of the Church of *Rome*.

Ep. Synod. de Con. Author Super Papam Bin. To. 8 p. 124. Bin. To. 9. p. 10.

In the Sixteenth Century, *in which the* Council *of* Trent *was held, when* amongſt the Primates of Religion there was either none, or very little Service of God, no good Life, no Shame, no Modeſty: Juſtice declined into Hatred or Favour; Piety was turned into Superſtition, and by all Orders of Men Sin was openly committed, and very often the Vertue of an honeſt Man was made his Crime, *ſaith* Picus Mirandulâ. When all Fleſh had corrupted their Ways, and were become Citizens, not of *Rome*, but of *Babylon*, *ſaith* Staphilæus: *When the Biſhop of* Bitonto *in the* Trent Council *crys out*, with what Monſters of Filthineſs, what Sinks of Uncleanneſs, what peſtiferous Contagion is not both Prieſt and People defiled? Begin at the Sanctuary of God, and ſee if there be any Shamefacedneſs, any Charity, any Hope or Help of honeſt Life, if there be not unbridled Luſt, notorious Boldneſs, incredible Wickedneſs, *that* the more powerful proceeded from the Worſhip of God to Impiety, from the Defence of the Church to the Exciſion of it, and fell with one Conſent from Religion to Superſtition, from Faith to Infidelity, from Chriſt to Antichriſt, from God to Epicuriſm. *I ſay*,

Orat. ad Leon. 10. in Concil. Lat.

Orat. hab. ad Auditores Rotæ. Concil. To. 14. p. 993, 994.

I ſay, in Ages, and in times, in which ſuch Floods of all Impiety had overwhelmed the Clergy, *ſuch Pride, Ambition, Covetouſneſs, and Luxury reigned uncontrolledly among them*; *'tis eaſy to diſcern how Practices and Doctrines, ſo well comporting with their vicious Inclinations, might eaſily be introduced by them, and difficult to believe it could be otherwiſe: For if in the* Fourth Century *ſo great Defection was cauſed by the wicked* Arians, *notwithſtanding all the Oppoſition which the vertuous and learned* Biſhops *made againſt them*; *if then by reaſon of the abounding of Iniquity, the Orthodox declared their Expectations,* τὴ παντελῆ ἀποστασίαν, of an entire Apoſtacy: *If St.* Baſil's *Complaint, That the Office of the* Biſhop *was ſunk down,* εἰς δυσήνυς ἀνθρώπους, οἰκετῶν οἰκέτριβας, to miſerable Men, Servants of Servants, who reproached the Name of Biſhop, *was attended with another that concerned* τὴ τῆς πίστεως διαφθοραν, the corruption of the Faith. *If* Iſidore Peleuſiota's, *ſad and manifold Complaints of the* Tyranny, Soul-Murther, Luxury, Covetouſneſs, the Ignorance, the Enmity to Vertue, *which reigned in the* Clergy *of his Age, concludes in this, Theſe are the Men* δι' ὧν ἄνω κὰτω γέγονε τὰ τῆς ἐκκλησίας πράγματα, by whom the Affairs of the Church are turned topſy turvey. *If when* Theodoret, *ſaith the* Clergy, *did* τὴν κοινὴν νοσεῖν ἀσέβειαν, labour under a general Impiety, *he alſo ſpeaks more fully of their Declenſion from the Faith, and their* eſtabliſhing a new Hereſy; *what might not be expected in theſe laſt and worſt of Ages, which were the very Sinks of Wickedneſs, the* non ultra *of Impiety? Sure if ever Religion was, or can be made to truckle unto Intereſt, and Faith to Faction, and Government to degenerate into Empire and Tyranny, it muſt be in thoſe Ages, when Men were ſo unworthy of the Aſſiſtance or Direction of*

Theodoret Ep. 63.
Epiſt. 10.
Epiſt. l. 3. *Epiſt.* 223, 259, 408, 410.
Ep. 134, 135, 142.

the Holy Spirit, *and were ſo worthy to be given up unto the* Spirit *of Deluſion.*

Fifthly, *Theſe novel Practices and Doctrines might eaſily prevail, by reaſon of the groſs Ignorance and Negligence of* Chriſtian *Knowledge, both in the* Clergy *and the People: For who ſees not that Ignorance in the* Clergy *muſt render them unable to diſcern betwixt Truth and Falſhood; to chuſe the Good, and refuſe the Evil, and make it eaſy to impoſe upon them in thoſe Matters by any ſpecious Pretences whatſoever? Thus when the* Prophets erred in Viſion, and ſtumbled in Judgment, *then was it that* they made Lyes their Refuge, and under Falſhood hid themſelves: *When the* Watchmen *of* Iſrael *were* all blind, and could not underſtand, *then did the People become a Seed of* Adulterers, inflaming themſelves under every green Tree, with Idols. *When* the Prieſts ſaid not where is the Lord, and they that handled the Law knew him not, *then did* the People commit two Evils, forſaking the Fountain of living Waters, and hewing them out Ciſterns which can hold no Waters: *When the* Paſtors *were* become brutiſh and knew not the Lord, *then was it that their* Flocks *were* ſcattered: *When the* Scribes *and* Phariſees *had got the Government of Religion, and religious things into their Hands, our* Saviour *informs us that* the blind led the Blind, and both *were in the greateſt Danger of* falling down into the Ditch; *That* the Key of Knowledge *was then* taken away, *and the People left* as Sheep without a Shepherd, *and then did* vain Traditions, *and corrupt Interpretations of the* Scriptures *mightily prevail.*

Eſa. 28. 7, 15.

Eſa. 56. 10. 57. 3, 4.

Jer. 2. 8, 13.

Jer. 10. 21.

Matth. 15. 14.

Luke 11. 52.

Mark 6. 34.

St.

St. Basil *in his Epistle to* Gregory *the* Divine, *tells him there was* little Help to be expected from the Pride of the Western Church, οἱ τὸ γε ἀληθὲς ὅτι ἴσασιν, ὅτι μαθεῖν ἀνέχονται, who neither knew the Truth, nor will endure to learn it, *but* being prepossessed with Lyes and false Suspicions, they do now, as they did before, in the Case of *Marcellus*, πρὸς τὸς μὴ τ' ἀλήθειαν αὐτοῖς ἀπαγγέλλοντας, φιλονεικοῦντες, τ' δὲ ἄρχειν δι' ἑαυτῶν βεβαιούμενοι, contending with those who shew them the Truth, and stablishing Heresy by themselves: *And again*, I would write, *saith he*, αὐτῷ τῷ κορυφαίῳ, to their Head, but only enigmatically touching Ecclesiastical Affairs, ὅπ ὅτι ἴσασι τῶν παρ' ἡμῖν τ' ἀλήθειαν, ὅτι τ' ὁδὸν, δι' ἧς ἂν μάθοιεν, καταδέχονται, for they neither know the Truth of our Affairs, nor do they take the Way to learn it. *Ep.* 10. *p.* 54.

And agreeably to this Complaint we find the Arians *in the* Council *of* Ariminum, βεκελίσαντες δι' ἁπλότητα, deceiving the Western Bishops, because of their Simpleness; *and the* Historians *telling us, That* φενακισθέντες συνέγραψαν, they were bubbled by them into a Subscription. *Theodoret. Hist. Eccl. l.* 2. *c.* 16.

Sozomen *informs us of the Three hundred* Western Bishops *met at* Milan, *that they consented to the Deposition of* Athanasius, through Fear, ἢ ἀπάτη, ἢ ἀγνοίᾳ τῶν ὄντων, or Fraud, or Ignorance of what they were about. *Hist. Eccles. l.* 4. *c.* 9.

And in the general Theodoret *informs us that the* Arians *made it their Business,* φενακίσαι τὸς Ἑσπερίους ἁπλοῖς ὄντες κεχειμμένους, to gull the Western Bishops by reason of their Simplicity. *Hist. Eccles. l.* 2. *c.* 15.

Again, That Ignorance in the People, renders them easy to receive any thing which is imposed upon them as Matter of Revelation or Devotion, or under the venerable Name of a Tradition of the Church, a Doctrine of the Holy Fathers, or a Definition of a Council, *will be evident, if we consider that being once*

bereft of the Assistance of the Holy Scriptures, *they have no Principle left them by which they can examine, no Judgment to discern the Truth, or Falshood of any thing which comes proposed to them under these specious Colours, and so they are not qualified to judge of, or in Capacity to discover the Cheats thus put upon them. Accordingly we find, that in the Times of Ignorance, the People*

1 *Cor.* 12. 2. *were* carried away after dumb Idols, even as they were led, *and were cajol'd into the most* superstitious, *vile, unnatural and cruel Practices, under the semblance of paying their religious Worship to their* Heathen Deities.

Now of the prodigious Ignorance of those Ages in which most of the Romish *Doctrines were introduced, or else* conciliarly *were established, and so advanced from Opinions and Practices permitted in some places, to* Articles of Faith *and* Rules of Manners, *we cannot reasonably doubt, when we find the* Second Nicene Council *making a* Canon, *That he who was* promoted to a Bishoprick should be well acquainted with his Psalter, that so he might be able to instruct his Clergy in it, *and that* the Metro-

Conc. Nic. 2. *Can.* 2. politan should strictly examine whether he were sufficient to read the Canons, the Gospel, the Epistle, and the rest of the Scriptures discreetly, and not imperfectly; *when the Enquiry made by the* Bishops *in their Visitations was,*

Cent. 9.

Regino de Eccl. Discipl. p. 28, 29. 1. Whether the Priest did, *pleniter intelligere*, fully understand the Exposition of the Creed and the Lords Prayer.

2. *Si bene intelligat*, Whether he well understood the Prayers, the Preface, and the Canon of the Mass.

Si

Si Epiſtolam & Evangelium bene legere poſſit, Whether he could well read the Epiſtle and Goſpel: *And when* Baluzius *ſaith*, *ea erat ſæculi iſtius infelicitas, ut neceſſe erat Preſbyteros ab Epiſcopis interrogari utrum bene legere poſſent*, the Infelicity of that Age made it neceſſary for the Biſhop to ask whether the Prieſts knew how to read well; *and that this happened not only to the inferiour Clergy*, *ſed etiam in illis interdum qui ad ſummum Sacerdotium eligebantur*, but ſometimes alſo to them who were choſen to the Office of Biſhops, *as* Carolus Calvus, *and the* Biſhops *of the* Council of Valence *complain*; when good Learning periſhed almoſt throughout *Europe*, Barbarity prevailing every where, *ſaith* Balæus: *When* all the Prieſts had abandoned the Scriptures, appointed for Man's Salvation, and were blind Guides, going before the Blind to Perdition, *ſaith* Honorius Auguſtodunenſis: *When* the Biſhops, Prieſts, and Miniſters of the Church were ignorant almoſt of all things, and the *Waldenſes* carried the Vogue among the People by their Learning, and were admitted by the Prieſts to preach publickly, not that they approved their Opinions, but becauſe they were inferiour to them in Learning, *ſaith* Jacobus de Riberia: *When* he that had learned nothing became a Teacher of others, and though he were like the ſounding Braſs, and tinkling Cymbal, uſurped the Office of a Teacher, being an unprofitable Trunk, and a dumb Idol, *and* they who were ignorant of the Holy Scriptures, uſurped that Burthen of Dignity which they could not bear, *ſaith* Petrus Bleſenſis: *When* there neither appeared Piety or Learning in the Clergy, *ſaith* William, *Biſhop of* Paris: *When* the Pope appointed to almoſt all eccleſiaſtical Dignities, Men ignorant of the Holy

Not. in Regin. p. 540.

Cent. 11. p. 152.

Cent. 12.

De Prædeſt. & lib. Arbitrio l. 2.

In Collect. de Urb. Toloſ. Cent. 13.

Ep. 23.

Lib. de Collat. benefic. Cent. 14.

Holy Scriptures, Idiots, and Unlearned, who knew not the Language of the People over whom they preſided: *When* not one among Ten of the Biſhops, Arch-Biſhops, Patriarchs of Provinces, were ſufficiently inſtructed in Divinity, *ſaith* Marſilius *of* Padua: *When* the Church was eclipſed with the black Miſt of Ignorance: *When* the Biſhops ordained Men whom they knew to be unlearned, and unfit, and being Idiots ſuffered themſelves to be made Biſhops, *ſaith* Alvarus: *When* it often happened through the Defect, Negligence, and deceit of them, to whom, by the Biſhops, was committed the Examination of Perſons to be ordained, that Men Unlearned, and altogether Ignorant, were preſented as fit to the Biſhops, and ſo ordained by them, *ſaith the* Council *of* Toledo: *When* ſuch Men were admitted to the Prieſthood, and other Holy Orders, as were Idiots, Unlearned, and ſcarce able to read though waywardly, and without Underſtanding, not knowing when they read or prayed, whether they bleſſed God or blaſphemed him: *When* the Church was ſtock'd with ignorant and wicked Men, and no Man learned in the Scriptures was advanced to great Dignities: *When* the Pariſh-Prieſts could not read, and ſcarce knew *A* from *B*, and knew not the Words, much leſs the Things they read, *ſaith* Clemangis: *When* Biſhops of good Life and Doctrine were not choſen any where, but carnal Men, and ignorant of ſpiritual Things, *ſaith* Gerſon: *When* ignorance of Tongues, and all parts of good Language, and neglect of the Study of Scriptures, were the Vices of the Age, *ſaith* Mirandula: *When* every where there was ſo great a Neglect of the Word, as made it neceſſary that Faith ſhould Periſh, *ſaith* Eſpencæus: *When* neither Greek nor Hebrew, *the only Languages in which the*

Defenſor pacis l. 2. c. 24. p. 354, 355, 356.

De planctu Eccl. l. 2. cap. 5. & 20. Cent. 15.

A. D. 1473. apud Bin. To. 8. p. 1053. cap. 3.

De corrupto ſtatu Eccl. c. 11, 12, 13, 25.

Declarat. de defect. virorum Eccleſ. q. 1. vid. etiam q. 22, 74. Cent. 16.

Epiſt. ad Leo 10th.

In 2. Ep. ad Tim. c. 3. p. 116.

the Scriptures were indited, were underſtood by the Divines, and the Diſputers of Four Centuries, *ſaith* Canus: *When* it was the Cuſtom of the Age to make Prieſts and Biſhops out of the moſt unlearned and irreligious Perſons, and the Biſhops generally were more ignorant of the Scriptures than the People, *ſaith* Duarenus: *When the* Biſhops *aſſembled in the* Trent Council *had* but little Underſtanding in Religion: *When* few of them had any Knowledge in Theology, *ſaith* F. Paul: *When* the prevailing part were both unlearned and ſimple, *ſaith* Dudithius.

Loc. com. l. 2. c. 13.

De Stat. Eccl. Miniſtr. & Benef. l. 1. c. 11 q. P. 153, 168.

Hiſt. of the *Trent* Council *p.* 784.

If therefore falſe Traditions *might ſo eaſily prevail, even in the firſt and pureſt Ages of the* Church, *as* Irenæus *doth inform us,* διὰ τὴν ἀπλότητα καὶ ἰδιωτισμὸν τῶν κρατούντων, by reaſon of the Simplicity and Ignorance of the Governours, *how much more might they carry all before them in thoſe times of* Ægyptian *Darkneſs? If two or three hundred* Biſhops, *in the more learned Ages of the* Church, *could be ſo tamely bubbled by a few cunning* Arians, *how eaſy might it be for Men of Credit, in the thick Darkneſs of thoſe times, to lead the Blind into the Pit of Error? If the pretended* Donation *of* Conſtantine, *though ſo groſs a Cheat, could obtain ſo long and generally, as to be urged in the* Second Nicene Council, *and put into the* Decretals? *If the* decretal Epiſtles, *now generally acknowledged to be Forgeries, were received as genuine for* Eight hundred *Years, inſomuch that the* General Council *of* Conſtance *condemneth them as Hereticks who reject them, why might not many other ſpurious Pieces, as uſeful to promote* Popiſh *Doctrines, as theſe were to eſtabliſh the* Pope's Supremacy *and the* Veneration *of* Images, *prevail as generally in thoſe darker Ages? If the Credit of one* Marianus Scotus *made the whole*

Apud Euſeb. Hiſt. Eccl. l. 5. c. 24.

Act. 2. p. 102.

Diſt. 96. c. 14. Conſt. Imperator.

Seſſ. 45. & Seſſ. 8.

whole West, *even for Five Centuries, believe the Story of* Pope Joan, *which caſt ſo great an Infamy on St.* Peter's Chair, *why might not other things, in favour of the* Church *of* Rome, *obtain an equal Credit by like Means? If, as* Navar *declares, throughout the whole* Church *of* Chriſt, *Multos paſſim invenias nihil magis & explicite de hiſce (Symboli Articulis quos Eccleſia ſolemnizat) credere, quam Ethnicum philoſophum,* you may find every where many who explicitely believe nothing more of the Articles of the Creed, than a Heathen Philoſopher, *muſt not ſuch Men be ready to receive any thing ſuggeſted as an* Article of Faith? *Is it to be expected, that they ſhould riſe up with great Zeal in oppoſition to new Doctrines, or conveigh them by* oral Tradition *to Poſterity?* Laſtly, *If Doctrines of Faith, and Rules of Manners be to be decided, even in* General Councils, *by* Scripture *and* Tradition, *is it impoſſible for Men ſo ignorant, and void of any Knowledge of what the* Scriptures, *or* Tradition *teach, ſhould paſs wrong Judgment in theſe Matters?*

Manual. c. 11. n. 22.

Sixthly, *New* Doctrines *and* Practices *might eaſily prevail, and ſilence all that Oppoſition which was, or would have otherwiſe been made againſt them, when Force and Violence was uſed to promote them, and to ſuppreſs the contrary Doctrines and* Traditions: *For though Force can do nothing to the Conviction of the Conſcience, or to clear up the Underſtanding; nor can the Fire or the Faggot give new Light unto it, yet have thoſe things a very powerful Influence upon the Fearful, the Lovers of the World, and of the Comforts of it, to engage them outwardly and hypocritically to profeſs what they do not believe, and to deny, conceal, or not profeſs what really they do believe; hence doth the* Scripture *ſo often teach us, that when*

when Perſecution *did* ariſe for the Truths Sake, *the* ſtony Ground would be offended, *that becauſe Trouble would abound*, the Love of many would wax cold. *Hence the* Apoſtles *were ſo ſollicitous to arm their* Proſelytes *againſt theſe fiery Trials, ſo frequent in their Exhortations to Patience and Perſeverance, ſo deſirous to know the Conſtancy of their Faith, ſo careful that they might not* be moved *by their* Afflictions: *Hence alſo, under the* Heathen Perſecutions, *we find ſuch ſad and numerous Examples of* Apoſtacy. *St.* Cyprian *complains, that by the Fury of the* Decian *Perſecution* Chriſtianity *was* much weakened, *that they* were very few who then ſtood firm, but they who languiſhed were very numerous, *that* the Church then with Tears lamented the Fall of very many, *that there was then* a manifold Decay of that once numerous People which profeſſed the Chriſtian Faith; *yea, that even* at the firſt Onſet of the threatning Enemy the greateſt Number of the Brethren betrayed their Faith. Dionyſius *of* Alexandria *informs us, That* when the Edict of the Emperor came forth, all the Chriſtians were wonderfully terrified; *that preſently through this Fear,* πολλοὶ τῶν ἐπιφανεσίων ἀνδρῶν, many of the moſt celebrated Chriſtians came in to the impure and prophane Sacrifices, ſome being called by Name, ſome brought thither by their Friends, ſome by their Office, *or the* Example *of others*; ſome of them ſo pale and trembling, as if they had not come to ſacrifice but to be ſacrificed; ſome came boldly, denying they had ever been Chriſtians; ſome fled, and others being caught, clap'd into Priſons and into Irons, preſently abjured the Faith; others, as ſoon as they were brought before the Judges: And, *Laſtly*, others when they had ſuffered Torment valiantly for a while, at length grew weary

Matth. 13. 21.

Matth. 24. 12.

Hebr. 11. 32--36.

1 *Theſſ.* 3. 3, 5.

Ep. 11. *p.* 23, 26.

Ep. 10. *p.* 22.

De lapſis §. 3. & §. 5. *p.* 123, 124. *ed. Oxon.*

Apud. Euſeb. Hiſt. Eccl. l. 6. *f.* 41.

weary and renounced. *In the Perſecution under* Dioceſian, Euſebius *ſaith that* μύριοι, Myriads out of Fear
Ibid. l. 8. c. 3. fell preſently ἀπὸ πρώτης πειρασμῆς at the firſt Aſſault; *and what then may not be expected of this Nature in the declining Ages of the* Church, *when that ſtrict Diſcipline and ſelf-denial, which prepared the* Chriſtians *of that Age for Sufferings, was laid aſide: That Love of God, which then was fervent, waxed very cold; and that Iniquity, which renders it impoſſible Men ſhould be willing to depart this World, and to appear before their righteous Judge, ſo much abounded.*

This was the Method which the Arians *uſed for Propagation of their* Hereſy. *For* Socrates *informs us,*
Hiſt. Eccl. l. 2. c. 27. p. 118. *that in the Reign of* Conſtantius *the* Perſecution fell upon the Orthodox, κατὰ πᾶσαν μὲν τὰς ἀναλόγους πόλεις, through all the Cities of the *Eaſt*, *that* they were baniſhed from their Churches, and were afflicted with all kinds of Torments, *and that* the Force then uſed was no leſs than formerly was exerciſed by Heathen Emperors to compel Chriſtians to worſhip Idols. *And when after the Death of* Conſtantine, *the Empire of the Weſt fell into his Hands, he uſed the like Severity there alſo. Now the direful Effects of this Perſecution appeared not only in the Fall of the great* Hoſius, *who by*
Ib. c. 31. p. 127. *this Violence was* conſtrained to ſubſcribe the Decrees of the Council of *Sirmium*, *but even in the generality*
Theodoret Hiſt. Eccl. l. 2. c. 13. Soz. l. 4. c. 9. *of the* Church Governours; *for when* Conſtantius, *the more effectually to move* Pope Liberius *to conſent to the Condemnation of* Athanaſius, *tells him, That* πᾶσα ἡ οἰκουμένη κατεψήφισται αὐτοῦ ὡς ἀνοσιουργοῦ ὄντος, the whole Empire had condemned him as a wicked Man, Liberius *anſwers that they had done this,* διὰ φόβον καὶ ἀτιμίαν
Sozom. ibid. τὴν σὴν, out of Fear of him, and the Diſhonour which

which he threatned to them, *and the same Motive, after a little Exile, prevailed with him also. Moreover a great part of the* Bishops *who met at* Ariminum *declared for the* Nicene *Faith, as being that which* they could not alter unless they would prove themselves spurious Children, and Accusers of the Fathers; *and yet they being carried thence to* Nica *in* Thracia, δεδιξάμενοι, they being terrified, consented to expunge the Words of Substance *and* Consubstantial, *and only to assert* τὸ ὅμοιον, *that* Christ was like in Substance to the Father, *and* οἱ μὲν δείσαντες, οἱ δὲ φενακισθέντες συνέγραψαν, some out of Fear, and others out of Ignorance, subscribed. *St.* Hilary *informs us, that* the Bishops met at *Ariminum*, being tired out with long Delays, *& minis imperatoris perterriti, damnarunt integram fidem quam antea defendebant, & susceperunt perfidiam quam antea damnaverant*, and terrified with the Threats of the Emperor, condemned that Faith they had before defended, and received that Falshood which they had before condemned. Sozomen *also tells us of Three hundred Western* Bishops *met at* Milan, *who* ἢ δέει, ἢ ἀπάτῃ, ἢ ἀγνοίᾳ τῶν ἐξαπατῶν, either out of Fear, or Fraud, or Ignorance, consented to the Deposition of *Athanasius*. *And this doubtless, gave Occasion to* Vincentius Lirinensis *to say that, cuncti prope Latini Sermonis Episcopi*, almost all the Western Bishops were by Fraud or Force deceived; *and that* the Poyson of Arianism, *pene orbem totum contaminaverat*, had defiled almost the whole World; *to* Jerom *to complain, that it had* possessed all the *East*, *and that the* whole World, *Arianum se esse miratus est*, admired that it was become Arian; *to* Nazianzen

Theodoret Hist. Eccl. l. 2. c. 15, 16, 18.

Fragm. p. 482.

Hist. Eccles. l. 4. cap. 9.

Commonit. c. 6.

Epist. ad Pam. adv Error. Joh. Hieros. F. 59.

Orat. in Athan. quæ est Or. 21. p. 387. *to confeſs that,* πλὴν ὀλίγων ἄγαν, except a very few, which either becauſe of their Vertue reſiſted, or for their Obſcurity were contemned, all obeyed the times, ſome being Ring-Leaders in the Impiety, ſome being circumvented by Fear or Gain, Flattery or Ignorance. *And to omit the Complaint of* Ep. 142. Theodoret, *That in the* Epheſine Council, *ſtyled* λῃςρικὴ, *moſt of the* Biſhops βιαδέντες συνέθεντο, were moved to conſent by Force, and by their Subſcriptions confirmed a new Hereſy: *To omit the* Soer. Hiſt. Eccl. l. 4. c. 17. *Perſecution of* Valens, *which expelled, ſaith* Socrates, almoſt all the Biſhops of the *Eaſt* out of their Sees, *and where the* Biſhops *were not* valiant, *had ſuch ill Influence upon the People, that they all turned* Lib. 6. c. 21. τὴν πατρίαν δόξαν, from their former Sentiments *to* Arianiſm: *to omit I ſay, theſe Inſtances,*

It is a wonder to conceive what Force the Edicts of Baſiliſcus *had to engage the* Patriarchs, *and* Biſhops *of that Age to renounce, and* Anathematize *the* General Council *of* Chalcedon. Baſiliſcus *in his* Encyclical Epiſtle *commands all* Biſhops to be content with the Nicene Faith, and to Anathematize, Evagr. Hiſt. Eccl. l. 3. c. 4. p. 336, 337. πάντα τὰ ἐν Χαλκηδόνι ἐν ὅρῳ πίστεως, ἢ ἐκθέσει Συμβόλων εἰρημένα, ἢ πεπραγμένα, all things done and ſpoken in the Synod of *Chalcedon* about the Definition of Faith, or Expoſition of the Symbols; *to* ſubſcribe to his Epiſtle, and wholly to reject the Council of *Chalcedon*; *threatning* Depoſition to the Biſhops and Clergy who ſhould refuſe Obedience Ibid. c. 5. p. 338. to his Commands; *whereupon* Five hundred Biſhops preſently ſubſcribe, τὸν Λέοντος τόμον, καὶ τὴν ἐν Χαλκηδόνι Σύνοδον ἀναθεματίζαντες, condemning the Epiſtle of Pope *Leo*, and the Synod of *Chalcedon*. *Among*

them

them were the Bishops *of* Asia, *professing to the* Emperor, *that* they subscribed μετὰ πάσης χαρᾶς καὶ προθυμίας, with all Readiness and Gladness; *and yet, quickly after the Death of* Basiliscus, *they beg Pardon for so doing of* Acacius, *alledging that they subscribed* οὐ κατὰ πρόθεσιν, ἀλλ' ἐξ ἀναγκης γράμμασιν, καὶ ῥήμασιν, ἀλλ' οὐ καρδίᾳ συνθέμενοι, not willingly, but of Necessity, consenting by their Words and Writings, but not with their Hearts. *Ibid.* *Ibid. cap. 9.*

And as this Force and Violence hath had this fatal Influence on many to deny the Truth, and to embrace, or at the least profess the contrary, so hath it as effectually prevailed on others to conceal the Truth, or not appear in its Defence, when they were inwardly convinced of it, least they should pull a Storm upon their Heads, and should expose themselves unto the Censures of prevailing Persons, and to the Fury of their Enemies. Thus Sozomen *informs us, that* διὰ τὸ τοῦ Βασίλεως φόβον, for fear of the Emperor *Constantius*, both the *East* and *West* seemed to agree in the Faith. Theodoret *informs that there* were some in his time who held the Truth of Apostolical Doctrine, τὸ δὲ τῶν κρατούντων δείσαντες δυναστείαν δημοσιοῦσαι ταύτην πεφρίκασι, but, fearing the Power of their Governours, they durst not publish it, they sigh, and groan for the encrease of Evils, but yet they are carried away with the Authors of them. Thus, *saith he*, I believe it is with thee, O Bishop *Romulus*, thou art sound in the Faith, but only out of Fear thou servest the Times. *Hist. Eccl. l. 4. c. 10.* *Ep. 135.*

Isidore

Isidore Peleusiota, *also tells us, that there were*
l. 5. Ep. 126. *some who lived* κατὰ τὸν Ἀποστολικὸν κανόνα, according to the Apostolick Rule, but they durst not open their Mouths, δεδοικότες τὴν τῶν ἀνόμων πολυανθρωπίαν, being afraid of the Multitude of the
Monotessaron p. 309. Wicked. Zacharias Chrysopolitanus, *saith, sunt nonnulli, imo forsitan multi,* there are some, yea, perhaps many, who are of the same Opinion with *Berengarius*, and yet condemn him with the Church; *which, without doubt, they did through*
Paralip. ad Abbat. Ursperg. p. 448. Ed. Bas. 1569. *Fear of running his Fate; whence one of their Writers tells us they were wont to say, Sic dicerem in Scholis, sed tamen maneat inter nos, diversum sentio,* Thus would I speak in the Schools, but, keep it secret, I think otherwise.

Let us then seriously consider how much the Church *of* Rome, *for these Five last Centuries, hath outdone all that ever* Heathen *or* Arian *Persecutors have attempted in her Severities towards those whom she is pleased to call* Hereticks. *That,*

1. *She hath taken the greatest Care for the Discovering and apprehending them, authorizing by her* papal Bulls, imperial Constitutions, *her* canon Law,
Const. Innocent. 4. c. 19. Clem 4. Const. 13. l. 18. Concil. To. 11. p. 606. *and her* conciliar Definitions, Inquisitors, Arch-Bishops, Bishops, Abbots, *&c.* to require the Magistrates Assistance in enquiring after, and apprehending Hereticks, *and* enabling these Inquisitors,
Consil. Const. Sess. 45. Bin. To. 7. p. 1121. *&c.* to tender a corporeal Oath to all suspect of Heresy, *that is,* of holding *any thing in Contradiction to the Doctrine of the* Roman Church, *to answer to such Questions as they shall propose, for clearing of themselves, and to condemn them as* Hereticks,

if

if they do not thus purge themſelves: That ſhe gives them Power to require the Magiſtrates Aſſiſtance in enquiring after, and apprehending Hereticks, and to engage by Oath all Earls, Barons, Rectors and Conſuls, and the whole Neighbourhood efficaciouſly to aſſiſt the Church according to their Power in this Work, and to endeavour to give Notice of ſuch Perſons and ſecure them. *Decretal. l. 5. Tit. 7. c. 5. Concil. Lat. 4. Can. 3*

2ly. *That ſhe obliges* all ſecular Powers to extirpate them, and all their Favorites, upon the pain of Excommunication, loſs of their Dominions, and being deemed Favourers of Hereticks, *and doth encourage all Men* to fight againſt, and labour to deſtroy them, by the Promiſe of Remiſſion of Sins, and a great Reward hereafter. *Conſt. Fred. 2. Concil. T. 11. p. 622. Ludov. 7. Ib. p. 423. Concil. Lat. 4. Can. 3. lat. 3. cap. 23.*

3ly. *That ſhe hath decreed, That* they ſhall ſuffer Excommunication, with all the Conſequences of it, loſs of Goods, and when impriſoned, any Puniſhment which doth not diminiſh their Members, or endanger their Death, *and that* after Sentence paſſed upon them, they ſhall be puniſhed with Death, and want of Chriſtian Burial. *Concil. lat. 3. c. 27. Quartum can. 3. Conſtan. Seſſ. 45. Bin. T. 7. p. 1121. Conſt. Freder. 2. Concil. T. 11. p. 619, 621. Ludov. 7. p. 423.*

4ly. *That for the Execution of theſe Puniſhments*, without Delay or Relaxation, or enquiry into the Juſtice of them, all Governours ſhall have a Copy of thoſe Laws, and ſhall aboliſh all that contradict them, *and* at their Entrance on their Government, ſhall ſwear to execute them; *and* ſuch as will not execute them, or are remiſs in doing it, ſhall loſe their Office, have their Juriſdiction interdicted, *and* be proceeded againſt as Favourers of Hereticks. *Conſt. Innocent. 4. Clem. 4. Alex. 4. decretal. l. 5. T. 2. c. 9, 11. Concil. Toloſ. c. 7. Albienſ. c. 7. Concil. T. 11. p. 428, 723. vide ibid. p. 698, 726, 727.*

Again,

Again let us ſeriouſly conſider farther.

1. *That it was in thoſe Ages deemed* Hereſy, *to contradict the* Doctrine of the Roman Church; *or in the Language of the* Council *of* Conſtance, *de fidei Articulis aliter ſentire aut docere quam Sancta Romana Eccleſia & Univerſalis prædicat*, to think or teach otherwiſe of the Articles of Faith than the Holy Roman or univerſal Church preacheth and obſerves.

Seſſ. 45. Edit. 1499.

2ly. *That when* Tranſubſtantiation *was eſtabliſhed in the* Fourth Council *of* Lateran, *then were alſo made the ſevere and ſanguinary Decrees now mentioned againſt* Hereticks, *to force Men againſt all the Evidence of Senſe and Reaſon to profeſs that* Article.

3ly. *That the* Council *of* Conſtance *having eſtabliſhed the Practice of* Communion in one kind for a Law, *it concludes with a* Decree, *enacting all the aforeſaid Puniſhments againſt* Hereticks, *viz. Againſt thoſe who believe not* the Supream Authority of the Pope over the Church, the Infallibility of general Councils, the Doctrine of Tranſubſtantiation, the Lawfulneſs of Communion in one kind, the neceſſity of auricular Confeſſion, the Power of the Pope to conferr Indulgences, the lawfulneſs of venerating Reliques, and the Images of Saints, *&c.*

Seſſ. 45.

4ly. *That in theſe perſecuting Ages Men were afraid to profeſs what they believed, or to oppoſe themſelves againſt the Torrent of their Adverſaries; thus* Petrarch *declares, That* he durſt ſcarcely ſpeak the Truth for fear of Enemies: Clemangis, *That* Men followed the erring Herd, willingly embracing falſe things

Libro ſine Titulo Epiſt. 11. *Epiſt. de Egreſſu ex Babylone p.* 177.

things for true, and desiring rather to be mad with the multitude, than to be wise alone with danger and derision. Erasmus *confesseth*, That there were some things received in the Church, *quæ magno Religionis Christianæ bono mutarentur*, which to have changed would tend to the great good of the Church; *but being desired to put his helping Hand to the Work, he saith*, per alios ego fieri malim, quam per me; I had rather others should do this than my self: *And that*, 1. *Out of fear that by attempting it he might create a Tumult and Sedition in the* Church, which, *saith he*, I so much abhor, , *ut veritas etiam displiceat seditiosa*, that even Truth purchased by Sedition is displeasing to me. 2. *Out of the sense of the great hazzard he should run, and the little hopes he had of good success:* I should be more free, *saith he*, could I see hopes of success; but, *dementiæ est tibi perniciem accersire si nulli prosis*, it is madness to destroy my self, when I cannot profit any by it. *Apud Hottinger. Hist. Eccl. Sect. 16. Part. 2 p.24,25, 29*

I say whosoever weighs these things will be convinced, that by these cruel methods great Errors might prevail without much contradiction; and many Ancient, but decryed Truths might lie concealed, and stifled in the breasts of Learned Men, expecting a more favourable opportunity to bring them forth. For if the severity of Heathen *and* Arian *Persecutions had such sad Effects upon so many in the most pious and learned Ages of the* Church, *whilst they continued to be exercised; these* R. Cruelties *being confessedly exercised for almost Five whole* Centuries, *might easily engage the generality of Men, in the more Ignorant and Vicious Ages of the* Church, *to own the corrupt Doctrines and Practices her* Governors *had introduced, or to abstain at least from making any free and publick opposition to them.*

To conclude: These being the chief Causes which naturally tend to the Introduction of new Practices and Doctrines, viz. 1. False Rules and Measures used for Disquisition of the Truth; *from which it is not to be wonder'd that false Conclusions should arise: Or* 2. True Rules misapplied and misconstrued, *and therefore actually false to them who thus mistake the Purpose of them.* 3. The Admiration of the Persons, and the Reverence of the Authority of Men subject to like Mistakes and Errors with us. 4. The Advantages we may obtain by the promoting of some Doctrines, *the Tendency they have to the gratifications of our Avarice, our Pride and love of Empire and other sinful lusts.* 5. The Corruptions in our Manners which dispose and fit us for Delusions. 6. That Ignorance and Negligence in reference to Sacred things which rendereth us an easy prey to the Deluders subtilty. 7. *Lastly*, The Force, and Terror, and Torments, and Punishments which may be used to affright us into an outward, and Hypocritical profession of what we do not from our hearts believe, or a concealment of our inward Sentiments; *I Say, these being the chief inducements to a change in Doctrine, or in Practice, and all these things so palpably, and frequently concurring to the establishment of the New Doctrines, and the supposed Traditions of the* Church *of* Rome, *what wonder is it that they should so mightily obtain in the dark Ages of the World, and by those methods carry all before them?*

And truly 'tis so evident that upon the concurrence of those circumstances, the true Faith might decay; and Error might be introduced in the Western Churches, *that the* Historians, *and* Writers *of those dark and evil Ages do confess it actually was so*: *That* the Priests brought

Cavil. Mag. Cent. 8.

into

into the Church ſuch Doctrines as were never known to Chriſt and his Apoſtles; *That* this was *tempus peſſimum, in quo defecit ſanctus, & veritates diminutæ ſunt a filiis hominum*, the worſt of times, in which the Holy man failed, and Truth was diminiſhed from the ſons of men; *That the* Ancient Traditions were then proſcribed; *That* the Chriſtian Faith extreamly did begin to fail, and decline from its former vigor; neither the Sacraments nor Eccleſiaſtical Rites being obſerved; *That* the Holy Philoſophy by the ſubtile interpretation of Sycophants began to be corrupted, poluted, violated with human Inventions, and old wives Fables; *That* the ſpark of Faith began to wax exceeding cold, and was almoſt reduced to aſhes, ſo that it ſcarce did ſparkle; *That* the Church was eclipſed with the black miſt of Ignorance, Iniquity and *Error*; *That* they did not only not receive ſound Doctrine, but bitterly perſecuted all that reſiſted the madneſs of their wills; And *that* following the erring herd, men willingly embraced falſe things for true; *That* the variety of Pictures and Images occaſioned Idolatry in the Simple; *That* Apocryphal Scriptures, Hymns and Prayers were brought into the Church to the great hurt of *Chriſtian faith*; *That* there was much Superſtition in the Worſhip of Saints, *and many* Obſervations without all ground *or* reaſon; Credulity in believing things concerning the Saints reported in the uncertain Legends of their Lives, dubious opinions of obtaining Pardon, and Remiſſion of Sins by ſaying ſo many *Pater Noſters* in ſuch a Church before ſuch an Image, *as* if in the Scripture, and Authentick Writings of Holy Men, there were not ſufficient directions for all Acts of Piety, and Devotion, without theſe fabulous and frivolous additaments; *That*

Rolwink. ad A. Chriſti 884.

Baron. A.D. 912. *Carthuſ. faſciculo temporum ad A.* 1000. *Apol. Clerus Leod. A.D.* 1066 *Matth. Pariſ. in Hen.* 3. *ad A.D.* 1237. *p.* 438. *Alvar. Pelag. de planctu Eccl. l.* 2. *c.* 5. *Cent.* 14.

Clemang. de Egreſſu ex Bab. p. 177. *Cent.* 15.

Gerſon de defect. Eccleſ. Virorum 30. *idem de direct. Cordis. Conſid.* 16.

Ibid. Conſid. 29, 30.

Dial. Apol. Judicium de Can. Const.

sundry lewd assertions, prejudicial to the States of Kings and Princes, could not be condemned in the Council of *Constance*, though many great ones much urged their condemnation, by reason of a mighty Faction which prevailed in it; *That* exorbitant Abuses and Errors

Ibid.

which were crept into the Church found no amendment, nor was a Reformation in things concerning

Card. Camer. de Squal. Eccles. p. 34.

Faith, and Religion, *Doctrine*, and Manners to be expected till the Secular Powers took it in hand; *That*

Cent. 16.

Pagan Abuses, and Diabolical Superstitions were so many at *Rome* that they could not well be imagined; *That*

Bishop of Biton*to and* Espencæus *Vide Supra.*

they were fallen with one consent from Religion to Superstition, from Faith to Infidelity, from *Christ* to *Antichrist*; *That* there was such a neglect of the Word, as made it necessary that Faith should perish; *That* the Faith and Religion Preached by *Christ*, and settled afterwards by his Apostles and cultivated by their Epistles, is so different a thing from that Christianity that is now professed, and taught at *Rome*, that if these Holy Men should be sent again by *God* into the world, they would take more pains to confute this Gallimaufry, than ever they did to preach down the Traditions of

Machiavil Epist. ad Zanob. Biton Dehmont before his work in English.

the Pharisees, or the Fables, and Idolatry of the Gentiles, and would in probability suffer a New Martyrdom under the Vicar of *Christ* for the same Doctrine which once animated the Heathen Tyrants against them. *He that desires to read more of the Confessions made by the few comparatively learned of these Ages of the corruptions both in doctrine and manners, and the prodigious ignorance which then obtained, may find more than enough in a book Styled,* Catalogus testium veritatis, *and* Morney's Mystery of Iniquity.

OF TRADITION.

The State of the Queſtion.

CHAP. I.

1. *It is acknowledged, that a Doctrine is neither more or leſs the Word of God for being written or unwritten,* §. 1. 2dly. *It is proved, That the aſſurance which we have that Scripture is the Word of God, is greater than can be produced for any pretended Traditions of the Church of* Rome. *The Grounds of this aſſurance are,* 1. *The neceſſity that the Word of God ſhould be preſerved in ſome Records, and the certainty we have that actually it was ſo.* 2. *That the Records of the* New Teſtament *averr, That they were written by the Servants and Apoſtles of our Lord, whoſe Names they by a general and uncontrouled Tradition bear, and ſo by Men aſſiſted with the Holy Ghoſt, and writing the Commandments of the Lord.* 3. *That the matter of them is worthy of the God of Heaven to reveal.* 4. *That they were owned, read, and appealed to as ſuch by all Chriſtians.* 5. *The* Jews *and Heathens made their Objections againſt Chriſtianity out of them, and attempted the ruine of the Chriſtian Faith by deſtroying them; and that none of theſe particulars agree to the Traditions of the* Church *of* Rome *rejected by us,* §. 2. *For farther Explication of the Queſtion obſerve,* 2dly. *That our Diſpute with the Church of* Rome *is chiefly about doctrinal, and not hiſtorical Traditions,* §. 3. *The uncertainty of hiſtorical Traditions, ſhewed,* 1. *In the Inſtance of our Lord's Birth,* Clauſo utero, §. 4. *Of his Age,* §. 5. *Of the penetration of his Body through the Doors and the Stone of the Sepulchre,* §. 6. *Of the Story of the Phœnix,* §. 7. *And of the Cells of the Seventy Interpreters,*

terpreters, §. 8. *Obſerve* 3dly. *That we contend not with the Church of* Rome *touching Eccleſiaſtical Traditions concerning Ceremonials and unneceſſary Obſervations, but only touching neceſſary Rules of Faith and Manners*, §. 9.

FOR the right ſtating of this *Queſtion*, let it be conſidered,

§. 1. 1. That we acknowledge, That *a Doctrine is neither more or leſs the Word of God for being written or unwritten*, for that Word which our *Saviour* ſpake unto the *Jews*, was for a time unwritten, and yet was nevertheleſs the Word of God, becauſe not written: We alſo ſay there is no reaſon to diſpute, *Whether the written or unwritten Word of God*, when equally known to be ſo, *is moſt to be relied on*: For the Word of God being therefore believed, becauſe known to us to be the Word of God, muſt equally be believed in that Caſe, whether it be written or unwritten. We do not therefore quarrel with the *Church* of *Rome* for ſaying, "That the *Traditions* which Concil. Trid. Seſſ. 4. "proceeded from the Mouth of *Chriſt*, or his *Apoſtles* ſpeaking "by the *Holy Spirit*, and preſerved by a continual Succeſſion in "the *Catholick Church*, are *with the ſame Reverence and pious "Affection to be received* as what they writ. But only deſire them to prove the things which they affirm, and we deny to have been thus delivered, and then we promiſe to receive them as the Truths of *Chriſt*. And becauſe *Mr. M.* hath the Con- P. 397, 398. fidence to ſay, "That *our Miniſters uſually ſo confound the Buſi- "neſs, that they make their Auditors even to ſtartle when they tell "them that we hold Tradition equal to Scripture, whereas if they "meant to deal really they ſhould ſay what the Truth is, that we do "indeed equalize Tradition to Scripture, and that we have all reaſon "to do ſo.* To let him ſee how little reaſon he had to accuſe us of corrupt Dealing in this Matter, I will faithfully tranſcribe the Aſſertions of our moſt able Writers touching this Seſt. 16. n. 20. Point. *Archbiſhop Laud* declares, That *the Voice and Tradition of that Church which included in it Apoſtles, Diſciples, and ſuch as had immediate Revelation from Heaven, was Divine*; and *the Word of God from them is of like validity written or delivered.* Duct. Dubit. *Biſhop Taylor* owns, That Tradition would be *of the ſame uſe* §. 2. c. 3. P. 484. *as Scripture is, if the Tradition were from Chriſt and his Apoſtles,*

and

and were as Certain as Universal, as Credible as that is by which we are told that Scripture is the Word of God.

We willingly grant, saith Mr. *Chillingworth, the Church to be as Infallible in her Traditions as the Scripture is, if they be as Universal as the Tradition of the undoubted Books of Scripture is.* And again, *The Tradition of the Church you say must teach us what is Scripture, and we are willing to believe it; and now if you make it good unto us that the same Tradition down from the Apostles hath delivered from Age to Age, and from Hand to Hand any Interpretation of any Scripture, we are ready to embrace that also.* Chap. 3. §. 45. vid. Chap. 2. §. 53, 88. *Answer to the Jes. p. 35. Rat. p. 168, 210, 216.*

So also *Bishop Usher* and *Doctor Stillingfleet* in his *Rational Account* frequently. And therefore *R. H.* who was better acquainted with our Writings than *Mr. M.* declares, "That "Protestants acknowledge a sufficient certainty of the Tra- "dition concerning Scripture, and consequently concerning all "the Articles of Christian Faith that are built on Scripture, "upon which ground also they freely grant, N. B. That if "any other point wherein they dissent from *Catholicks* can be "proved by as Universal a Tradition as that of the *Scriptures*, "they will subscribe to it. We therefore manifestly do agree with *Chrysostom, Oecumenius* and *Theophylact*, when they say, That *the things delivered by the Mouth of the Apostles, and by their Writings are,* ἀξιοφύλακτα ἀμφότερα, *both worthy of Observation.* That, ὁμοίως χαλεπὰ καὶ πίστα ἔχειν ἀξιόπιστα, *both equally deserve to be credited,* when we have equal certainty of both, and therefore these passages are vainly cited against us by Mr. *M.* Let him once prove that the same Tradition tells us, That the *Apostles* delivered the Points in Controversy betwixt us and the *Church* of *Rome* as Divine Verities by word of Mouth only, and we are all his Humble Servants. Guid. Disc. 3. c. 11. p. 157. Oecum. in 2. Thess. ij. 15. Chrysost. ibid. & Theophylact.

But alas he knows how vain and how impossible an attempt this would be, and therefore thinks it better boldly to assert what he can never prove, by saying, That *our best and only assurance that the Scripture is the Word of God, is that all the Christian world saith so; but the same Tradition which tells us this tells us also, that the Apostles delivered these, and these Points to us as Divine Verities by word of Mouth; viz.* All the Traditions received as *Apostolical* in the *Roman Church.* Now to reflect a little on this false Assertion, and to expose this way of Arguing. §. 2. P. 399.

1. Put it into the Mouth of a *Jew*, and it thus pleads for those *Traditions* which our *Lord* condemned, and by which they condemned him. *The best and only Assurance which you* Jewish Christians *can have, that the Scripture* of the Old Testament *is the Word of God, is that all* the Jews *say so; but the same Tradition which tells us this, tells us also,* That *Moses* and the Prophets *delivered these, and these Points to us as Divine Verities by word of Mouth,* which your *Jesus* rejected as vain *Worship,* and as the
1 Pet. i. 18. *Doctrines of Men*; and your St. *Peter* mentions, as Traditions received from our Fathers; though he stiles them *vain*; you therefore must have equal Reason to receive those Traditions which condemn your *Jesus*, and shew he could not be the true *Messiah*, as to own those *Scriptures* of the *Old Testament*, which, say you, Prophesied of him.

2. Though we grant the Attestation of the whole *Christian* World to be a very good assurance of any necessary Article of *Christian* Faith, yet have we more assurance that the *Scriptures* are the Word of God than so. As,

1. The necessity that the *Christian* Revelation should be preserved in some Records, and the assurance that we have that it hath been preserved to us in no other. The necessity, I say, that the *Christian* Revelation should be preserved in some *Records*, for if St. *Paul* thought it necessary to write to the
Rom. xv. 15. Church of *Rome*, *to put them in remembrance of the Grace given to*
2 Cor. i. 13. *him*, as also to send in writing to his *Corinthians* the things which they already read and did acknowledge; and to write
Phil. iij. 1. the *same things* which he had taught to his *Philippians*. If St. *Peter* thought it needful to write unto the *Jewish Converts*, to
1 Pet. v. 12. testify to them, *that was the true Grace of God in which they stood,*
2 Pet. iij. 1. *and to stir up their sincere minds by way of Remembrance.* St. *John*,
1 Jo. v. 13. *that they might know they had eternal Life*, and might *believe in*
Ver. 3. *the Son of God.* St. *Jude*, to mind them of the *Common Salvation.* If the *Evangelist* closeth his Gospel with these words,
Joh. xx. 31. —*These things were written that you might believe, and believing might have Life through his Name*; surely these persons would not but think it necessary that the essential Doctrines of *Christianity* should be written? And who can think the *Holy Spirit* of God would have assisted them to indite these *Gospels* and *Epistles*, had he conceived it needless that they should be written?

2. We

2. We have the plain Assertions of the *Authors* of the *New Testament*, that they were written by the Servants and the *Apostles* of the Lord, by Men who declared that the things they writ *were the Commandments of the Lord*; by Men who preached the Gospel to them *by the Assistance of the Holy Ghost sent down from Heaven*, and proved the Truth of what they said by mighty Signs and Miracles, owned even by *Jews* and *Heathens*, as well as by their *Christian Converts*. 1 Cor. xiv. 37. 1 Pet. i. 18.

3. We find the matter of them worthy of the God of *Heaven* to reveal.

4. We find them generally received as such by those who bore the Name of *Christians*, however differing in other matters; read daily in their *Assemblies*, cited in all their *Homilies* and *Sermons*, called their *Digests*, and their *God-making Books*, by appealing to which they confirmed their Doctrines, and confuted their *Adversaries*, and which they offered to be perused to the very *Heathens*: And hence we have just reason to presume, that they had Cause sufficient to believe them such.

5. We also have the concurrent Testimony of *Jews* and *Heathens* citing them as such, and thence making Objections against the *Christian* Faith, and attempting to wrest them out of the Hands of *Christians*, that so *Christianity* might be destroyed out of the World.

And lastly, We have good reason to suppose that Providence of God which was so highly interested in propagation of the *Christian* Faith, and making of it known unto the World, would not permit false *Records* of that Faith to be so early and generally imposed upon the *Christian* World.

Let us then see it proved by Mr. *M.* that the matter of those *Roman Traditions* contained in their *new Creed*, *is worthy the God of Heaven to reveal*, and that we have like reason to suppose *his Providence concerned about them*; let us see plain Assertions of the like Primitive *Authority*, that *they were delivered by Men assisted by the Holy Ghost*, and equal *Miracles* performed in confirmation of that Assertion; let us see a like necessity that *Christian Revelations* should be handed down by word of Mouth; a like general Reception of these *Traditions* throughout all Ages, a like appearance of them in the *Christian* Writings, or Citation of them by *Jews* or *Heathens*, and

when

when this Evidence hath been produced by Mr. *M.* we shall be ready to Embrace and own them also as the unwritten Word of God.

But whosoever undertakes this Task will find some of these things imply a contradiction, *viz.* That an Oral Tradition should be necessary to be Recorded, or daily read in the Assemblies of *Christians.*

P. 605. 613. That it is upon the Matter confessed by *Du Pin* in his Abridgment of the Doctrine and Discipline of the Three first Centuries, that scarcely any mention of these supposed Traditions can be found in the *Homilies* or Writings of those Ages.

Moreover we find not in those *Primitive* Ages any mention of the *Divine Original* of these *Traditions*, any appeal to them as such, any confirmation of *Christian* Doctrine, or confutation of their Adversaries by them, nor any thing objected from them either by *Jew* or *Gentile* against the *Christian* Faith, tho' since the time that we confess they came into the *Church*, both *Jew* and *Gentiles* have been very forward to object, as against other things, so especially against *Transubstantiation*, and the *Veneration of Images*, and the *Adoration of the Host.*

Lastly, there appears no such real Excellency in them, no such tendency to the advancement of true Holiness and Goodness as may convince us they are *things worthy of the God of Heaven to reveal*, and which his *Providence* should be concerned to preserve, and propagate throughout all Ages.

§. 3. Dist. 2. Moreover we distinguish betwixt *Historical Traditions* of the *Primitive* and succeeding *Churches*, such as are the Tradition concerning the *perpetual Virginity of the Blessed Virgin*, the Birth of our *Lord*, or his coming forth out of her Womb, *Clauso Utero*; his coming to his Disciples *the Doors being shut*; his *Age*; the time of his preaching upon *Earth* and the like, and Traditions touching Articles of Faith, and Doctrines to be believed in Order to our being either sound Believers or good *Christians.*

Touching the first we say;

1. That we have no occasion to dispute with them about some of these things; and therefore what St. *Basil* saith of the perpetual Virginity of the *Blessed Virgin*, [That *though it would not be offensive unto Piety to say, That afterwards she did the works of Matrimony, her Virginity being only necessary till the Birth of Christ*,

Christ, yet the Mystery being not concerned in it, we leave it unregarded and unsearched into.] We say of other matters of this nature, ἀπολυπραγμόνησα πολλαχοῦ, *we think it best not to search curiously into them*; though that of *Origen*, Οἱ δὲ ταῦτα λέγοντες τὸ ἀξίωμα μᾶλλον ἐν παρθενίᾳ περὶ Μαρίας βούλονται, *They who say these things would preserve the perpetual Virginity of* Mary, seems to insinuate that this was once but the Opinion of some Men. And they who were most zealous for it, as was St. *Jerom* against *Helvidius*, do it upon this Ground, because the contrary is not written, for thus he speaks, *As we deny not those things which are written, so we refuse those things which are not written; we believe our Lord to be Born of a Virgin, because we read it; we believe not that* Mary *was Married after her delivery, because we read it not.*

De humana Christi Gener. Tom. 1. p. 569. In Matth. Ed. Huet. p. 223.

Ut hæc quæ scripta sunt non negamus, ita ea quæ non sunt scripta renuimus, natum deum esse de virgine credimus quia legimus, Mariam nupsisse post partum non credimus quia non legimus. *Tom. 2. f. 6. a.*

§. 4.

2*dly*. We add, That as for the pretended *Tradition*, that our Lord came out of the Womb of the *Blessed Virgin*, without opening of it, though it seems generally to have prevailed in the Fourth and Fifth Centuries, yet doth it plainly seem to contradict the Testimony of the *Holy Scriptures*, which teach, That *when the days of her Purification were accomplished, according to the Law of* Moses, *they brought him to* Jerusalem *to present him to the Lord, as it is written in the Law of the Lord*, Every Male that openeth the Womb *shall be called holy to the Lord.*

Luk. ij. 22, 23. Puram aperiens vulvam.

According to the import of which Scripture, *Irenæus* doth expressly teach, That our Lord at his Birth *opened the Womb of the Virgin.*

L. 4. c. 66. In partu suo nupsit ipsa patefacti corp. lege.

Tertullian adds, That she was a Virgin as not having known Man, but was no Virgin, *quantum a partu, at her teeming, her Womb being then opened*, according to that saying, *Every Male that openeth the Womb*, &c. *Origen*, That *Matris domini eo tempore vulva reserata est quo partus editus, the Womb of the Mother of our Lord was opened when she brought forth her Son. Clemens* of *Alexandria* evidently shews that this was in his time only the saying of some Men, attending to the Fable of the false Gospel of St. *James*, That *the Midwives after her delivery found by Inspection, that she was a Virgin*, and that others held the contrary; for, saith he, *It seemed to many, and yet seemeth, that* Mary *was by the*

Lib. de Carne Christi c. 23. vid. etiam c. 4. & 20.

Hom. 14. in Lucam Tom. 2. f. 101.

the Birth of her Son a Woman properly delivered of a Child, though
Strom. l. 7. p. 756. ſhe was not, λεχὼ, a Woman properly delivered; ᾗ γὸ μετὰ τὸ τικτεῖν αὐτὴν μαιωδεῖσαν φασίν τινες παρθένον εὑρεθῆναι; for ſome ſay that being inſpected by the Midwives after the Birth of her Son, ſhe was found
De Incarn. l. 14. cap. 6. §. 1. a Virgin. He reſpects, ſaith Petavius, the Old Wife's Tale, invented by ſome idle Triſler, which we find in Suidas, and in the Proto-Evangelium S. Jacobi, which I could wiſh he had no otherwiſe related than by way of Contempt and Deriſion. Thus we learn upon what Grounds this was believed by him againſt the Opinion of many others. St. Baſil grounds this Opinion upon
De human. Chriſti Gener. Tom. 1. p. 509. another Story of like nature: The Story of Zacharias, ſaith he, proves that the Virgin Mary was, μέχει παντὸς παρθένος, an entire Virgin; for it is derived to us, ἐκ παραδόσεως, from Tradition,
Qui hujuſmodi Traditioni non credunt. that Zacharias was ſlain between the Porch and the Altar for ſaying, that Mary was a Virgin, μετὰ τὸ τεκεῖν κύριον, after the Birth of our Lord.
In Matt. Hom. 26. f. 49. b. Origen delivers the ſame thing in the like words, Venit ad nos Traditio quadam, Such a Tradition hath come down to us. And
In Matth. 23. 35. Theophylact, λύγος ἔχει παραδοθεὶς ἡμῖν, We have it from Tradition; and yet Origen in the ſame place confeſſeth that this Tradition was not believed by others; and Jerom ſaith, That it came,
In locum. Ex Apocryphorum Somniis, From apocryphal Dreams; and adds, That Quia de ſcripturis non habet autoritatem eadem facilitate contemnitur qua probatur, Becauſe it hath no Authority from Scripture, it is as eaſily condemned as approved of.

And thus we ſee the riſe of this Tradition, which afterwards prevailed over the Chriſtian World.

§. 5.

Sicut Evangelium & omnes ſeniores teſtantur qui in Aſia apud Joannem Diſcipulum Domini, convenerunt, id ipſum tradidiſſe eis Joannem. L. 2. c. 39.

3ly. That our Lord lived above Fourty if not to Fifty Years, is the expreſs Aſſertion of Irenæus, and for this he produceth the Teſtimony of the Goſpel, and of all the Elders of the Church, who met S. John the beloved Diſciple of our Lord, in Aſia, and declared that he delivered to them the ſame thing, yea, ſaith he, ſome of them ſaw not only John, but the reſt of the Apoſtles, and heard the ſame things from them, & teſtantur de hujuſmodi Relatione, and teſtifie the truth of the Relation.

To ſay with Feuardentius upon the place, that he might have had this from Papias, is a very unlikely thing, for he ſpeaks

speaks not of the Testimony of one Man, but of *all the Seniors*; not of Men who had *never seen the Apostles*, as *Papias* had not, but of them who had; he cites not *Papias*, as in the Case of the *Millennium* he did; here therefore is a solemn Declaration of a *Tradition* received from the Mouth of the *Apostles*, and attested by all the *Seniors*, and yet so far from being in the Gospel, as is pretended, that by the Gospel it may be evidently confuted; so far from being owned as such in after Ages, that upon a very slight Ground, even the saying of the *Prophet Isaiah*, That *Christ* was sent *to Preach the Acceptable Year of the Lord*; many of the *Fathers* took up a contrary Opinion, that our Lord Suffered in the Fifteenth Year of *Tiberius*, and preached One Year only. When *Jesus* came to his Baptism, saith *Clemens* of *Alexandria*, *he was about Thirty Years old, and that he was to Preach but One Year, is thus written, He sent me to Preach the Acceptable Year of the Lord*; this *both the Prophet and the Gospel, according to the plain meaning of the Words averr*, say some in *Origen*, *That our Lord Preached the Gospel but one Year*, and that *on this account it was said, that he was sent to Preach the Acceptable Year of the Lord. Tertullian* in his Book against the *Jews* saith, That Christ suffered, *annos habens quasi triginta, being about Thirty Years Old.*

Vid. Feuard. in Iren. p. 46. & 188.

Τοῦτο καὶ ὁ προφήτης εἶπεν καὶ τὸ εὐαγγέλιον, ὅτω πληροῦνται τριάκοντα ἔτη ἕως οὗ ἔπαθεν.

Strom. 1. p. 340.

Hom. 32. in Luk. f. 111.

Cap. 8.

Ἐνιαυτῷ γὰρ ἑνὶ βούλονται αὐτὸν μετὰ τὸ Βάπτισμα αὐτοῦ κεκηρυχέναι. L. 1. c. 1. p. 16.

Lactantius, *Africanus*, and others, cited by *Feuardentius*, say the same. And yet this was no better than an Opinion first invented by the *Gnosticks*, as we learn from *Irenæus*, and for which they produced the same Text; and 'tis as easily confuted by the Enumeration of the *Passovers* our *Saviour* Celebrated after his *Baptism* and before his Death.

Now if a Tradition could so generally obtain in the Fifth Century which had its rise from *Fabulous Legends*, and *Apocryphal Dreams*, against plain Words of *Scripture*, and plain Assertions of the *Fathers* living in the former *Centuries*, as that of our *Lords* coming out of the Womb of the *Virgin* without opening of it did, why might not other *Traditions* pretended by some later *Councils* and the *Church* of *Rome* be of like nature? Why may we not credit the *Council* of *Frankford*, declaring that the *Second Nicene Council* for their pretended

In lib. Carol. p. 3. c. 30.

Tradition of Image-Worship, *had recourse*, ad Apocryphas quasdam & risu dignas nænias, *to Apocryphal and Ridiculous Tales.* Or *Espencæus* a *Romanist*, confessing, that *they defended it*, dæmonum Spectris & muliebribus Somniis, *with diabolical Apparitions and old Wife's Dreams*; especially when, as he there saith, this we see in the very *Synod*, which approves and urgeth in confirmation of it, the Tale of *Constantine*'s Leprosy, and of his Baptism by *Pope Sylvester*, and of the *Images* of *Paul* and *Peter* produced then to him; the Tale of the *Image* sent to *Agbarus*, of the Passion of the *Image of Christ at Beryth*, and that infamous Tale of the old Fornicating *Monk*, all confuted and exposed by Learned *Crakanthorp*, and a late * excellent Discourse of the Second *Nicene Council.*

Comment. in 2. ad Tim. p. 155.

Def. Constant. contr. Baril. c. 10, 11. adversus Spalat. c. 65. p. 458, 459.

* Cap. 5. p. 22, 23.

If *Irenæus* could so early pretend to a Testimony of *all the Elders of the Church of Asia*, for a matter of apparent falshood, if others in the Second and Third Century could frame a contrary Doctrine, from such a weak allusion to a *Prophetick* Saying, I hope the saying of One or Two *Doctors* in the following Ages, cannot be reasonably supposed to amount to any certain proof of the *Traditions* or Doctrines derived from the *Apostles.* And if their Testimonies in such Cases in which they are most properly *Testators*, or *Relaters* of *Church History* and of *Traditions* received from the *Elders* of the *Church*, prove so uncertain, and so alien from Truth, less Credit must be given to them in those Articles of Faith, or Doctrines of Manners, in which they only give their Judgment, without pretending to *Apostolical Tradition* for the Truth of what they say: The *Patrons* of *Oral Tradition* confessing and declaring that they rely not on them as *Doctors* and *Divines*, but as *Witnesses* of *Tradition* only.

§. 6. Moreover it is the constant Opinion of the *Fathers*, since the Fourth *Century* that our *Saviour* twice penetrated with his Body through the Doors where the *Disciples* were assembled, because he came twice to them, saith St. *John*, *The Doors being shut, and stood in the midst of them.*

Joh. 20. 19, 26. Vid. Maldonat. in locum.

Whereas 'tis evident that this Phrase doth not inferr this Penetration, any more than my saying, *I came into the College the Gates being shut*, imports, that with my Body I pierced through the *College Gates.* It doth not in the least inforce us to

to conclude, that our *Lord* did not by his power open the Doors, or come in any other way.

And whoſoever ſeriouſly conſiders the circumſtances of the Text, will find good Reaſon to believe, that *Chriſt* did not thus penetrate through the Doors as they imagined, for the *Apoſtle* doth inform us, *ver.* 20. that *Chriſt* when he was come among them *ſhewed them his Hands and his Feet*; he therefore purpoſely appeared to convince them that he was riſen in the ſame Body in which he Suffered, and which he laid down in the Sepulchre. *They*, ſaith St. *Luke*, *were troubled* at his Appearance, *and thought that they had ſeen a Spirit*; to remove which Imagination, our *Lord* ſpeaks to them thus, *Why are ye troubled, and why do ſuch Reaſonings riſe up in your Hearts, ſee my Hands and my Feet, that it is I my ſelf, handle me, and ſee, for a Spirit hath not Fleſh and Bones, as you ſee I have.* St. *John* informs us, that his ſecond Appearance, when the Doors were ſhut, was deſigned particularly to convince St. *Thomas* of the ſame Truth, and to confirm the Reſurrection of his proper Body to him. He ſpeaks thus, *Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thruſt it into my Side, and be not faithleſs but believing*; whereas had *Chriſt* penetrated with his Body through the Doors at both theſe Appearances, and ſo had entred in to them after the manner, not of a Body, but a Spirit, he had done that which muſt have ſtagger'd their Faith at the ſame time that he deſigned to confirm them in it. For, notwithſtanding any thing they ſeemed to ſee or feel, they could not well believe he had true Fleſh and Bones, and was no Spirit, had they believed and known, he even then had thus penetrated through their Doors, and therefore had done that which only *Spirits*, and no true Fleſh and Bones could do. And if you here referr this Action with the *Fathers* to *Chriſt*'s Almighty Power, why might not his *Diſciples*, if they did the like, miſtruſt that by the ſelf-ſame power, he, who did this, might make that Body which appeared to them, ſeem to have Fleſh and Bones, and Prints of Wounds, when it had not?

Luk. xxiv. 38, 39.

Joh. xx. 27.

When our *Roman Doctors* ſhall have anſwered this Scruple, I ſhall pay greater Reverence to the *Authority* of the *Fathers* of the Fourth and the enſuing Centuries touching this matter, but

Pſeudo-Juſtin, Nazianz. Chryſoſtom, St. Jerom, Auſtin, Euthymius. *Apud Maldonatum in* Matth. xxviij. 2.

till then I shall continue as much to Scruple Christ's penetration with his Body through the Doors, as I do that other fine Invention of some of the same *Fathers*, that our Lord's Body at his Resurrection, *penetrated through the Stone of the Sepulchre.*

But besides all these Instances there are two celebrated in *Church-History*, which are abundantly sufficient to discover the uncertainty of the pretences to Tradition in such Cases, even according to the Judgment of most Learned *Romanists.*

§. 7. The First is the known Story of the *Phœnix*, that solitary Bird, which hath no other of its Kind, and which is propagated only by a Worm arising out of its burnt Ashes, as is related in the first *Century* by *Clemens Romanus* in his Epistle to the *Corinthians*, which used to be publickly read in the *Church.* By *Tertullian* in the Third Century. In the Fourth Century by *Cyril* of *Jerusalem*, who saith, ἱστοῦσι πλείονες, Clemens *and many others did relate it*, and bids us *not disbelive it.* *Epiphanius* not only introduceth it as a thing whose Fame had come to many of the Faithful, but he triumphs over the *Jews* with this *Question, Why should you not believe our Lord's Resurrection in Three days,* ἐπείπερ τὸ ὄρνιον διὰ τριῶν ἡμερῶν ἐζωοποιήθη, *when a Bird was restored to Life in Three Days?* St. *Ambrose* saith, *Hoc relatione crebra, & Scripturarum Authoritate cognovimus, We know this by frequent Relation, and by the Authority of the Scriptures*, which he saith, as being of the number of those *Fathers*, who applied that Saying of the Psalmist, Δίκαιος ὡς φοῖνιξ ἀνθήσει, *The Just shall flourish as a Palm-Tree*, to this Bird, because the same *Greek* word signifies both a *Palm-Tree* and a *Phœnix.* *Synesius* saith, That by the coming of this Bird, the *Ægyptians measured, τὰς περιόδους, the Circuit of their Times*, he coming, as the Story saith, once only in Five hundred Years. *Ruffinus* in his Symbol mentions this as a thing certain.

P. 34, 35. De Resur. Carn. c. 13. Catech. 18. p. 213, 214. Ancorat. c. 85. Physic. c. 11. De fide Resur. p. 39. vide etiam Hexam. l. 5. c. 23. & in Ps. 118. p. 565. Ps. xcij. 12. Dion. p. 49. Renasci Confitat, apud Hieron. Tom. 4. f. 47. b. L. 5. c. 7. p. 246. Carmen de Phœn. Tom. 4. f. 54.

The *Constitutions* stiled *Apostolical*, —— The Verses which pass under the Name of *Lactantius*, —— The Epistle under the Name of *Jerome* to *Præsidius* say the same thing. And yet this Story is deservedly now rejected by the best Writers of the *Church* of *Rome.* And whosoever considers the *Heathenism* mixed with it; *viz.* That this Bird comes, πρὸς τὸ λεγόμενον ἥλιου βωμὸν, *to the Altar of the Sun*, and doth, τῷ ἡλίῳ προσεύξασθαι, *pray*

Const. Apost. & Lact. ubi sup. Epiph. & Hieron. ibid.

pray to the Sun; and when she is to be consumed, she goes to the *Priest* of *Heliopolis*, and enters with him into the *Temple*; that the new Bird which ariseth out of her Ashes, ἀπάζεται τὸν ἱερέα, *saluteth the same* Pagan *Priest*, and taking up the Bones of her Consumed Parent, ὀπὶ τὸν τοῦ ἡλίου βωμὸν τίθησιν αὐτοῦ, *lays them upon the Altar of the Sun.* Epiph. Phys. c. 11.

I say, Whosoever well considers of these things, will find sufficient cause to say with *Cotelerius*, *Mirum cunctis Christianis non suboluisse fraudem ob Paganismum fabellæ permistum, It is to be wondered that the Paganism mixed with this Fable, discovered not the Cheat unto all Christians.* Not. in Clem. P. 90.

§. 8.

The Second is the Story of the *Cells* of the *Septuagint*, in which they are said to have been severally placed when they Translated the *Old-Testament* from the *Hebrew* into *Greek*, and yet to have performed this Translation all in the same words. This *Justin Martyr* having related, useth these words, Ταῦτα οὐ μῦθος ὑμῖν οὐδὲ πεπλασμένας ἱστορίας ἀπαγγέλλομεν, ἀλλὰ παρὰ τῶν ἐκεῖ ὡς τὰ πάτρια παρειληφότων ἀκηκοότες ταῦτα ἀπαγγέλλομεν; *These things we report to you* Gentiles *not as Fables, or as feigned Stories, but as a received Tradition, delivered to us by the Inhabitants of the Place. Irenæus* having told the same History, concludes thus, *Firma est, & non ficta quæ secundum nos est fides, manifestam ostensionem habens ex* his Scripturis, *Our Faith is firm, and not feigned, having manifest demonstration from these Scriptures.* Exhort. ad Græc. p. 13, 14. L. 3. c. 25.

Clemens Alexandrinus, St. *Cyril* of *Jerusalem*, and *Epiphanius* among the *Greek Fathers*, expresly affirm the same thing touching these Cells, or their Interpretation of *Scripture*, in the very same words, though separated one from the other. *Tertullian* speaks, *De sententiæ Communione*, Of this *conspiring in their Sentiments*, as an Evidence of a divine Providence assisting them. And St. *Austin* is express both for their separate Interpretation, and their exact Agreement in the words. And all these *Fathers* hence conclude, that this Interpretation was performed, Θείᾳ δυνάμει, κατ' ὀπίπνοιαν Θεοῦ, ἐκ πνεύματος ἁγίου, *Spiritu eodem assistente qui in Prophetis erat quando illa dixerunt*, by divine Power and Inspiration, by the same Holy Spirit which enabled the *Prophets* to indite these *Scriptures*. And they who do not speak expresly of these Circumstances, do notwithstanding generally acknowledge that their Interpretation was *Prophetical* and Divine. Strom. 1. p. 342. Catech. 4. p. 37. De Mensur. p. 160, 161, 163. Apol. c. 18. De C. D. l. 18. c. 42, 43. Ibid.

Eusebius

Præpar. Evan. L. 8. c. 1. *Euſebius* ſaith, That it was, Θεόθεν οἰκονομηθεῖσα ἑρμήνεια, *an Interpretation ordered by God*; it was done by them, ſaith St. Prolog. in Pſalm. p. 635. *Hilary*, Spirituali & Cœleſti ſcientia, *with Spiritual and Heavenly Knowledge*, —— μὴ ἄνευ τῆς θείας ἐπιπνοίας, *not without Divine Inſpiration*, ſaith *Theodoret*, and that by reaſon of the great Præfat. in Pſalm. *Symphony*, which was in their Interpretations.

And yet theſe things delivered with ſo great conſent of *Ancient Fathers*, and contradicted only by Saint *Jerom*, who upon that account hardly eſcaped their *Cenſure*, are now rejected by the moſt learned *Romaniſts* as falſe and incredible. For, as De verbo Dei l. 2. c. 6. §. hæc ſententia. for the Story of the *Cells*, *Bellarmine* ſaith, That *the* Jews *might eaſily impoſe on* Juſtin Martyr, Fabulam à ſe confictam, *a Fable feigned by themſelves*; *and it might as eaſily happen*, that *aliqui* Notæ in Epiph. de Menſ. & Pond. p. 378. *poſteriores fidem habuerint Juſtino*, *That ſome ſucceeding Fathers ſhould give credit unto* Juſtin: *That Story of the Cells*, ſaith *Petavius*, ægre admodum fidem obtinet, *is ſcarcely credible*. Mr. Nov. Biblioth. part. 1. diſſert. prælim. p. 82, 88. *Du Pin* declares, This is *une fiction des Juifs*, to which the *Fathers* above-named yielded their aſſent. F. *Simon* ſaith, That *all which the Fathers have ſaid of the Seventy Interpreters, excepting ſome few things feigned afterwards by the* Jews, *were taken out of* Diſq. Crit. c. 15. p. 109. Ariſtæus, *whom all judicious Criticks now judge Spurious*; and having objected againſt himſelf, *Patrum omnium Autoritatem the Authority of all the Fathers*, he anſwers, That *we are not* Ibid. *ſo much in this matter to conſider*, quid a Patribus dictum fuerit, *what the Fathers ſaid*, *as what Reaſons they had to ſay ſo*; and that *Jerom did not ſcruple to oppoſe himſelf*, contra communem Patrum ſententiam, *againſt the common Opinion of the Fathers about the Cells*, *to Laugh at* Juſtin for it, *as a ſimple Man*, *and to ſay roundly*, Neſcio quis primus auctor Septuaginta Cellulas mendacio ſuo exſtruxit, *I know not who was the firſt Author of the Lye*.

Parum abfuit quin ab Eccleſia tanquam Novator ejiceretur. C. 16. p. 129, 130. As for the Second Point touching their *Inſpiration*, or Divine Aſſiſtance in this work; he confeſſeth that *Voſſius* in that Aſſertion, that they were thus inſpired, *Sibi conſentientes habet Patres omnes*, *ſi unum exceperis Hieronymum*, *Had all the Fathers on his ſide*, *excepting* Jerom, *and as for him*, *he narrowly eſcaped being caſt out of the Church as an Innovator for denying it*; *and yet*, ſaith he, *the Judgment of St.* Jerom, *and the Grave Authors* C. 14. p. 115. *of our Age is to be preferred*; *for the Fathers being only ſkill'd in Greek and Latin*, de rebus ſibi incognitis quidquam certi definire

non

non potuerunt, *could ſay nothing certain of things unknown to themſelves*; *indeed*, ſaith he, *in matters of Faith, the conſent of the Doctors of the Church hath in it ſomething of Divine*; at ille cordatus non eſt, nec religioſus, *but he is not ſincere or Religious, who in things which are not of Faith, fears to depart from the Sentence of the Fathers, and had rather believe other Mens Writings, than his own Eyes and Experience.* And he concludes with theſe remarkable Words, *Cenſuræ Hieronymi Patronam ſe præbuit Eccleſia Romana, dum relicta Septuaginta Interpretum Verſione, quæ per tot annos univerſum orbem catholicum ſola occupaverat, Hieronymianam, recens cuſam ad Judæorum codices, amplexata eſt*; *The Church of* Rome *hath given Patronage to the Cenſure of* Jerom, *by leaving the Verſion of the Septuagint which had obtained in the whole Church Catholick, and Embracing the Verſion of* Jerom *made new according to the Books of the* Jews. C. 16. p. 130. C. 14. p. 116.

If then the *Heatheniſh* Story of the *Phœnix* could obtain ſuch Credit among the *Primitive Fathers*, as to be gain-ſaid by none but *Maximus*: If the *Jewiſh* Fiction of the *Cells* obtained ſtill greater Credit, being only queſtioned by St. *Jerom*, what Security can we have that other Stories of like Nature are of unqueſtionable Credit? If the ſole Aſſertion of St. *Jerom* is patronized by the *Church* of *Rome*, againſt the conſtant Judgment of the whole *Catholick* World, if his Tranſlation from the *Hebrew*, which when he made it firſt was generally Condemned and Cenſured, and for which ſome charged him with *Hereſy*, and all with *Innovation*, is now made *Canonical*, muſt not the *Church* of *Rome* have changed her Judgment? Muſt ſhe not have rejected the Sentence of the whole *Church Catholick* of the Five firſt Ages, and given us juſt Reaſon to uſe the ſame Liberty, if we were minded ſo to do, in any other Inſtance of like Nature.

Ruffinus ei notam Hæreſeos impingebat. *Eraſm. Arg. Apol. Hieron. adv. Ruff. Ep. Tom. 2. f. 82. b.*

For further Explication of this Queſtion, let it be obſerved that we contend not with the *Church* of *Rome* about *Eccleſiaſtical Traditions*, touching *Ceremonials*, unneceſſary Obſervations and Conſtitutions *Eccleſiaſtical*, ſuch as are the Croſs in Baptiſm, Trine Immerſion, the Renunciation of *Satan* and his Pomps, the Unction of the Baptized Perſons, the Words uſed at the Conſecration of that, and of the other Sacrament, the §. 9. Qu. 4. Diſt. 3.

Kiſs

Kiſs of *Charity*, the *Lent Faſt*, the Worſhip of God towards the *Eaſt*, Prayer ſtanding on the Lord's Day, *&c.* but only touching neceſſary Rules of Faith and Manners. In matters of the firſt kind we ſay in the words impoſed upon St. *Baſil*, That *the Practice of the Church is ſufficient, though we cannot tell ἐκ ποίων γεγραμμάτων ἔχομεν, from what Scripture we derive theſe practices*; but in Matters of Faith, we ſay with the true St. *Baſil*, treating upon the Articles of *Chriſtian* Faith: That *it is the property of a faithful Steward to deliver nothing to his fellow Servants, as part of holy Faith, but what is committed to him by his good Lord:* i. e. what he hath learned from the *Holy Scriptures*. That *it is a manifeſt falling from the Faith, and an argument of Pride either to reject any thing that is written, or to ſuperinduce any thing that is not written*; *our Lord having ſaid, My Sheep hear my Voice.* That *the Apoſtle vehemently forbids, that any thing ſhould be added to, or taken from the divinely inſpired Scriptures which are Chriſt's Will and Teſtament.*

De Spiritu Sancto, c. 27.

De vera & pia fide, p. 386.

Vid. Chap. 10. §. 5.

Of matters of the *firſt* kind we ſay with *Tertullian*, that they are ſuch as we think fit to be received and obſerved in any *Church* which ſhall enjoin them, *ſine ullius ſcripturæ inſtrumento, ſolius traditionis titulo, & exinde conſuetudinis patrocinio*; *Upon the ſole account of Tradition and Cuſtom*, though Scripture *hath ſaid nothing of them.* In matters of the ſecond kind we ſay with the ſame *Tertullian*, *None can diſcourſe of the things of Faith but from the Holy Scriptures*; That *none can have the Integrity of Doctrine without the integrity of thoſe Inſtruments*; that *what the Scriptures are, we are*; and that *we adore the fullneſs of the Scriptures.* If the Queſtion were of the firſt, as *v. g.* Whether on *Holy Thurſday* we ſhould offer in the Morning, and after Supper too, or faſt the Evening, and then offer; we anſwer to that Queſtion with St. *Auſtin*; *Si quid horum totum per orbem frequentat Eccleſia*; *If the whole Church doth any thing of this nature, it is inſolent madneſs to diſpute whether it ought to be done*; for this is to diſpute and trouble the *Church* about a thing of nought, and ſo to diſcover an unpeaceable, and ungovernable temper of mind. Or if the *Queſtion* were, *Whether the Sacrament is to be received faſting, or not*, we think it fit to be concluded by the practice of the *Univerſal Church*, not contradicted by our *Lord*'s Precepts, nor repugnant to Faith, or Manners. For in ſuch caſes St. *Auſtin* ſaith, *Emendari oportet quod perperam*

De Cor. Milit. cap. 2.

L. de præſcript. c. 15. Cap. 38. Adv. Hermog. c. 22.

Ep. 118. ad Jan. cap. 5. p. 558.

Ep. 118. ad Jan. c. 6. p. 559.

perperam fiebat; That which was ill done, ought to be amended; and that *none should vary from our Lord's Command.* But if the *Question* be of *Articles* of Faith, and necessary Rules of Manners, we say with the same St. *Austin*, *Wherefore should I teach thee any thing more than that we read in the Apostle; for the Holy Scripture fixeth the Rule of our Doctrine, lest we should attempt to known more*; and again, *If any one, I will not say if we, (no way to be compared to him who said, Though we,) but if an Angel from Heaven should preach unto you, either concerning Christ or his Church, or any other thing which belongs to our Faith, or Life, besides what you have received in the Legal, and Evangelical Scriptures, let him be accursed.* In a word, the Kiss of Charity, the Office of the *Diaconess*, the breaking of the Bread distributed, and *Baptism* by immersion, which are all Ceremonies, and Constitutions mentioned in *Holy Scripture*; Prayer standing on the *Lord's* Day, commanded by the first *General Council* of *Nice*, Prayer towards the *East*, the Consecration of one Loaf for all the Communicants, carrying home the *Eucharist*, to omit many things of a like nature, were all of them Customs received generally in the next Age to the *Apostles*, and yet now generally disused by the present *Church* of *Rome*, which therefore cannot justly blame others for disuse of any Customs of like nature.

Cap. 5. ibid.

De Bono Vid. cap. 1. Tom. 4. p. 1018.

Sive de Christo, sive de ejus Ecclesia, sive de quacunq; alia re quæ pertinet ad fidem vitamque nostram, si Angelus de cœlo vobis annunciaverit præterquam quod in Scripturis legalibus & evangelicis accepistis, Anathema sit. *De lit. Petil l. 3. c. 6.*

Ἐςῶτας ἔδοξε τῇ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ Θεῷ. Cap. 20.

CHAP. II.

Fourthly, *For Explication of the Question observe, That the Tradition we admit is the Tradition of all past Ages, and not that of the present Church, and much less of the Church of* Rome, §. 1. *This also is the Tradition pleaded by* Origen, *St.* Basil *and St.* Austin, *and which 'tis suitable to Reason to allow,* Ibid. *The Testimony of the present Church of* Rome, *and her Adherents, can be no sure Evidence of true Apostolical Tradition,* 1. *Because she actually hath imposed false Doctrines and Practices as Apostolical-Tradition.* 2. *Because she hath no better Right to testifie in this Matter than the Eastern Churches,* §. 2. 3. *Because*

cause her present Testimony contradicts the Testimony of the whole Church in general, and of the Roman *Church in particular, in former Ages*, §. 3. 1. *Touching the number of the Canonical Books of the Old Testament.* 2. *Of the Authority of the Epistle to the* Hebrews. 3. *Of the number of the Sacraments.* 4. *Of Concomitance.* 5. *Of pronouncing part of the Mass in a low Voice.* 6. *Of the Veneration of Images.* 7. *Of Communion in one Kind.* 8. *Of her Twelve new Articles.* 9. *Of the no necessity of giving the Eucharist to Infants*, Ibid. 4. *Because this Doctrine makes Scripture, Reason and Antiquity not only useless but pernicious to us*, §. 4. *More Instances of the Contradiction betwixt the Decrees of the Ancient Catholick Church, and of the present Church of* Rome, 1st. *In the Decree of the* Trent *Council, touching the Freedom of the Blessed Virgin from Actual Sin*, §. 5. 2dly. *In the permission that Church gives to eat things Strangled and Blood*, §. 6. *In punishing Men with Death for their Religion*, §. 7. *In not breaking the Bread they distribute; not permitting the Communicants to carry it home; not Consecrating it with a loud Voice*, §. 8. *In the Matter of the Immaculate Conception, though not conciliarly defined*, §. 9. *Seven Corollaries from this Instance*, §. 10.

§. 1. Diff. 4. MOreover, for farther Explication of this *Question*, let it be noted, That by the word *Tradition*, when we allow what can be proved by it, to be in Matters of Faith a *Doctrine*, or a *Revelation* derived from the *Apostles*, in matters of *Government*, of *Discipline*, or practice an *Apostolical* Ordinance or Institution; we mean not the *Tradition* of the present *Church*, and much less the *Tradition* of the *Church* of *Rome*, and her *Adherents*, but we mean with Mr. *Knot*, *Such a Tradition which involves an evidence of Fact, and from Hand to Hand, from Age to Age, bringing us up to the Times and Persons of the Apostles, and our Saviour himself, cometh to be confirmed by all those Miracles and other Arguments, by which they proved their Doctrine to be true, or such a Practice as the Church hath observed in all past Ages*, according to the Third Rule of *Bellarmine*, for the discerning *Apostolical* Traditions, and such an Article of Faith as all the *Doctors* of the Church, by common consent, have always testified to have descended from *Apostolical* Tradition.

Charity Maint. ch. 2. §. 14.

Id quod in Ecclesia Universa, & omnibus retro temporibus, servatum est, merito ab Apostolis creditur institutum. *De verbo Dei non scripto, l.* 4 *c.* 9.

Such

Such is the Tradition which St. *Basil* insists upon for the use of the Words, σὺν πνεύματι, *with the Spirit*, in the Doxology of the *Church*, *viz.* That ἀφ' ἧς ἐξαγγέλλη τὸ εὐαγγέλιον, μέχρι τῆς νῦν ἐμπολιτευομένη ταῖς ἐκκλησίαις διηκούσης, *which was customarily used in the Churches from the first Preaching of the Gospel to that very time*; and of such Traditions we say with him, That it is ἀποστολικὸν, *suitable to the Apostles Doctrine to continue in them.* L. de Spiritu Sancto, c. 29. *Ibid.*

Such is the Tradition of which *Origen* speaks when he saith, That *only is to be believed as Truth, which in nothing disagreeth from the Tradition Ecclesiastical*, that is, *The*, prædicatio per successionis ordinem ab Apostolis tradita, & usque ad præsens in Ecclesiis permanens, *preaching delivered down by order of Succession from the Apostles, and to this present time continued in the Churches.* Præfat. in libr. περὶ ἀρχῶν.

This is the Tradition of which St. *Austin* speaks in his Book *De utilitate credendi, viz.* of the Tradition, *quæ ab ipso Christo per Apostolos ad nos usque manavit, which came down from Christ by his Apostles to that present time, which*, à Majoribus nostris tradita ad nos usque servata est, *being delivered by our Ancestors, hath been preserved to our times, and which is*, celebritate, consensione, vetustate roborata, *strengthened with a general Fame, Consent and Antiquity.* Cap. 8. Cap. 10. Cap. 14.

And this is also the *Authority* he meaneth when he saith, *I should not have believed the Gospel*, nisi me Catholicæ Ecclesiæ moveret Authoritas, *unless the Authority of the Catholick Church had moved me.* For he informs us, That he speaks of that Authority which was, *Miraculis inchoata, vetustate firmata, begun by Miracles and confirmed by Antiquity*: And this must of necessity be meant by that Tradition which is the Foundation of an Article of Faith, for Faith must be a matter of Divine *Revelation*, and therefore must proceed from *Christ* or his *Apostles*, from whom alone all Revelations of the *Christian* Faith have issued, the *Churches* Business being to Believe, to Preach and Testifie, not to enlarge or shorten, to alter or diversifie the Faith by them delivered to her, and what they taught her as a thing necessary to be believed, or practised by all *Christians*, must consequently be so believed, taught and practised through all future Ages, provided that they walk according to their Rule. Contr. Epist. Man. quam vocant Fundament. c. 4.

Hence saith *Vincentius Lirinensis*, *Hoc est vere, proprieque Catholicum, quod ubique, quod semper, quod ab omnibus, That is truly Catholick Doctrine which was held in all places, all times, and* Common. c. 3.

Sess. 4. *by all Persons.* And accordingly the *Trent Council*, and the *Roman Doctors* pretend to have received those Doctrines in which they differ from us, partly from Scripture, and partly from *Tradition, derived from the Apostles to their days.*

§. 2. But here begins the difference betwixt us, (1.) That they will have the Testimony of the present *Church* to be an "Evidence sufficient of the Tradition of the *Church* of former Ages, and will maintain this way of Arguing to be "good. The present *Church* of *Rome*, and they who hold "Communion with her, deliver such and such Doctrines "as Traditions received from the *Apostles*, and handed "down from them thoughout all Ages, and by all true *Christian Churches* to this present Age, and therefore they undoubtedly are such.

We on the contrary say, That we have clear unquestionable Evidence from *Scripture* and *Church-History*, that many of the Doctrines imposed upon us by the *Church* of *Rome* as *Apostolick* Doctrines and Traditions, were not received, but rather were condemned and abhorred by the former Ages of the *Church* of *Christ* in general, and in particular by that of *Rome*, and this hath been already proved in the instance of their *Latin Service*, the *Veneration of Images*, and *Communion in one Kind*; whence it demonstratively follows, that this proposition is contrary to plain matter of Fact.

Again, What better reason can be given for this Consequence, *viz. The present Church of* Rome, *with her Adherents, deliver such a Doctrine for Apostolical Tradition, and therefore so it is*, than of this other which plainly contradicts it, *The* Greek *and* Eastern *Churches with their Adherents, teach such and such Doctrines opposite to the pretended Traditions of the Church of* Rome, *as Doctrines delivered to them from the Apostles, and from the former Ages of the Church of Christ, and therefore they are truly such*: For these *Churches* never pretended to have made any Reformation, but that they, since the days of the *Apostles*, have kept safe and sound, as *Barlaam* saith, τὰς τῆς καθολικῆς ἐκκλησίας παραδόσεις, *the Traditions of the Catholick Church.* The *Oriental Patriarchs* in the *Council* of *Florence* allow, that others should be their Vicars, and that they would assent to

Καὶ τὰς παραδόσεις τῶν ἁγίων οἰκουμενικῶν Συνόδων, καὶ τῶν ἁγίων Διδασκάλων τῆς ἐκκλησίας. Hist. Concil. Flor. §. 3. c. 3.

what

what was done in that *Council*, provided that they acted, κατὰ τὰς παραδόσεις, *according to the Traditions* of the Holy *Oecumenical Synods*, and the Holy *Doctors* of the *Church*, and that nothing were added to, or taken from, ἢ καινοτομῆθη, *or was innovated in the Faith.*

The Legats of *Iberia* in the same *Council* speak thus to the Pope, ἡμετέρα ἐκκλησία κατέχει καλῶς ὅσα παρείλεβεν, &c. *Our Church preserveth whatsoever she hath received from the Doctrine of our Lord Jesus Christ, and the Tradition of the Holy Apostles, and the Oecumenical Synods and the Holy Doctors of the Church*; καὶ ὅλως παρεξῆλθεν ἀπὸ τῆ διδασκαλίας αὐτῆς, καὶ ὅτε προσέθηκε, ὅτε ἀφείλετο τὸ τυχὸν; *and she hath not at all deviated from their Doctrine, nor added to, or taken away any thing from it.* The *Greeks* in the *Florentine Council* shew their zeal, that nothing should be added to, or taken from the Faith, because they were not to change the *Old Land-marks which their Fathers had set.* And they approve that Decree of the Second *Nicene Council*, Εἴ τις πᾶσαν παράδοσιν ἐκκλησιαστικὴν ἔγγραφόν τε καὶ ἄγραφον ἀθετεῖ, ἀνάθεμα, *If any Man make void any Ecclesiastical Tradition, written or unwritten, let him be Anathema*: Such Reason had *Barlaam* to say, That among them, οὐδὲν οὐδέπω τῶν καθ' ἡμᾶς ἐκκλησίας παραδόσεως νενόμισαι πρεσβύτερον, *nothing (by them) was more esteemed than the Tradition of the Catholick Church.*

Hist. Concil. Flor. S. 9. c. 12.

Sess. 5. apud Bin. Tom. 8. P. 589.

P. 596.

§. 3.

Thirdly, If the belief, and declaration of the present *Church* of *Rome*, and her adherents be a sufficient Evidence of the Tradition of all former Ages, and what she now averrs to be Tradition *Apostolical*, must always have been so, and what she now denies to be *Tradition*, must never have been so, then many things must be derived from *Primitive*, and *Apostolical* Tradition, and yet must not be so; for the *Church* of *Rome* cannot be more infallible in declaring, in this present Age, what is *Tradition*, than she was in all past Ages, they being once the present Age. And yet it is exceeding certain, that the present *Church* of *Rome*, with her *Adherents*, holds many things to be Traditions *Apostolical* which in the former Ages were by her, and by the whole *Church Catholick* declared to be no such matter, and that she holdeth many things to be no *Traditions* truly *Primitive* and *Apostolical*, which she, and others, who consented with her, formerly declared to be true *Primitive* and

and *Apoſtolical* Traditions, as will be evident by theſe enſuing Inſtances.

1. She holds at preſent all the Books of the *Old Teſtament*, enumerated in the Fourth Seſſion of the *Trent Council*, to have been handed down as *Canonical Scriptures*, continuâ Succeſſione in Catholica Eccleſia, *by continual Succeſſion of the Catholick Church*; whereas, I ſhall hereafter prove, that for the Four firſt Centuries, and from the Sixth to the Fourteenth ſhe and all other Churches held ſome of them to be *Apocryphal* or *Uncanonical*.

Ibid. Seſſ. 4. 2. She holds at preſent, That it is a Tradition preſerved by continual Succeſſion in the *Church Catholick*, that the *Canonical Epiſtles* of St. *Paul* are *Quatuordecem*, *Fourteen*, and that the *Epiſtle* to the *Hebrews* is *Canonical*, whereas formerly ſhe, and other *Weſtern Churches*, agreeing with her in that matter, did not receive the *Epiſtle* to the *Hebrews* as *Canonical*, and conſequently could not believe that the *Church Catholick* did by continual Succeſſion hold, that the number of St. *Paul*'s *Canonical* Epiſtles were *Fourteen*.

See Chap. 3. *Seſſ.* 16.

Concil. Trid. Seſſ. 7. Can. 1. 3. She pretends at preſent, *Apoſtolicis Traditionibus, atque aliorum conſiliorum, & patrum conſenſui inhærendo*, *Adhering to Apoſtolical Tradition, and the Conſent of Fathers and of Councils*, to define, That *the Sacraments of the New Law inſtituted by Chriſt Jeſus, and truly and properly ſo called, are neither more nor leſs than Seven*; and yet it hath been lately proved, that from the days of *Gregory* the *Great*, or from the *Sixth* to the *Twelfth Century* ſhe declared the contrary.

Treat. of Latin Serv. præf. p. 5, 6, 7, 8.

Seſſ. 13. cap. 3. 4. She holds at preſent, That *ſemper hæc fides in Eccleſia Dei fuit*, *This was the Faith perpetually received in the Church*, that, *by virtue of Concomitance, the Body of Chriſt in the Sacrament is under the Species of Wine, and his Blood under the Species of Bread, and his Soul under both*; and that this is the Doctrine, *quam ſemper Catholica Eccleſia retinuit*, *which the Catholick Church being taught by Chriſt and his Apoſtles, and the Holy Spirit hath always retained*; and yet it hath been fully proved, that to the Tenth *Century* ſhe taught the contrary.

Treat. of Com. in one Kind, c. 7. §. 5, 6, 7.

Ibid. c. 5. §. 1. *Tr. of Lat. Serv.* c. 16. p. 69. 5. She holds at preſent, That the *Roman Inſtitution, to pronounce ſome things in the Maſs with a low, and others with a loud voice, proceeded*, ex Apoſtolica Doctrina & Traditione, *from the Apoſtolical Tradition and Diſcipline*, whereas it hath

hath been proved that formerly ſhe taught the contrary.

6. It is the preſent Tradition of the *Romiſh Church*, and her Adherents, That *the Veneration, and Honorary Worſhip of Images is ſuitable to the Tradition*, Catholicæ & Apoſtolicæ Eccleſiæ, *of the Catholick and Apoſtolick Church*, whereas this hath been proved contrary to the *Ancient Tradition* of the whole *Church* of *Chriſt* in general, and of that of *Rome* in particular. Concil. Trid. Seſſ. 25. *Treat. of the Veneration of Images.*

7. The preſent Church of *Rome* pretends, following *ipſius Eccleſiæ judicium & conſuetudinem*, *the Cuſtom and Judgment of the Church*, to declare and teach, That *Laicks, and Clerks not conſecrating, are not obliged to receive the Sacrament in both Kinds*, whereas it hath been proved that for a Thouſand Years the contrary was both the Judgment and Cuſtom of the whole *Church* in general, and of that of *Rome* in particular. Seſſ. 21. c. 1. *Treat. of Com. in one Kind.*

8. The preſent *Church* of *Rome* declares, touching her new *Creed*, containing Twelve *New Articles*, neither comprized in, nor deducible from the *Apoſtles* or the *Nicene Creed*, that it contains, *veram Catholicam fidem extra quam nemo ſalvus eſſe poteſt*, *the true Catholick Faith without which no man can be ſaved*, whereas it is here proved, that the whole Church of *Chriſt* in general, and in particular the *Roman Church*, believed that the *Apoſtles* and the *Nicene Creed* contained all the Articles of the Chriſtian Faith. Ch. 7. §. 4. 10.

9. The preſent *Roman Church* pronounceth an *Anathema* on thoſe who ſay the *Euchariſt* is neceſſary to Children before they come to Years of Diſcretion, that is on *Pope Innocent*, *Pope Pelagius*, and the whole Church of *Chriſt* for Six hundred Years. Concil. Trid. Seſſ. 21. can. 4. Chap. 12. Sect. 3, 4, 5.

§. 4.

And truly if the Tradition or the Doctrine of the preſent Church of *Rome*, muſt be the Rule by which alone we are to judge of the *Tradition*, Practice, and Doctrines of the whole *Church* of *Chriſt* throughout all Ages; if we lie under any Obligation to determine thus, That *this is the Practice, the Tradition, the Doctrine of the preſent* Roman *Church, therefore this was the Doctrine, the Practice, the Tradition of all former Ages of the Chriſtian Church*, then all the Reaſon God hath given us, and all the Learning which we can, with all our induſtry acquire from *Scripture*, and all the Teſtimonies of the *Fathers* and *Church* Writers, could we ſhew them throughout

Fifteen

Canon of Script. Fifteen Centuries, as *Dr. Cousins* hath done, declaring themselves fully in opposition to the *Church* of *Rome*: I say, if the Declarations of the *Church* of *Rome* must wholly over-rule us in these matters, all the knowledge we can acquire from *Scripture*, Reason, or the *Fathers*, is not worth one Straw; we may even burn all our Books of *Antiquity*, our *Fathers*, and *Church History*, yea, and our *Bibles* too, and lay aside our useless Reason; for whatsoever service these things may do to *Holy Church*, they can do none to us. The reading of these *Authors*, the use of Reason to discern betwixt good and evil, right and wrong, true and false in *Christian* Practices and Doctrines, must be the most pernicious things in which we can be exercised; for, sure I am, no Man of honest Conscience and sound Judgment can read the *Scriptures* and the *Fathers* carefully, but he must very strongly be tempted by his Reason to suspect, and must in many things seem absolutely certain, that *Apostolical Tradition* cannot be known by the *Tradition* of the present *Church* of *Rome*, yea that many of her present *Traditions*, Doctrines and Practices, are evidently and unquestionably repugnant to the *Traditions*, Practices, and Doctrines of the *Apostles*, and the whole Church of *Christ*, for Six, Eight, Ten, Twelve or Fourteen *Centuries*.

§. 5. To add some farther Instances to these, I have already mentioned, *Ecclesia tenet de Beata Virgine quod ex speciali Dei privilegio in tota vita peccata omnia etiam venialia vitaverit*, *The Church of* Rome *now holds*, saith the *Trent* Council, *that the Blessed Virgin was, through her whole Life, free from venial Sin*; and yet such is the Evidence of Truth to the contrary, that many *Doctors* of the *Roman Church* are even forced to confess, that this Determination is contrary to the *common Judgment* of the *Fathers*. *Maldonate* speaks thus, *Among the Ancient Fathers I find very few who either do not openly say, or obscurely signifie that the Blessed Virgin was guilty of some Fault or Error.* And though *some have endeavoured*, saith *Petavius*, *to mollifie the Sayings of the Fathers, yet their endeavour is vain*; Nam adeo disertam continent cujusque modi delicti significationem, ut aliorsum detorqueri se minime patiuntur, *For their Sayings do so expresly import the signification of some guilt, that they cannot be wrested to another sence*; and that they had good reason to make

Sess. 6. can. 23.

In John ij.

De Incar. l. 14. c. 1. sect. 7.

make these Confessions, will be apparent from these Citations following.

Our Lord, saith *Irenaus*, repellens ejus intempestivam festinationem, *repelling her unseasonable hastiness, said to her, Woman, what have I to do with thee?* L. 3. c. 18. p. 277.

In the Third Century *Tertullian* expresly charges her with incredulity, for he declares, That our Lord *Christ therefore denied his Mother and his Brethren, saying, Who is my Mother and my Brethren? because his Brethren did not believe in him*, and because *Mater non adhæsit illi, his Mother did not cleave unto him.* In this place, saith he, appears *incredulitas eorum, the unbelief of* them, that *when he was Preaching the Word of Life, and healing of Diseases and Sins, his Relations stood without*, and were so far from harkening *to him, that they did rather interrupt, and call him from so good a Work*; and will *Apelles* say, That Christ unworthily used these words, *Ad percutiendam infidelitatem foris stantium? To smite the incredulity of them who stood without? Origen*, upon *Luke*, asks what that Sword was which *Simeon* foretold of, saying, it should pass through her Heart, and answers, that *it is manifestly written, That in the time of our Lord's Passion all the Apostles should be scandalized, and*, saith he, *can we think that the Apostles being Scandalized*, Mater Domini a scandalo fuerit immunis, *the Mother of our Lord could be free from Scandal? If she suffered no Scandal, Jesus did not suffer*, pro peccatis ejus, *for her Sins*; but if *all sinned and fell short of the Glory of God, being justified freely by his Grace*, utique & Maria illo tempore scandalizata est, *then doubtless* Mary *also at that time was scandalized.* And this is that which *Simeon* here Prophesieth, saying, *Tuam ipsius animam pertransibit infidelitatis gladius, & ambiguitatis mucrone ferieris, the Sword of Infidelity shall pass through thy own Soul, and thou shalt be smitten with the Sword of doubtfulness.* L. de carne Christi cap. 7. Hom. 17. f. 102. b.

In the Fourth Century St. *Basil* saith, That *Simeon* here prophesieth, περὶ αὐτῆς τῆς Μαρίας, *of* Mary *her self, thus*, Γενήσεται τις καὶ περὶ τὴν ψυχὴν τὴν σὴν σάλος, *There shall be some fluctuation even in thy Soul*, τις διάχρισις, *some doubting touching the Lord, this is the Sword*, "but after this Scandal which shall happen to *Mary* "and the *Disciples* of our Lord, he presently will minister a "Medicine and confirm their Hearts in the Faith of *Christ*. Moreover he makes this Scandal of the Blessed *Virgin* necessary Tom. 3. Ep. 317. p. 310. 311.

sary upon this account, That *Christ was to taste Death for all, to be the propitiation for the World, and to justifie all Men by his Blood.* St. *Hilary* declares, That *at the Day of Judgment that incessant Fire is to be endured in,* quo subeunda sunt gravia illa expiandæ a peccatis animæ supplicia, *in which are to be suffered those heavy Punishments designed for the expiating of the Soul from Sin*; and that then *the Sword shall go through the Soul of* Mary, *and if,* saith he, *even* Dei virgo illa in judicii severitatem ventura est, *that Virgin-Mother of God must come into the Severity of Judgment,* who dares wish to be judged by God.

In Psalm. 118.

In the Fifth Century St. *Chrysostom* informs us, That both our *Lord's Brethren, and his Mother, ἀνθρώπινόν τι ἔπαθον, laboured under some humane infirmity being desirous of vain Glory,* that she was *guilty of vain Glory,* that both She and his Brethren were guilty, φιλοτιμίας τῆς περιττῆς, *of an excessive Love of Honour,* and that *therefore our Lord blamed them*; and that because *they came to him as a meer Man, and out of vain Glory,* τὸ νόσημα ἐκβάλλει, *he casts out the Disease, not reproaching, but correcting them,* and that he gave her *a reproof very becoming him,* κἀκείνῃ λυσιτελοῦσαν, *and profitable to her.* In his Twenty first Homily on *St. John* he charges her with being guilty of *hindering the things of God,* and *interrupting of her Son in Spiritual things*; *Consider,* sath he, *what a thing it was for her, when the People stood about him, and were desirous to hear him, and his Instructions were propounded to them, for her to come to draw him from his Exhortations, to speak in private with him; and not so much as to vouchsafe to come in to him, therefore he saith, who is my Mother not dispising her that begat him, but doing her much profit, and not permitting her to think so meanly of him.*

In Matt. Hom. 27. p. 191.
Ὁραγοῦν καὶ αὐτῆς καὶ ἐκείνων τὴν ἀπόνοιαν. Hom. 44. p. 287.

P. 639.

Διὰ τοῦτο ἔλεγε, τίς ἐστιν ἡ μήτηρ μοῦ, οὐκ ὑβρίζων τὴν γεγεννηκυῖαν, ἀλλ' ὠφελῶν τὰ μέγιστα. Ibid.

Cyril of *Alexandria* saith, That the Passion of our Lord which happen'd so unexpectedly, κατὰ τὸ εἰκὸς ἐσκανδάλισε, *did likely scandalize her, and put her somewhat besides her self into indecent Passions; For doubt not,* saith he, but she had some such reasonings within her self as these, I conceived him who is now laugh'd at on the Cross, *perhaps he was deceived in saying he was the true Son of God.* "He "saying I am the Life, how should he then be Crucified? How

Tom. 4. p. 1064, 1065, 1066.
Vid. eundem orat. in occursum Domini, p. 391.
Μὴ γὰρ ἐνδοιάσῃς ὅτι τοιούτους τινὰς εἰσεδέξατο λογισμοὺς, p. 1064.

"How was he taken in the Snares of his Murtherers? How is "it that he prevailed not against the Machinations of his "Persecutors? Why doth not he who restored *Lazarus* to "Life, and filled all *Judæa* with his Miracles descend now "from the Cross? 'Tis very probable that the Women kind, "being ignorant of the *Mystery*, might fall into such appre- "hensions as these were. We speak not these things out of "vain Conjectures, as it may seem to some, but we are moved "to suspect these things of the Mother of our Lord by what "is written, for that sharp brunt of Passion, which cast her "mind into absurd Imaginations, is that which *Simeon* calls "a Sword. Nor, saith he, is it to be wondered, εἰ παρώλισθε, "*if a Woman should thus slide*, at the apprehension of our Lords P. 1065. "Passion, seeing St. *Peter*, who was preferred before the rest "of the *Apostles*, was scandalized at it. And lastly he de- clares, That "Christ did therefore commit her to the care "of the Evangelist St. *John*, *because he saw that she had fallen* P. 1066. "*by scandal at his Passion*, and was filled with disorder in her "Apprehensions, that he might rightly declare unto her the "profoundness of the Mystery.

The Author of the *Questions* of the *Old* and *New Testament* Qu. 73. which passeth under the Name of *Austin*, saith, "That *Si-* "*meon* spake unto her thus, A Sword shall pass through thy "own Soul, to signifie this to her, *that even she*, in morte "Domini dubitaret, *should doubt when she saw the Death of* "*Christ*, *though she should be confirmed by his Resurrection.*

Here therefore is a Tradition of the Church built upon the received Sence of *Scripture* for three whole *Centuries*, no *Father* contradicting in the least what was so fully and perspicuously delivered in those *Ages*; and yet if we must credit the present *Church* of *Rome*, the contrary to this Tradition, and to this received Interpretation of those *Scriptures*, on which they grounded this Tradition, must be an Article of Faith received throughout all *Ages* of the *Church*.

Again, the Decree of the *Apostles*, which commands the §. 6. *Gentiles* to *abstain from things strangled*, *and from Blood*, was con- Act. 15. ceived by the generality of *Christians* for a Thousand Years to be obliging to all *Christians*.

Can. 63. The Canon of the *Apostles* saith, That *if any Bishop, Presbyter or Deacon, or any other of the Clergy,* φάγῃ χρέας ἐν αἵματι ψυχῆς αὐτοῦ, *doth eat Flesh with the Life-Blood in it, or what is killed by a Beast, or dieth of it self, let him be deposed;* τοῦτο γὰρ ὁ νόμος ἀπεῖπεν; *for this the Law hath forbidden; if he be a Lay-man, let him be separated from Communion.*

In the Second *Century* the Christians were accused of eating Infants, and Feasting upon humane Flesh and Blood; now to this Accusation the constant Answer of the *Christians* was that of *Blandina* in *Eusebius*, How should they eat such things, οἷς μηδὲ ἀλόγων ζώων αἷμα φαγεῖν ἐξὸν, *who do not think it lawful to eat the Blood of Beasts?* And *Clemens* of *Alexandria* declares, That God forbad things strangled or dying of themselves, οὐδὲ γὰρ τούτων ψαύειν θέμις, *for it is not lawful to touch them,* and that it is not lawful for Men, θίγειν αἷμα, *to touch Blood.*

Hist. Eccl. l. 5. c. 1. p. 159.

Pædag. l. 2. c. 1. p. 149.

L. 3. c. 3. p. 228.

In the Third *Century*, to the like Accusation of the *Heathens*, *Tertullian* returns this Answer, That *they might be ashamed to object to them the eating humane Blood,* qui nec Animalium quidem sanguinem in Epulis esculentis habemus, *who used not to eat the Blood of Beasts, least they should be defiled with any Blood received into their Bowels.* *Octavius* saith, We *Christians* are so far from eating humane Blood, *ut nec edulium pecorum sanguinem in cibis noverimus, that we eat not the Blood of Beasts;* we are forbid to eat things strangled, τοῦ αἵματος μὴ ἐκκριθέντος, *The Blood being not separated from them,* saith *Origen, that we may not be fed with the Food of Dæmons;* and hence we learn the reason of the precept, περὶ τῆς ἀποχῆς τοῦ αἵματος, *concerning abstinence from Blood.*

Apol. c. 9.

P. 34.

Contra Celsum l. 8. p. 396, 397.

In the Fourth *Century* was held the *Council* of *Gangra* against the *Eustathians*, (some of whom held *cibos carnium tanquam illicitos repudiandos esse, that Flesh was to be refused as unlawful*) where they pronounce *Anathema* to any person who condemns those that eat Flesh, χωρὶς αἵματος καὶ εἰδωλολύτου, καὶ πνικτοῦ, *excepting only such as ate Blood, or things offered to Idols, or strangled;* from which Exception it is evident, that they held it fit to condemn them who did taste of Blood, or of things strangled. Now this *Canon* is in the Code of the Universal Church, and is one of them which were Confirmed in the *General Council* of *Chalcedon*, and afterwards by that in *Trullo*, and therefore was allowed by the whole Church of God. St. *Cyril* of *Jerusalem*

Can. 2.

Can. 1.

Can. 2.

rusalem instructs his *Catecumen*, That the *Apostles* and *James* the *Bishop* of *Jerusalem* had writ a *Catholick Epistle* to the *Gentiles*, to teach them *to abstain from things offered to Idols, things strangled, and from Blood*, and then he adds, That *they who licked up the Blood of Beasts, and spared not to eat things strangled, were like to wild Beasts and Dogs*; *these*, saith he, *are the*, Δόγματα, *Institutions touching Meats, which it behoves you to observe.* Catech. 4. p. 34. c. de cibis.

In the Fifth *Century* St. *Jerom* declares, That *according to the Letter, the Decree contained in the Fifteenth of the* Acts *obligeth every Christian not to eat the Flesh of any dead Sheep or Cattle*, quorum nequaquam sanguis effusus est, *whose Blood is not poured forth.* And *Chrysostom* on the place saith, *These Constitutions*, εἰ καὶ σωματικαὶ, ἀλλ' ἀναγκαῖαι φυλάξεσθαι, *though they concern the Body, yet are they necessary to be kept.* In Ezek. 45. p. 245.

In the Sixth *Century* the Second *Council* of *Orleans* declares, That *they who eat of that which is choaked by any Disease or Chance, or killed by the bitings of Beasts, shall be excluded from the Communion of the Church*, and *if any person, after this diligent Sanction, doth not observe these things*, reos se divinitatis pariter & fraternitatis judicio futuros esse cognoscant, *let them know they shall be guilty both in the Judgment of God, and of the Brotherhood.* A. D. 536. can. 20. Can. 22.

In the Seventh *Century* this was Decreed by the Sixth *General Council* held in *Trullo* in these words, Ἡ θεία ἡμῶν γραφὴ ἀπειλεῖ ἀπέχεσθαι αἵματος καὶ πνικτῶν, *The Holy Scripture hath commanded us to abstain from Blood, things strangled, and from Fornication*; *he therefore who attempts to eat the Blood of any Creature any way, if he be a Clerk, let him be deposed*; *if he be a Layman, let him be Excommunicated.* Can. 67.

In the *Penitential* of *Theodorus* *Archbishop* of *Canterbury*, we have this Rule prescribed, *Hast thou eaten that which died of it self, or was torn by Beasts, thou must do penance Forty Days*; *if thou hast eaten Blood, thou must do likewise.* Cap. 18, 19.

Now of this *Theodorus*, *Rabanus* doth inform us; That *he was fully instructed in the Customs both of the Eastern and the Western Churches*, and that *he could be ignorant of nothing which was then observed by the* Greeks *or* Romans, and therefore we may rationally conclude, that what he thus prescribed, was only that which was observed both in the *East* and *Western Churches.* Ep. ad Humbert. apud Regin. de discip. Eccl. l. 2 c. 200.

In

In the Eighth Century *Gregory* the Third, who was made *Pope A. D.* 731. puts this among his *penitential Canons*, That *he who hath eaten that which died of it self, if he did this ignorantly, shall do Penance Twenty Days; if knowingly, Forty Days.* And *Bede* informs us, That he who comes to penance must be asked, *Whether he had eaten that which died of it self, or was torn by Beasts; and if so, he must do Penance Forty Days; and the like must be done by him who hath eaten Blood.* *Leo* the *Emperor* made a Law to punish, ἐσθίοντας εἶδος οἱονδηποτοῦν αἱματηρὸν, *those who did eat any kind of Blood.*

Can. pœnit. c. 30.

Can. de diversis causis, c. 14.

Novel. 58.

Bals. in Syn. Trull. can. 67.

In the Ninth Century *Regino* doth not only produce out of the *Penitentials* the same *Canons* against eating things strangled and Blood, but adds moreover, that *admonendi sunt fideles, ut nullus præsumat sanguinem manducare, the Faithful are to be admonished that none of them do presume to eat Blood, for this was forbidden in the beginning, when first God gave Men liberty to eat Flesh, and it is also forbidden in the* New Testament, *where things strangled and Blood, are compared with Fornication and Idolatry, to teach us,* quantum piaculum sit sanguinem comedere, *what an heinous thing it is to eat Blood.*

De discipl. Eccles. l. 2. c. 369, 373.

De discipl. Eccles. l. 2. c. 374.

In the Eleventh Century *Humbertus* plainly shews that this was then esteemed unlawful both in the *Eastern* and the *Western Churches*; *For we,* saith he of the *West, do not defend against you* Greeks, *the eating of things strangled and Blood*, Antiquam enim consuetudinem, seu traditionem Majorum retinentes, nos quoque hæc abominamur, *For retaining the ancient Custom or Tradition of our Ancestors, we also do abominate these things, imposing grievous Penance upon them who do this without great peril of Life; and this we do especially,* quia antiquas consuetudines, & traditiones Majorum, quæ non sunt contra fidem, leges Apostolicas arbitramur, *because we judge the Ancient Customs and Traditions of our Ancestors, which are not opposite to the Faith, to be Apostolical Laws.* And yet when *Transubstantiation* was once fully established in the *West*, as it was in the *Twelfth* and the beginning of the *Thirteenth Centuries*, then they perceived they could no longer, with any truth, assert, as did the *Ancient Fathers*, that they did, *ab humano sanguine cavere, abstain from eating humane Blood*, but believing they did eat Blood with the Flesh in the *Sacrament*, they gave all Men liberty to do it elsewhere. Whence *Balsamon* in the Twelfth

Apud Baron. Tom. 11. p. 986.

Twelfth *Century* speaks thus, Οἱ δὲ Λατῖνοι ἀδιαφόρως ἐσθίουσι τὰ πνικτὰ *The Latins do indifferently eat things strangled*, and if in this instance that which in the Eleventh *Century* was by the *Western Churches* held in abomination, and worthy of most grievous Penances, as being opposite both to the Laws of the *Apostles*, and the *Traditions* of the *Ancients*, might in the next Century be generally allowed and practised as a thing indifferent, why might not a like change happen in the same *Church* in a like space of time, touching the Doctrine of the *corporeal* Presence, or any other Article of *Christian* Faith. In Can. 67. Concil. Trull.

Thirdly, The *Ancient Church* unanimously and constantly declared it was a thing plainly repugnant to *Scripture*, and to true *Religion*, and proper unto *Hereticks*, to punish any man with death for his *Religion* or his *Heresie*, and she refused Communion with them that did so. And, §. 7.

1. They declared this practice opposite to our *Lord*'s precept, *Not to gather up the Tares by themselves*, but *let them both grow together till the Harvest. He introduceth his Servants, saying, Wilt thou that we pluck up the Tares, that he might tell them*, saith St. *Chrysostom*, ὅτι οὐ δεῖ ἀναιρεῖν αὐτούς, *that it was unlawful to cut them off. He forbids Wars and Blood, and Slaughters to be made*, οὐ γὰρ θεμιτὸν ἀναιρεῖν Αἱρετικόν, *for it is not lawful to cut off the Heretick. Christ here forbids not to stop their Mouths, restrain, and hinder their boldness of Discourse, dissolve their Synods and Confederacies*, ἀλλ' ἀναιρεῖν, καὶ σφαγιάζειν, *but he forbids us to kill and cut them off. Truth it self Answers to them*, saith St. *Austin*, non esse tales auferendos de hac vita, *that such Men are not to be taken out of the World, least whilst Men endeavour to kill the bad, they also kill the good, or such as perhaps would be such.* Matth. xiij. 29, 30. In Locum. Quæst. ex Mat. lib. un. cap. 12. Tom. 4. p. 366, 367.

2. They declared this practice was contrary to the true Religion, and to the Judgment of the *Doctors* of the *Catholick Church*. For *our Religion*, saith *Lactantius*, *is to be defended*, non occidendo, sed moriendo; non fœvitiâ, sed patientiâ, *not by killing others, but by dying for it; so good men do defend it, but wicked Men by Cruelty and Murther.* The *Synod* of *Alexandria* declares, That σφαγαὶ καὶ μιασμοὶ τῆς ἐκκλησίας ἡμῶν ἀλλότρια, *Bands and Slaughters were things alien from their Church.* When *Cresconius* had objected to the *Orthodox* that they were instrumental to procure the Death of the Three *Donatists*, St. *Austin* answers, L. 5. c. 20. Apud Athanas. Tom. 1. p. 724. Contra Cresconi. l. 3. cap. 50.

swers, That *nullis tamen bonis, in Ecclesiâ Catholicâ, hoc placet, si usque ad mortem in quenquam, licet Hæreticum, saviatur*; *No good Man in the Catholick Church allowed of the punishment of Hereticks with Death*; hæc omnia displicent nobis, *all these things displease us, we judge them not laudable but* damnable. And again, *They, who being blinded with this Error, endeavour before the time to separate the Tares*, ipsi potiùs a Christi unitate separantur, *are themselves rather separated from the unity of the Church.* He hath Four several Epistles writ to the *Magistrates* or *Ministers* of Justice on this Subject, in which he earnestly requests, *ne occidantur, that they might not be killed, that the Sword of Justice might not spill their Blood*; beseeching them *for the Name*, and *for the Mercy of Christ Jesus*, ut hoc nec faciant, nec fieri omnino permittant, *that they would neither do this thing, nor permit it to be done by others*; and telling them, *the Orthodox had rather die themselves, than bring them to their Judicatories to be killed.* And this he doth intreat with so great importunity, 1. Because of *the command of Christ which did oblige them to love their Enemies.* 2. Because it was *suitable to that meekness which Christianity required them to make known to all.* 3. Because it was *against their Conscience to allow of such proceedings against Hereticks.* 4. Because this harsh proceeding would *deterr the Catholicks from seeking the protection of the Magistrate against Hereticks.* 5. Because *the Person who inflicts, and the Church who permits these Punishments to be inflicted, would both have cause to fear the Judgment of God for this Cruelty*, quod enim tu facis, Ecclesia facit, propter quam facis, & cujus filius facis, *for what the Magistrate, who was a Son of the Church, did for her Sake, that the Church did.* And this he tells us was the Judgment of a whole *Council* of his Brethren.

De fide & oper. cap. 4.

Ep. 107, 158, 159, 160.

Ep. 127, 158, 160.

Ep. 127.

Ibid.

Ep. 158, 159.

Ep. 158, 160.

Ep. 127.

Ep. 160.

Ep. 50. p. 220.

3. This, say they, is alien from *Catholicks*, and proper unto *Hereticks* and *Heathens*. The *Synod* of *Alexandria* consisting of the *Bishops* of *Ægypt*, *Thebes*, *Lybia* and *Pentapolis*, lament the practice of the *Arians*, πᾶσι γὰρ ἀνυπόδητοι ἁδὲν ἀλλὰ ἢ περὶ θανάτου ὁρᾷ, καὶ φονᾶν ἐπιχείρουσι, who in their *Epistle* to the *Emperors* stirred them up to *kill and inflict death* on *Athanasius* and others; For, say they, *we conceive the Conscience of you Christians, see that these things are not the works of the meanest Christians, much less of them who seem to be Bishops, and to teach others what is just. We must fight against them*, saith *Nazianzen*, *with Reasons, not with Arms*;

Apud Athanas. Apol. ad Imperat. p. 723.

Arms; τὸ γὰρ χεῖρας ἀνταίρειν παντελῶς ἔξω τῶν ἡμετέρων αὐλῶν, καὶ τοῖς μισοῦσιν ἡμᾶς ἀπρεπὲς ἐστιν; *for to lift up our Hands against them, is wholly contrary to our Profession, and must be left to them that hate us.* Orat. 3. pro pace, p. 220, 221.

4. When this was done by Instigation of any of the *Clergy*, the *Orthodox* not only did condemn it, but refused Communion with them that moved the *Magistrate* to do it. Thus when *Idacius* and *Ithacius*, two *Bishops*, moved *Maximus* the *Emperor* to this severity against the *Priscillians*, St. *Martin* not only reproved *Ithacius*, but intreated *Maximus*, ut sanguine infœlicium abstineret, *to abstain from their Blood*, and obtained a Promise from him, *nihil cruentum in reos constituendum, that nothing Bloody should be decreed against them*; though afterwards, saith *Sulpitius*, this was done, *pessimo exemplo, by a most vile Example*. The same *Sulpitius* informs us, That this good Man was piously sollicitous to preserve the *Hereticks* from Death; that for accomplishing this Work, having for a while consented to hold Communion with *Ithacius*, and his Party, he afterwards was troubled at it, and was by an *Angel* admonished that he had just Cause to be so, and that he should reassume his Constancy, *ne jam non periculum gloriæ, sed salutis incurreret, least he incurred the loss, not only of his Honour, but Salvation*; and that, *from that time he never would Communicate with the* Ithacian *Party*. [1] *Pope Syricius* also, and St. [2] *Ambrose* refused Communion with them; and the [3] *French Bishops* refused Communion with *Fœlix*, as being made a *Bishop* by them. [4] *Theognostus* also, and other *Bishops* of the *Catholick* Communion, did excommunicate *Ithacius*, and his Companions on this account, as *sanguinary, bloody and unworthy of the Priesthood*. And yet after so many [1] *Decrees* of *General Councils*, for the Extirpation of *Hereticks*, the calling in of the *Secular* Arm against them, and the animating of *Princes* and their Subjects, [2] to make War against them under the Banner of the *Cross*; after Examples of burning *Hereticks* by their Authority and Instigation, during their sitting, after so many Constitutions of [3] *Kings* and *Emperors*, confirmed by so many *Popes*, to *take them away by a damnable Death*; after so many *Inquisitions* set up for the

Sulpit. Hist. l. 2. §. 64.

Dial. 3. §. 15.

1 Baron. ad A. 386. §. 27.

2 Ep. 27.

3 Concil. Taurin. cap. 5.

4 Bin. Not. in Concil. Trevir. A. D. 386.

1 Concil. Lat. 3um. cap. 27. 4tum. can. 3. Constan. Sess. 45. Senon. c. 2, 3.

2 Concil. Lat. 3. c. 27. 4tum. Conc. Tom. 11. p. 149. Senon. Tom. 12. p. 368, 369. app. ad Con. Basil. apud Bin. Tom. 8. p. 200. p. 267.

3 Concil. Tom. 11. p. 619, 621. p. 423. part. 2. p. 2101. Decretal. l. 5. Tit. 7. c. 13.

destruction

destruction of them; after so many Thousands of them burnt in *Roman Catholick* Dominions, by virtue of the Sentence past upon them in *Ecclesiastical Courts*; after so many great *Massacres* of them, by Men of that Communion, without any Censure past upon them by that *Church*, or any refusal of Communion with them upon that account; I say, after all this, surely it cannot be denied, but that the *Church* of *Rome* is of a contrary Opinion in this matter, to the *Ancient Church* of Christ; that she cannot, agreeably to her Decrees and Practice, say, That *'tis unlawful to cut off the Heretick*; that *it is a thing alien from the Church, and from the meanest Christian*; that *it is matter of Lamentation, that any one should stir up King or Emperor to do it*; that *Christ hath taught, that such Men ought not to be taken away by Death*; that *no good Catholicks allow it*; that *they judge it Damnable*; that *they who act thus against Hereticks are Disturbers of the Church's Peace, and separate themselves from her Unity*; that *they may expect their Judge should require the Lives of these Hereticks at their Hands*, and *should inflict his Judgments on them*; that *if the Church permitteth any of her Sons to do this, she is Guilty of the Fact*; or, that such Persons *who are Guilty of it, or Instrumental to it, are to be excluded from Catholick Communion*; that is, she cannot say that she is now of the avowed Judgment of the *Ancient Church* of *Christ* in this Affair.

§. 8. It were easie to give many other Instances in which the present practice of the *Church* of *Rome*, is plainly opposite to that of the *Church Catholick* of old. For,

It was the Custom of the *Ancient Church* to permit the People to carry home the *Eucharist* to their Houses, and reserve it there to be received, as they had occasion; this, saith St. *Basil*, was confirmed, *διὰ τῆς μακρᾶς συνηθείας*, *by Custom of a long continuance*, of which *Tertullian* and *Cyprian* are Witnesses. But now this surely would be esteemed a great *Prophanation* of the Holy *Mystery* by them, who now will not permit the *Laity* even to touch the *Sacrament* with their Hands.

Ep. 289. Ad Ux. l. 2. c. 5. de orat. c. 14. Cypr. de lapſ. p. 132.

Anciently, saith *Cassander*, *the Prayer used at the Consecration of the Eucharist was read out with a loud Voice, and so as that all the People might be able to hear it, and say Amen to it.* *Justinian's Novel* commands all *Christian Bishops*, subject to his *Empire*, so to read it, and that by virtue of an *Apostolical* command to do so:

In Liturg. c. 26.

Vid. *Treat. of Latin Serv.* c. 5. p. 75, 76.

so: Nor did any *Christian*, that we read of in those Ages, gainsay, oppose, or contradict either this *Edict*, or the reason of it; whereas now the *Church* of *Rome* commands, that the words of Consecration should be pronounced, *voce submissa*, *with a low Voice*, and *Anathematizeth* all who condemn that Custom. Concil. Trid. Sess. 22. can. 9.

3. The Fathers generally take notice of, and lay great stress upon the breaking of the Bread distributed to the People; *One Loaf was broken for all*, saith *Ignatius*: *The broken Bread is made the Eucharist of the Body of Christ*, saith *Irenæus*. *Christ*, saith *Cyril* of *Alexandria*, *gives us an example first to give Thanks*, καὶ ὅπως κλᾶν τ' ἄρτον, καὶ διαδοῦναι, *and so to break the Bread, and to distribute it.* Frangimus in Sanctificationem nostram, *We break it for our Sanctification*, saith *Theophilus* of *Alexandria*. *In the Eucharist he suffers himself to be broken*, saith *Chrysostom*, *that he may fill all.* Ad distribuendum comminuitur, *It is broken in pieces that it may be distributed*, saith St. *Austin*. *The Flesh of Christ*, in populi salutem partitur, *is divided for the Salvation of the People*, saith P. *Gregory*. *By taking a whole Loaf, and breaking it, and giving a part of it to his Disciples, he signified without doubt*, quod nos in posterum facturos edocuit, *that which he taught us to do afterwards*, saith the Sixteenth *Council* of *Toledo*. *The Action of the Mass*, saith *Humbert*, *is not compleat without the breaking of the Bread, and the communication of it; for our Lord gave a perfect commemoration to his Disciples*, pane fracto, & distributo, *by the Bread broken, and distributed: He blessed a whole Loaf, and distributed the broken particles of it to every one*, sicut Sancta R. Ecclesia usque nunc observat, *as the Holy Roman Church even now doth.* The Interpreter of the *Roman Order* saith, *Some of late times think it strange this Order enjoins the Bread to be broken, as if they had not read that Christ brake it, and gave it to his Disciples, or that the Primitive Church continued in the Apostles Doctrine*, & in communicatione fractionis panis, *and in the Communication of broken Bread.* But though all the *Evangelists* take especial notice of this Action, though St. *Luke*, according to many Commentators, thought it of so great moment, as to express the whole *Eucharist* by *breaking of Bread*, yet is this Action, though of our *Lord*'s own practice and Institution, wholly

Εἷς ἄρτος πᾶσιν ἐδόθη, Ep. ad Philad. §. 4. Fractus panis fit Eucharistia corporis Christi, *l.* 5. *c.* 2. Caten. in Matth. xxvi. 28.

Ep. Paschal. 1. Hom. 24. in 1. ad Cor. p. 256.

Ep. 59. qu. 5.

Dial. l. 4. c. 58.

A.D. 693. c. 6. Apud Baron. Tom. 11. p. 1008. & contr. Græc. ibid. p. 971.

Apud Cass. Lit. c. 29. p. 67.

laid aside by the *Roman Church*, which distributes whole Wafers, and not broken Bread.

§. 9. But to omit innumerable Instances of this nature, I shall conclude with that of the supposed Freedom of the *Blessed Virgin* from the guilt of *Original* Sin; for it was doubtless the Tradition of the *Universal Church* from the Second to the Fourteenth *Century*, that *Christ alone was conceived without Sin*, and consequently that the *Blessed Virgin* was not so conceived: For even *A. D.* 1368. it was determined by the *Council of Vaur*, That *Baptism was the Remedy appointed for Original Sin*, contra vulnus originale, sine quo, secundum sanctos, in filiis hominum *nemo unquam conceptus est* præter Christum, *without which, according to the Holy Fathers, no person besides Christ was ever conceived.* It were easie to prove this Assertion by plain Testimonies through every *Century* to this very Age; but the full and numerous Confessions of the *Romanists* and their own Writings, have rendered this Work needless. For when the Feast of her Immaculate Conception was first introduced at *Lyons*, St. *Bernard* thus confutes it, *This is a new Festival*, quam ritus Ecclesiæ nescit, non probat ratio, non commendat Antiqua Traditio, *which the Custom of the Church knoweth not, Reason doth not prove, and no Ancient Tradition doth commend.* *Johannes Poza* confesseth, That *Blandellus* and *Cajetan* have produced against it the general Sayings of *Irenæus*, *Origen*, St. *Cyprian*, *Theophilus Alexandrinus*, *G. Nazianzen*, *Nyssen*, and St. *Basil*, St. *Jerom*, and *Fulgentius*, and *in a manner all the Ancient Fathers, exempting Christ alone from*, and consequently concluding the *Virgin Mary* under *Original* Sin; which Argument must needs conclude, if the *Virgin Mary* be not *Christ*. *Cardinal Turrecremata* affirms, That *all the Doctors in a manner maintain the contrary to the Immaculate Conception*, and that he had gathered together *the Testimonies of One hundred to that Effect, noting the very places and words wherein they affirm it.* *Dominicus Bannes* saith, *It is the general Opinion of the Holy Fathers, that she was conceived in Sin.* *Becanus* acknowledgeth, That *the ancient School-men, who were before* Scotus, *held the Opinion of the Latin Fathers*, viz. *That the Blessed Virgin was conceived in Original Sin.* *Estius* saith, *It was the common, and almost unanimous Opinion of the Schools*; for *Thomas Bonaventure*,

Concil. Gallic. edit Baluz. c. 1. p. 140.

Ep. 174.

Elucidar. Deipar. l. 4.

De Consecrat. dist. 4 firmissime, n. 11.

Part. 1. qu. 1. Art. 8. dub. 5.

L. de Incarn. Christi, cap. 28. qu. 1. n. 1.

ture, cæterique omnes hanc quæstionis partem, sine ambigui- In Sent. l. 3.
tate, amplectuntur, *and all the rest held it without doubting.* dist. 3. Sect. 3.
Canus declares, That *Sancti omnes qui in ejus rei mentionem* Loc. com. l. 7.
incidere, uno ore asseverarunt B. Virginem in peccato originali c. 1. p. 412.
conceptam, all the Holy Fathers, who had occasion to speak of this matter, do with one Voice assert, that the Blessed Virgin was conceived in Original Sin; and then he cites them from the Fourth to the Thirteenth Century. *Cajetan* brings for it *Fifteen Fathers* Disp. 51. in Epist. ad Rom.
in his Judgment *irrefragable*; others produce 200. *Blandellus* almost 300, saith *Salmeron*. *Petavius* begins this Dispute with Dogm. Theolog. Tom 4.
this Observation, that *Graci originalis fere criminis raram, nec* part. 2. l. 14.
disertam mentionem scriptis suis attigerunt, the Greek Fathers scarce cap. 2.
ever speak plainly of Original Sin; and therefore undertakes only to tell us the Judgment of the *Latin Fathers* in this matter, Sect. 1. Sect. 2, — 7.
which he does by producing them from St. *Austin* to St. *Bernard*, that is, from the Fifth to the Twelfth *Century*, plainly asserting, That the *Virgin Mary* was conceived in *Original* Sin. But, saith he, *quamvis antiquioribus opinio illa placuit,* Sect. 8.
though this Opinion pleased the Ancients, yet afterwards most Christians turned to the contrary Opinion, and by the tacit and pious Consent of most, it so prevailed, as to break forth into a publick Profession; *so that a Holy-Day was, by solemn and publick Rite, appointed,* per totam Ecclesiam, *by the whole Church, for celebration of the Immaculate Conception of the Blessed Virgin,* viz. *the Eight of* December, *which* Sixtus *the Fourth confirmed by his Authority, and Apostolical Decree,* A. D. 1476, *in which,* universos Christi fideles invitat, ut omnipotenti Deo, de Immaculatæ Virginis mira Conceptione gratias, & laudes referant, *he invites all Christians to give Thanks and Praises to Almighty God, for the Immaculate Virgin's wonderful Conception, appointing a Mass, and proper Canonical Office for it, with the same Indulgences which* Urban *the Fourth had given to the Observers of the Feast of* Corpus Christi. He adds, That *he was the more enclined to this* Sect. 10.
Opinion, because it had, communem consensum omnium fidelium, *the common consent of all the Faithful, upon whose concurrent Judgment it behoves us, saith* Paulinus Nolanus, *to depend,* quia in omnem fidelem Spiritus Dei spirat, *because the Spirit of God breaths upon all the Faithful.* And lastly he concludes, That after this manner, *Credendus est Deus Christianis integrum illum* Sect. 11.
immaculatæ Virginis Conceptum revelasse, it is to be believed that

God

God hath revealed to Christians, this pure Conception of the immaculate Virgin; that is, *he hath inspired into them the Knowledge, and given them πληροφοριαν, the full assurance of it, though it hath not yet passed into a Catholick Doctrine.* In which last words he speaks agreeably to the judgment of their *Doctors*; for though the *Council* of *Basil* expressly decreed, That *the Doctrine of the immaculate Conception* should be *held and embraced*, tanquam pia, & consona cultui Ecclesiastico, fidei Catholicæ, rectæ rationi, & sacræ Scripturæ, *as Pious, and consonant to Ecclesiastical Worship, the Catholick Faith, right Reason, and the Holy Scriptures*; though the University of *Paris*, as *Salmeron* informs us, admits none to their Degrees who do not take an Oath to defend it: Though the *Bull* of *Paul* the V. forbids any one *in publick Sermons, Lectures, Conclusions, and any publick Acts whatsoever, to affirm, that the Blessed Virgin was Conceived in Original Sin.* And the *Bull* of *Gregory* the XV. to assert it *in any private Conference, or Writing*; yet the *Bulls* of *Sixtus* the IV. and *Pius* the V. having given liberty to all Men to hold or maintain either part; the *Trent Council* hath decreed for the observation of the said *Constitution* made by *Sixtus.*

Sess. 36.

Apud Concil. Trid. p. 19.

Sess. 5.

§. 10. Hence then we learn,

1. That a Doctrine never heard of in precedent Ages, yea fully contradicted, and declared against by Eight whole *Centuries*, may become afterwards the Doctrine of all, or almost all the Faithful. For *Joannes Major* doth inform us, That *Richardus de Sancto Victore*, who flourished in the middle of the Twelfth *Century*, *was* omnium expresse primus (qui) Christiferam Virginem Originalis noxæ expertem tenuit, *expresly the first, who held the Virgin* Mary *free from Original Sin:* And in the Thirteenth Century, *Bonaventure* saith, That *almost all held the contrary.* But now, saith *Vasquez*, *not only the unskillful Vulgar, but the Doctors and Divines, and all Catholicks with one consent, fight for the immaculate Conception.* Now, saith *Petavius*, it hath obtained, *Consensum omnium fidelium, The consent of all the Faithful.* Now, saith *Waddingus*, it is manifest, that the oppugners of it do, *sentire aliter quam universa docet Ecclesia, differ from the Doctrine of the Universal Church.* Whence,

De gestis Scot. l. 3. c. 12.

In Sent. 3. dist. 3. p. 1. A. 1. q. 1.

In tertiam D. Th. dist. 117. p. 148.

P. 57.

2. It follows, that it is so far from being impossible, that it is actually certain, That what was never heard of, yea what was

was generally contradicted in the former Ages of the *Church*, may afterwards be owned by the *general* conſent of learned, and unlearned *Romaniſts*; in ſpite of all the Treatiſes *of the perpetuity of the Faith*, and of the *lawful prejudices* againſt the *Calviniſts*.

3. Hence it is evident, that the *Church* of *Rome* doth not in all things follow the Doctrine of the *Ancient Catholick Church*; for if ſo, then would not they have given liberty to all their Members to oppoſe a Doctrine generally Believed, and Taught in the whole *Catholick Church*, and more aſſuredly in the whole *Weſtern Church*, for Eight whole *Centuries*.

4. Hence it appears, that all the Doctrines of the *Church* of *Rome* are not received by Tradition from *Father* to *Son*, ſince in this matter the *Sons* have generally entertained a Doctrine their *Fathers* either knew nothing of, or plainly contradicted; and that is now become *pious*, and *conſonant to Eccleſiaſtical Worſhip*, which in St. *Bernard*'s time was, *præſumpta novitas*, *Mater temeritatis*, *ſoror ſuperſtitionis*, *filia levitatis*; *A bold Novelty*, *the Mother of Raſhneſs*, *the Siſter of Superſtition*, *the Daughter of Levity*. Ep. 174.

5. Hence doth it follow, that even by the *Authority* of the heads of the *Univerſal Church*, men may be forbidden under pain of Damnation, to Aſſert the *Ancient Doctrine* of the *Church*, and may have liberty to contradict it. Yea, that in the judgment of a great *R. Council*, received by the *French* as *General*, and bearing that title in all Editions of the *Councils*, that may be *agreeable to the Catholick Faith*, *to Reaſon*, *and to Holy Scripture*, which is repugnant to the *Ancient Doctrine* of the *Church Catholick*, for Eight whole *Centuries*.

6. Hence is it manifeſt, that the *Trent Council* hath given liberty to all her Members to hold that which is oppoſite to an *univerſal*, conſtant, unoppoſed *Tradition* of the *Church* for many Ages; that is, that ſhe hath left them at their liberty to hold the *Ancient* Faith, or hold the contrary.

7. Hence it appears, that in the *Church* of *Rome* Feaſts may be inſtituted in which all men ſhall be exhorted to praiſe *God* for a thing which perhaps never was; and of the truth of which none of her Members can be certain, *certitudine fidei*; *with the certainty of Faith*, all of them being by this *Church* permitted to believe the contrary.

CHAP.

CHAP. III.

Fifthly, *We distinguish betwixt Traditions, which, though not written in Scripture, are left on Record in the Ecclesiastical writings of the first and purest Ages of the* Church, *and such as are so purely Oral Traditions, as that we find no footsteps of them in the Three first Centuries, much less any assurance they had then any general Reception; of the first kind is the Canon of Scripture of the* Old Testament *mentioned in our Sixth Article,* §. 1. *This is proved from the* Jews, §. 2. *From the Christians of the Second Century,* §. 3. *Of the Third Century,* §. 4. *From almost all the celebrated Writers of the Fourth Century,* §. 5. *Where also it is observed,* 1. *That these Fathers profess to deliver that Catalogue of them, which they had received from Tradition,* §. 6. *And that the Books which they rejected as Apocryphal were so reputed by the* Church, §. 7. *That the Catalogue they produced was that received not only by the* Jews *but Christians,* §. 8. *That they made it to prevent mistakes,* §. 9. *That they represent the Books contained in their Catalogue as the Fountain of Salvation, the rest as insufficient to confirm Articles of Faith,* §. 10. *The same Tradition still continued to the Sixteenth Century,* §. 11. *What the* Roman *Doctors must do if they would shew a like Tradition for any of their Tenets,* §. 12. *The unreasonableness of their pretences to Tradition in this Article,* Ibid. *The Attempts of Mr.* M. *and* J. L. *to prove their Canon from the* Council *of* Carthage; *the Testimony of St.* Austin, *the Decrees of Pope* Innocent *and* Gelasius *are Answered,* §. 13. *The Tradition touching the Books of the* New Testament, *where it is proved,* 1. *That the Four Evangelists, the* Acts, *the Thirteen* Epistles *of St.* Paul, *the First of* Peter *and of* John *were always owned as Canonical by all Orthodox Christians,* §. 14. 2. *That it cannot be necessary to Salvation to be assured that the Books formerly controverted belong to the Canon,* §. 15. 3. *That we cannot be assured of the true Canon of the* New Testament *from the Testimony of the* Latin Church, §. 16. 4. *That there is not the like necessity that the controverted Books should have been generally received from the beginning, as that all necessary Articles of Christian Faith and Manners, should be then generally received,* §. 17. *That we have*

have cauſe ſufficient to own as Canonical the Books once controverted is proved, 1. *in the General,* §. 18. 2. *In Particular, touching the Apocalypſe,* §. 19. *And the Epiſtle to the* Hebrews, §. 20. *Touching the Epiſtle of St.* James, *the Second of* Peter, *the Second and Third of* John, *the Epiſtle of St.* Jude, §. 21. *No Orthodox Perſons doubted of them after the Fourth Century,* §. 22. *The Romaniſts cannot prove their Doctrines by any like Traditions, and in particular not by ſuch a Tradition as proves the Apocalypſe Canonical,* §. 23. *The Objection of Mr.* M. *Anſwered,* §. 24.

AGain, the word *Tradition* may be applied to ſignifie either ſuch things as are not written in the *Scripture*, though they are left on Record in the *Eccleſiaſtical* writings of the firſt and pureſt Ages, and from them handed down unto us in the writings of ſucceeding *Ages*; or elſe to ſignifie ſuch things as are ſaid only to be delivered *by word of Mouth*, but cannot by the *Records* of preceding Ages be proved to have been received as Doctrines generally maintained, or practices always obſerved in the *Church* of *Chriſt*; of the firſt ſort is the Tradition of the *Canon* of *Scripture*, of the *Apoſtles Symbol*, as a perfect Summary of Doctrines neceſſary to be believed, the Obſervation of the *Lord's* Day, the Superiority of *Biſhops* over *Preſbyters*, the Ordination of *Preſbyters* and *Deacons* by *Biſhops* only, and the like; we having full and pregnant evidence from the firſt *Records* of *Antiquity* unto this preſent time, of all theſe things, and whatſoever can be proved by a like Tradition touching a neceſſary *Article* of *Chriſtian* Faith, we are all ready to receive; but thoſe pretended *Traditions* of the *Roman Church*, which by no *Records* of *Antiquity* can be made appear to have been conſtantly received by the Church as *Apoſtolical* Traditions, we have juſt Reaſon to reject as being without Ground ſo ſtiled. For Inſtance, §. 1. Diſt. 5.

Vocatur Doctrina non ſcripta, non ea quæ nuſquam ſcripta eſt, ſed quæ non eſt ſcripta a primo Autore. *Bellarm. de verbo Dei non ſcripto, l.* 4. *c.* 2.

Firſt, We receive the *Canon* of the *Scriptures* of the *Old Teſtament* mentioned in our *Sixth Article*, becauſe it is by written Tradition handed down unto us from the *Jews*, from *Chriſt* and his *Apoſtles*, and from their *Succeſſors* in the *Church*, and we reject the *Canon* of the *Old Teſtament* impoſed upon

us by the Fourth *Session* of the *Trent Council*, partly because we find a clear Tradition both virtually by all who say the *Canon* of the *Old Testament* is only that we own, and expresly by those who say the others which we stile *Apocrypha*, belong not to the *Canon*. And,

§. 2. 1. We receive our *Canon* from the *Ancient Jews*, to whom were committed the Oracles of God; for their *Josephus* saith, Ἐισὶ παρ' ἡμῖν δύο μόνα πρὸς τοῖς εἴκοσι Βιβλία, *We have only Twenty two Books which deserve belief among us*, and then he reckons them up as doth our *Article*, adding that the Books written from the time of *Artaxerxes* to their days, were, πίστεως οὐκ ὁμοίας, *not so worthy to be credited.*

L. 1. contra Apion, Euseb. H. Eccl. l. 3. c. 10.

From *Christ* and his *Apostles*; for the *Gospel* of St. *Luke* informs us, That *Christ* beginning from *Moses* expounded to two of his *Disciples* in *all the Scriptures the things concerning him*, and also, that all things concerning him were written in *the Law of* Moses, *and in the Prophets, and in the Psalms*, that is, in those Books which by the *Jews* are stiled *Hagiographa*. The Apostles in their *Epistles* teach, That *all Scripture is of Divine Inspiration*, and that *Timothy from a Child had known them*; and yet he doubtless only knew the *Canon* then received by the *Jews*; they add, That the whole *Scripture* was a *word of Prophecy*, the *Prophecy* of *Men moved by the Holy Ghost*. Now *Josephus* doth inform us, That *after the Days of* Artaxerxes *the* Jews *had no certain Succession of Prophets*, and it is confessed by many *Romanists*, That *from* Malachy *to* John *they had no Prophets.*

Luk. xxiv. 27.

vers. 44.

2 Tim. iij. 15.

2 Pet. i. 21.

Μὴ γένεσθαι τὴν τῶν προφητῶν ἀκριβῆ διαδοχὴν, Apud Euseb. l. 3. c. 10.

Genebrard. Chron. ad An. 3640. Jansen. ad cap. 48. Ecclus.

§. 3. In the Second Century *Onesimus* requesteth of *Melito*, *Bishop* of *Sardis*, a *perfect Catalogue of the Books of the* Old Testament; whereupon this *Bishop*, being to take a Journey into the *East*, went to the place where those things were done and preached, and *learning thence the exact number of them*, he sent their Names to *Onesimus*, numbring them just as our *Sixth Article* doth. And of this *Catalogue Eusebius* saith, That it contained *all the Books of the* Old Testament *which the Church owned*,

Τὴν τῶν παλαιῶν βιβλίων ἀκρίβειαν, Euseb. Eccl. Hist. l. 4. cap. 26. Πόσα τὸ ἀριθμὸν, Ibid.

Καὶ ἀκριβῶς μαθὼν τὰ τῆς παλαιᾶς διαθήκης βιβλία ὑποτάξας ἔπεμψα σοι ὧν ἐστὶ τὰ ὀνόματα, &c. ibid.

owned, and that *he thought it necessary to preserve this Catalogue of them in writing to Posterity.* Here then we find upon the first enquiry, after the Death of the *Apostles*, a *Catalogue* exactly formed from the *East*, and from *Jerusalem*, agreeing with the Judgment of the whole *Church* of God, and as exactly with the judgment of the *Church* of *England*.

Τῶν ὁμολογουμένων τῆς παλαιᾶς διαθήκης γραφῶν ποιεῖται κατάλογον ὃν καὶ ἀναγκαῖον ἐνταῦθα καταλέξαι ἡγούμεθα. Ibid.

§. 4.

In the Third *Century Origen* informs us, That *we must not be ignorant, that the Canonical Books of the* Old Testament *are Twenty two*, according to the number of the *Jewish* Letters; and then he reckons them exactly as we do, adding, That *as these Letters are an Introduction to knowledge, and divine Wisdom; so these Twenty two Books, are an Introduction to the Wisdom of God; this*, saith he, *is the Tradition of the* Jews.

Οὐκ ἀγνοητέον δ' εἶναι τὰς ἐνδιαθήκους βίβλους ὡς ἑβραῖοι παραδιδόασιν δύο καὶ εἴκοσι, In Psal. 1. Ed. Huet. T. 1. p. 40, 41.

§. 5.

The Tradition of the *Church* in the Fourth Century unanimously concurrs with the Article of the *Church* of *England* in all the *Catalogues* then given of the Books of the *Old Testament*.

Eusebius of *Cæsarea*, the *Metropolis* of *Palestine*, who not only hath preserved the *Catalogues* of *Melito* and *Origen*, but also doth approve them, and saith, *They were the Books of the* Old Testament *received by the consent of all*, and of which he thought necessary to preserve the *Catalogue* in writing to posterity, elsewhere saith, That he is not able exactly to reckon the Governors of the Tribe of *Judah* that ruled the *Jewish* Nation after *Zorobabel*, τῷ μηδὲ φέρεσθαι θείαν βίβλον ἐξ ἐκείνου, καὶ μέχρι τῶν τοῦ Σωτῆρος χρόνων, *because that from his time, to that of our Saviour's, there was no divine Book written.*

L. 4. c. 6.

Demonst. Evang. l. 8. c. 2. p. 368.

Athanasius in his *Festival Epistle* gives the same Catalogue which we receive, and having finished it he saith, Ἄχρι τούτων τὰ τῆς παλαιᾶς διαθήκης ἵσταται, *In these are comprehended the Books of the* Old Testament. The same *Archbishop* of *Alexandria* in his Book, stiled, a *Synopsis* of the *Holy Scriptures*, tells us the number of the Books of the *Old Testament are Twenty two*, and he there reckons them up according to our *Article*.

Ad Ruffinum, Tom. 2. p. 39.

Ibid. p. 58.

St. *Cyril Bishop* of *Jerusalem* speaks to his *Catechumen*, thus, *Know thou studiously*, παρὰ τῆς ἐκκλησίας, *from the Church, the Books of the* Old Testament; *read the divine Scriptures, the Twenty*

two Books of the Old Testament, *interpreted by the Seventy Interpreters,* τὰ παρὰ πᾶσιν ὁμολογούμενα, *and by all confessed to be divine. Meditate upon these Twenty two Books of the* Old Testament, *and be careful to remember them, as I name them*; and then he reckons them up exactly as we do.

Catech. 4. cap. περὶ τῆς θείας γραφῆς, p. 36, 37.

Epiphanius Bishop of *Salamine* in the Island of *Cyprus*, in his Book of *Weights and Measures*, doth in like manner inform us, That *the number,* τῶν ἐνδιαθέτων βίβλων, *of the Canonical Books of the* Old Testament *is Twenty two*; and then he reckons them up, as our *Article* doth.

Tom. 2. p. 161, 162.

St. *Basil Bishop* of *Cæsarea* in *Cappadocia*, in his *Philocalia*, puts this Question, Διὰ τί κβ τὰ τῆς παλαιᾶς βίβλια; *Why are the divine Books Twenty two?* and answers it as *Origen* had done before him.

Cap. 3.

Gregory Nazianzen in his Treatise upon this very subject of the true genuine Books of *Scripture*, declares, That *the Historical Books of the* Old Testament *are Twelve*, and *the Metrical are Five*, and *the Prophetical Five*; and then he names them all according to our Article.

Concil. Oxon. Tom. 2. part. 1. p. 179.

Amphilochius in his *Canonical Epistle* to *Seleucus* gives us the same account of them, with this only difference, that the Book of *Esther* is said to be not so generally received for *Canonical* as the rest.

Apud Balsamon, p. 1083.

St. *Jerom* in several places of his works is so clearly for us, that our *Article* is founded on his Judgment; who often tells us, That *the Canonical Books of the* Old Testament *are Twenty two, or, if you will reckon* Ruth *and the* Lamentations, *as distinct Books, they are Four and twenty.* In his Preface to the *Book* of *Kings*, in his *Epistle* to *Paulinus*, to *Læta*, and in divers places of his other works, he is expressly of the same Judgment.

Tom. 3. f. 6. a. Ibid. f. 3 a. T. 1. f. 41. a.

Ruffinus having numbered the Books of the *Old Testament* as we do, adds, That *in these Books the Fathers did comprize the number of the Books of the* Old Testament.

Apud Hieron. Tom. 4. f. 51.

St. *Hilary* saith, That *the number of the Books of the* Old Testament *are Twenty two, according to the number of the* Hebrew *Letters*; and having reckoned them up as we do, saith, *These compleat the number of the Twenty two Books.*

Prolog. Expla. in Psalmos.

The *Council* of *Laodicea* Decrees, That *only the Canonical Books shall be read in the Church*; and then this *Council* reckons up the *Canonical Books* as we do, leaving out of their account

Can. 59.

those

those which we call *Apocryphal*. Now this *Canon* being receiv-ed into the *Codex Canonum Ecclesiæ universalis*, or *the Code of the Canons received by the whole Church*, it must have the force of an *Oecumenical Synod*, and give us the concurring judgment of the whole Church of God on our side. And, yet for far-ther confirmation of this matter, let these few things be noted.

§. 6. *First*, That these *Fathers* generally say, they deliver these *Catalogues as they received them by Tradition*, and *as they were delivered to them by the Fathers*, and as *they were received by the* whole Church of Christ. * *Athanasius* in his *Paschal Epistle* speaks thus, *Because some dare to mix Apocryphal Books with the divine Scriptures, of which we are fully assured from the Tradition of them to the Fathers, by them who were Eye-witnesses, and Ministers of the Word. It seemed good to me, being exhorted to it by the Orthodox Brethren, and having learnt them from the beginning, in order to declare which are the Canonical Books delivered as such by Tradition, and believed to be of divine Inspiration.* St. *Hilary* saith, That they were thus com-puted, *secundum Traditiones veterum, according to the Traditions of the Ancients.* These, saith St. *Cyril*, are the Books you learn, ἐκ τῆς ἐκκλησίας, *from the Church*, and which *we read publickly in the Church. The Apostles and the ancient Bishops, and Governors of the Church who delivered these*, as the Canonical Books, *were much wiser than you; thou therefore being a Son of the Church, do not transgress her Laws, or go beyond her Rules. What are the Volumes of the* Old *and the* New Testament, *which, according to the Tradition of the Ancients, are believed to be inspired by the Holy Ghost, and* delivered to the Churches of Christ. *It seems convenient*, saith Ruffinus, *here evidently to declare, as we have received them from the* Monuments of the Fathers; and having reckoned up the Books of the *Old Testament*, proceeding to the Books of the *New Testament*, he adds, *These are the Books which the Fathers comprized in the Canon, these things are delivered to us by the Fathers.*

* Καθὼς παρέδοσαν τοῖς παλαιοῖς οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου.

Prolog. Expla. in Psalmos.

Πολὺ σε φρονιμώτεροι ἦσαν οἱ Ἀπόστολοι καὶ οἱ Ἀρχαῖοι Ἐπίσκοποι οἱ τὴν Ἐκκλησίας θεσπίσαντες οἱ ταῦτας παραδόντες. Catech. 4. p 37.

Quæ secundum majorum Traditionem Ecclesiis Christi tradita.

Hæc nobis à patribus tradita sunt. *Apud Hieron. Tom.* 4. *f.* 51. a.

Note,

§. 7. Note, *Secondly*, That of the Books which we reject, and call *Apocryphal*, they also teach that as such they were rejected by the *Church*, that though the *Church* permitted them to be read, yet did she not receive them into the *Catalogue* of the *Holy Scriptures*, or use them to confirm any Article of *Christian* Faith, and that they spake of them as Books without the *Canon*. Thus *Athanasius* in his *Paschal Epistle*, saith, That πλείονος ἀκριβείας ἕνεκα, *for more exactness sake, I add this necessary advertisement*, ὡς ἔστι καὶ ἕτερα βιβλία τούτων ἐξωθεν ἃ κατηχουμένοις μόνα, *That besides these Books* of the Old and New Testament, now mentioned as divine Scripture, *there be other Books which are not put into the Canon, which are yet appointed by the Fathers to be read to those who first come to be Catechized in the way of Piety*, to wit, *The Wisdom of* Solomon, *the Wisdom of* Syrach, *and* Esther, *and* Judith, *and* Tobias, *and the Book called the Doctrine of the Apostles and Pastor, these are read, and not to be despised, the others are put into the Canon.* The very same words he repeats in his Compendium of the *Holy Scripture*; where also afterwards he reckons *the Four Books of Macchabees*, and *the History of Susanna* among the Books contradicted; *Baruch* and *the additions to Daniel* among the ἀπόκρυφα, or the *Apocryphal Books of the Old Testament*. St. *Cyril* having cited the *Canon* we receive, as that which was delivered to the Church by the *Apostles*, and *ancient Governors* of the Church, adds, Τὰ δὲ λοιπὰ πάντα ἔξω κείσθω ἐν δευτέρῳ, *Let all the rest which are extro-canonical, be placed in a second Order*. *Gregory Nazianzen*, having given an account of Twenty two Books of the *Old Testament*, saith, *You have them all*, ἔπου τούτων ἐκτὸς ὢν ἐν γνησίοις, and that, *all besides them are not Genuine*. After his *Catalogue* delivered from the Tradition of the Fathers, *Ruffinus* saith, *You must know that there be other Books which are not* Canonical, *but called by our Ancestors* Ecclesiastical, *as the Wisdom of* Solomon, *the Wisdom of the Son of* Syrach, Tobit, Judith, *and the Books of* Macchabees, *which they were willing to have read in the Church, but not to have produced to confirm Doctrines of Faith; the rest they called Apocryphal, and would not have read in the Church.* These things are delivered to us by the Fathers. St. *Jerom* saith, he made his *Catalogue*, ut scire valeamus quicquid extra hos est inter Apocrypha esse ponendum,

Apud Balsam. p. 921.

Tom 2. p. 58, 59.

Catech. 4. p. 38.

Ubi Supra.

Sunt alii libri non Canonici, sed Ecclesiastici a majoribus appellati.—Quæ omnia legi quidem in Ecclesia voluerunt, non tamen proferri ad authoritatem ex his fidei confirmandam. *Apud Hieron. Tom. 4. f. 51.*

Præfat. in librum Regum. Tom 3. f. 6.

dum, *that we might know that all beſides theſe Twenty two are to be deemed Apocryphal.* He adds, That *the Books which are not received by the* Hebrews, *are to be rejected by us Chriſtians*; and that *the Church indeed Reads them, but receives them not into the Canons.* Præf. in Eſdr. & Neh. ibid. f. 7, 8.

§. 8. Note, *Thirdly*, That they declare not only that theſe are the Books received into the *Canon* by the *Jews*, but by the *Chriſtians* alſo; that they are, πᾶσα γεγραπ. ἡμῶν χειςιανῶν, *the entire Scripture of us Chriſtians*, ſaith Athanaſius. *All the Books delivered by the Apoſtles, and ancient Governors of the Church, and by the Church to others*, ſaith St. *Cyril.* *All the Books delivered to the Church of Chriſt*, ſaith *Ruffinus.* That as for others, which we ſtile *Apocryphal*, Eccleſia neſcit Apocrypha, *the Church owns them not*: Eccleſia inter Canonicas Scripturas non recipit, *The Church receives them not among the Canonical Scriptures*, ſaith St. *Jerom.* Synopſ. Tom. 2. p. 55. Ubi Supra. Tom. 3. f. 7. a. f. 9. a.

§. 9. Note, *Fourthly*, That they declare that they made this Enumeration of theſe Books, διὰ τ ἀνάγκην, κ τὸ χρήσιμον τ ἐκκλησίας, *out of neceſſity to prevent miſtakes in this Matter, and for the good of the Church, and that Men might know out of what Fountains they were to draw the Waters of Life.* Having made mention of the *Hereticks*, ſaith *Athanaſius*, as of *Dead perſons*, *and of our ſelves*, ὡς ἐχόντων περὶ σωτηρίαν τὰς θείας γραφὰς, *as having the Holy Scriptures for Life, and becauſe I fear leaſt ſome harmleſs Men, through their Simplicity and Ignorance, may be deceived by the ſubtile Craftineſs of Men, and being deceived,* τῇ ὁμωνυμίᾳ τ ἀληθινῶν βιβλίων, *by the ambiguity of* the word *true Books*, (which ſignifies either only ſuch as are read in the Church, or ſuch as alſo are put into the Canon) *may begin to be converſant in others*; *therefore I intreat you to bear with me, if, by way of remembrance, I write of thoſe things which you know already, becauſe of the neceſſity of ſo doing, and the Benefit of it to the Church.* *Amphilochius* and *Nazianzen* ſay, *It behoves the Chriſtian to learn this, that,* οὐ πᾶσα βίβλος ἀσφαλὴς, *every Book is not ſafe, which has the venerable Name of Scripture*; *for ſome are Falſe and Adulterate, ſome of a middle Nature, and ſome Canonical*; *and therefore*, ſay they, *will we number every one of the inſpired Books,* ὡς ἂν εὐκόπως μάθῃς, *that you may clearly learn* Apud Balſam. p. 920, 921. Ubi Supra.

Ad inſtructionem eorum qui prima ſibi Eccleſiæ ac fidei Elementa ſuſcipiunt, ut ſciant ex quibus ſibi fontibus verbi dei haurienda ſunt pocula. *Apud Hieron. Tom.* 4. f. 51.

learn which they are. Theſe, ſaith *Ruffinus, are the Traditions of the Fathers touching the Canonical Books; thoſe are the Books which are read in the Church, though not Canonical, nor ſufficient to confirm any Doctrine of Faith, and the other are Apocryphal Scriptures, which ſhe would not have read, and theſe things I thought fit in this place to ſignifie for the inſtruction of thoſe who receive the firſt Rudiments of Faith, that they may know out of what Fountains they muſt receive the word of God. This Catalogue I have made,* ſaith Jerom, *that you may be able to know that the reſt are Apocryphal.*

Ut ſcire valeamus quicquid extra hos eſt inter Apocrypha eſſe ponendum. *Tom.* 3. f. 6. a.

§. 10. Note, *Fifthly,* That they repreſent theſe as the Fountains of Salvation, which are diligently to be read and ſtudied by all, and as for the reſt, ſome of them ſay, that though they were read in the Church, not for confirmation of Faith, but inſtruction of Manners; yet private Perſons ſhould not read them. Thus *Athanaſius* having given us the *Proteſtants Canon,* both of the *Old* and *New Teſtament,* he adds, *Theſe are the Fountains of Salvation, ſo that he who thirſteth, let him be ſatiated*

Apud Balſam. p. 922. *with the Oracles contained in them;* ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται, μηδεὶς τούτοις ἐπεξαλλέτω, μηδὲ τούτων ἀφαιρείσθω τι; *in* theſe alone *is contained the Doctrine of Godlineſs, let no Man add any thing to them, nor take any thing from them; of theſe our Lord ſpake when he ſaid to the* Phariſees, *You erre, not knowing the Scriptures, and when he exhorted the* Jews *to ſearch*

P. 36, 37. *the Scriptures. Learn of the Church,* ſaith *Cyril* to his *Catechumen, which are the Books of the* Old *and the* New Teſtament, *and read none of the Apocrypha, for why ſhouldſt thou trouble thy ſelf,* περὶ τὰ ἀμφιβαλλόμενα, *about controverted Books, who knoweſt not thoſe which are by all acknowledged; read theſe Twenty two Books of the* Old Teſtament, *ſtudy them only,* σὲ δὲ τὰ ἀπόκρυφα μηδὲν ἔχε κοινὸν, *and have nothing to do with the Apocrypha;* and having given us the ſame Catalogue of the Books of the *New Teſtament,* excepting only the *Revelations,* he ſaith, *Whatſoever is not read in the Church do not thou read.*

St. *Jerom* in his Epiſtle to *Paulinus,* having reckoned up the Books of the *Old* and the *New Teſtament,* as we do (ſaving that he ſaith, *The Epiſtle to the* Hebrews *is by many not reckoned as*

St. Paul's)

St. Paul's,) ſaith, *I intreat thee, dear Brother, to be converſant among theſe, to meditate of them,* nihil aliud noſſe, nihil quærere, *to know, to enquire after nothing elſe.* In his Epiſtle to *Leta,* touching the Education of her Daughter, he gives this Admonition: *let her ſhun all Apocryphal Books, and if at any time ſhe will read them, not for the truth of Doctrine, but for Reverence of the Signs, let her know they are not their Books whoſe Titles they bear, that there be many ill things in them, that it requireth great Wiſdom to ſeek Gold among Dirt.* Tom. 3. f. 3. b. Caveat omnia Apocrypha, &c. *Tom.* 1. f. 21.

Thus have we in one *Century Euſebius* of *Caſarea* the *Metropolis* of *Paleſtine, Cyril Biſhop* of *Jeruſalem, Amphilochius Biſhop* of *Iconium* the *Metropolis* of *Lycaonia, Nazianzen* and St. *Baſil* in *Cappadocia, Athanaſius Patriarch* of *Alexandria, Ruffinus* Prieſt of *Aquileia* in *Italy, Hilary* of *Poictiers* in *France, Jerom,* who lived in *Rome, France, Dalmatia, Syria, Paleſtine,* who travelled into *Cyprus, Ægypt, Alexandria,* converſed with all the learned Perſons of his Age; and laſtly the *Council* of *Laodicea,* received generally through the *Chriſtian* World, depoſing their plain Teſtimonies for the *Canon* of the *Old Teſtament* received by *Proteſtants,* and as unanimouſly condemning that of the *Trent Council,* ſince owned by the *Church* of *Rome.* And confident I am that the greateſt ſearchers into *Eccleſiaſtical Antiquity* cannot produce one *Council,* nor one Teſtimony of any *Father* throughout theſe Four *Centuries,* who purpoſely treating of, or declaring the exact number of the *Canonical* Books of the *Old Teſtament,* doth not either expreſly exclude; or at leaſt omit all, or moſt of all thoſe Books which we ſtile *Apocryphal,* and which by the *New Canon* made at *Trent,* are pronounced *Canonical,* and that with an *Anathema* to every *Chriſtian* who, *pro ſacris & Canonicis non ſuſceperit, receives them not as Sacred and Canonical.* And if all this be not ſufficient, whoſoever will peruſe *Doctor Couſin's Canon* of *Scripture,* will find the ſame Tradition ſtill continued to future Ages. §. 11. Seſſ. 4.

And that the number of the Books of the *Old Teſtament* were either expreſly or equivalently declared to be thoſe, and thoſe only which we receive. For Century the Fifth, St. *Chryſoſtom* lays it down as a thing *confeſſed by all,* that all the divine Books of the *Old* Καὶ τότε πάντες ἂν ἡμῖν συνωμολογήσαιεν. Hom. 4. in Gen. p. 20.

Testament were from the beginning *writ in the Hebrew Tongue.*

In Cant. Cantic. p. 985, 1077. *Theodoret* twice mentions the sacred and saving Scriptures of the *Old Testament*, without addition of one of the *Apocryphal*:

Cous. p. 132. The number of them is declared to be Twenty two. Century

P. 142. the Sixth, by *Anastasius*; in the Seventh Century by *Isidore*;

P. 145. in the Eighth Century by *Damasus*; in the Ninth Century by

P. 151, 152. *Nicephorus* and *Agobardus*; in the Eleventh Century by *Giselbertus*;

P. 154. in the Twelfth Century by *Hugo de Sancto Victore*,

P. 158, 159, 161, 163. *Richardus de Sancto Victore*, by *Petrus Comestor*, *John Beleth*, and by *John* of *Salisbury*; in the Thirteenth Century by the

P. 166. *Ordinary Gloss*; in the Fourteenth Century by *Nicephorus*, *Calistus*, and *Joannes Armachanus*; in the Fifteenth Century by

P. 174, 178. P. 179, 188, 192, 197. *Thomas Waldensis*, *Dionysius Carthusianus*, and *Erasmus*.

Prol. Gal. in libr. Regum, Tom. 3. f. 6. a. Others, numbring *Ruth* and *Lamentations* as Two Books, distinct from *Judges* and *Jeremy*, say, That the *Canonical Books of the* Old Testament *are Twenty four*, which say they, from St. *Jerom*, St. *John* in his Revelations introduceth under the

Dr. Cous. p. 131, 133. Name of the *Twenty four Elders*: so in the Sixth Century *Primasius* and *Leontius*; in the Eighth Century *Venerable Bede*; in

P. 147. the Ninth Century *Ambrosius Ausbertus*; in the Twelfth Cen-

P. 152. tury *Peter Abbot* of *Celle*; in the Fifteenth Century *Thomas*

P. 164, 178, 196. *Anglicus*; and in the Sixteenth *Frances Georgius*. Now manifest it is, even from the very number here assigned of Twenty two or Twenty four *Canonical* Books, that all these *Authors* must exclude those Books we call *Apocrypha* from the *Canon*, and it is still more evident from their own Words, in which they expressly say, *These are the Books received, the Books put*

P. 133. *into the Canon by the Church; the Books received by the Church,*

P. 151. *and Canonized. The whole Canon which the Church receives,*

P. 157, 194. P. 197. *and which was handed down unto them by the Authority of the Ancients.*

Ibid. p. 151. And of those which we stile *Apocryphal* they say, *These are the Books which are contradicted*, and *not received by the Church.*

P. 152, 162, 177. *The Books of the* Old Testament *which are not received by the Church*; *The Books which are read indeed*, sed non scribuntur,

P. 158, 159, 163, 169, 175 non habentur in Canone, sed leguntur, ut scripta patrum, *as are the Writings of the Fathers, but are not put into the Canon*; non reputantur in Canone, *are not reputed to belong unto it. The Books which the Church reads, and permits for Devotion, and the instruction of Manners, but thinks not their Authority sufficient,*

ad

ad confirmandam Ecclesiasticorum dogmatum Authoritatem, *to confirm the Authority of Ecclesiastical Doctrines. The Books which are not to be received* ad confirmandum aliquid in fide, *to confirm any Article of Faith. The Contents of which she obligeth no man to believe, nor doth she judge him guilty of disobedience or infidelity who receives them not. Concerning which the Church receives the Testimony of St.* Jerom, *as most Sacred*, who did undoubtedly exclude them from the *Canon. To whom*, say they, *the Church Catholick is much indebted upon this account*, and *to whose sence the sayings both of Councils and Fathers are to be reduced: Books with whose Authority no Man was pressed: Books*, Lastly, *which were not genuine*, but νόθα, ἀπόκρυφα, *Spurious, and Apocryphal, which the Christian Church doth not receive*, pari Authoritate, *or* pari veneratione, *with the like Authority or Veneration with which she doth receive the Holy Scriptures.*

P. 166, 173, 176, 191, 193. P. 189, 190. P. 194. P. 199. P. 202. P. 174, 188. P. 166, 201.

§. 12.

Now hence the *Doctors* of the *Church* of *Rome* may learn what it is they are to do, if they would prove any of their Doctrines to have descended to them by a like Tradition with that of the *Canonical Books* of the *Old Testament*, *viz.* they must prove they were owned in the *New Testament*, were delivered as Traditions by the *Apostles*, and all the *Ancient Bishops*, and *Governors* of *the Church:* They must produce express Testimonies of *Christian Writers* in all Ages asserting, That the *Church* received such a Doctrine, and that they in delivering of it *followed the Tradition of the Church*, and *their Fore-Fathers*; and saying, That the contrary Doctrine was not received by the *Church*. They must shew, That, even from the first Ages of the *Church*, *Christians* were solicitous to enquire what were the *Apostolical* Traditions not left in writing to the *Church*, that upon this enquiry they found that these Traditions were of such a certain number, neither more, nor less; that they thought it necessary to preserve them by writing *Catalogues* of all such Traditions, as were received, or owned as such by *Christians*. That this Catalogue of *Traditions* was delivered to them by the *Primitive Fathers*, as they had been received by the whole *Church*, and that they had received them *from Eye-witnesses*, and *Ministers of the Word*. That they took care to leave this *Catalogue* of *Traditions*, because some persons dared to mix *Apocryphal* Traditions with Divine, and that they made it out of

neceſſity to prevent miſtakes in this matter, and for the Inſtruction of thoſe who received the firſt *Rudiments* of the Faith, that they might know out of what Fountains to draw the Waters of *Tradition*. They muſt produce from the firſt Four *Centuries* Teſtimonies of this nature, from Fathers living in moſt places where there were any *Chriſtians*, and Teſtimonies uncontrouled throughout thoſe *Centuries*.

And ſeeing one of theſe *Traditions*, *viz.* that which concerneth the *Canonical Books* of the *Old Teſtament*, is expreſly contrary to a *Tradition* delivered, and handed down to us with all theſe circumſtances, they muſt prove, that in this matter *Tradition* hath plainly delivered *Contradictions*, throughout Four whole *Centuries*, which being done, we cannot chuſe but think her Teſtimony is *Infallible*.

Hence alſo we may ſee what an unparallell'd confidence they ſhew, when in their Diſputations the *Romaniſts* are bold to ſay, and lay the ſtreſs of their whole certainty of Faith upon this *Propoſition*, That *they hold the ſame Doctrine to day which was delivered yeſterday, and ſo up to the time of our Saviour*; ſeeing it is as clear as the Sun, that the Books of the *Old Teſtament*, which they now hold for *Sacred* and *Canonical*, were for Fifteen whole *Centuries* together, declared not to belong unto the *Canon*, but excluded from it by the *Church*.

§. 13. And this will be ſtill more apparent by conſidering what the *Authors* of the *Queſtion of Queſtions*, and of The *Papiſt Miſrepreſented, and Repreſented* ſay, touching this matter. Mr. *M.* Sect. 19. n. 6. p. 410. ſaith, That *when it was grown doubtful in the Church, whether ſuch and ſuch Books were part of the Canon of Scripture, the Tradition which recommended theſe Books was examined in the Third Council of* Carthage, *and there all the Books of the R. Canon were found to be recommended to the Church by a true, and Authentical Tradition, and therefore we embrace them as the Word of God.*

Sect. 3. n. 12. p. 84, 85, 86. And again, *As yet the Church of Chriſt had not defined which Books were God's true word, which not; wherefore then it was free to doubt of ſuch Books as were not admitted by ſuch a Tradition of the Church as was evidently ſo univerſal, that it was clearly ſufficient to ground an infallible belief; but in the days of St.* Auſtin *the Third Council of* Carthage, *A.* 397. *examined how ſufficient the Tradition of the Church was which recommended theſe Books for Scripture,*

Scripture, about which there was so much doubt and contrariety of Opinion; and they found all the Books contained in our Canon (of which you account so many Apocryphal) to have been recommended by a Tradition sufficient to ground Faith upon. For on this ground they proceeded in defining all the Books in our Canon to be Canonical. Pope Innocent *the First, A. D.* 402. *St.* Austin, *P.* Gelasius *A. D.* 492. *confirm the same Canon, and the Sixth General Council celebrated* A. D. 680. *confirms the Council of* Carthage, *and the true Canon is again set forth in the Council of* Florence A. 1438. *And after these Declarations of the Council of* Carthage *and Pope* Innocent, *no one pertinaciously dissented from the Canon, but such as Protestants themselves confess to be Hereticks.*

J. L. adds, That *Gregory Nazianzen acknowledged them Canonical, and St.* Ambrose, Lib. de Jacob & vitâ beatâ, *and that since the Churches Declaration no Catholick ever doubted of them.*

Now for Answer to these things, let it be noted,

First, That whereas they are pleased to say, that it was *till the time of the Third Council of* Carthage, that is, till the Fifth Century, doubtful, and undetermined in the Church, whether these Books were *Canonical* or not, because *the Church had not then declared them so*; they by just consequence must grant that the *Apostles*, and all the *Ancient Bishops* of the *Church* for Four *Centuries*, knew nothing of the *Roman Canon*, for had they known the Books contested to be *Canonical*, we cannot doubt but they would have delivered them to the *Church* as such, as well as those which we receive, and which, saith *Eusebius*, *were received by the consent of all.* We therefore Lib. 4. c. 26. are contented to be no wiser than they were, and rather chuse to hearken to that advice of *Cyril* of *Jerusalem*, *Read the Twenty two Books of the* Old Testament, *and have nothing to do with the Apocrypha*; Πολὺ γὰρ σὺ φρονιμώτερος ἦσαν οἱ Ἀπόστολοι καὶ οἱ Ἀρχαῖοι ἐπίσκοποι; *For the Apostles and ancient Bishops, the Rulers of the Church, who delivered these Twenty two Books* as the Canon, *were wiser* than those that came after them; we therefore being *Sons of the Church*, in compliance with his advice, will not, παραβαίνειν τὰς ὁρμὰς, *break over the bounds which they have set us*, especially considering they so expressly have informed us, that they delivered this *Catalogue* of the Twenty two *Canonical* Books of the *Old Testament*, *as they received them from Tradition*

dition, Obs. 1. That they made this Enumeration of them *to prevent mistakes in this matter*, *for the good of the Church*, and *that Men might know out of what Fountains to draw the Water of Life*, and might clearly learn which were *Canonical*, *Obs.* 4. And as the Canon received, and owned not only by the *Jewish*, but the *Christian* Church, *Obs.* 3.

Secondly, The falshood of these bold Assertions hath been shewed sufficiently in what hath been discoursed upon this subject; for had the *Authority* of the Books we stile *Apocryphal* been undetermined, had the true *Canon* of the Books of the *Old Testament* been doubtful in the *Church* till the Fifth *Century*; why did *Athanasius* think it *necessary to advertise Christians*, *that the Books which we reject were not Canonical?* St. *Cyril*, That they *were out of the Canon*: *Nazianzen*, That they *were not Genuine*: *Ruffinus*, That *our Ancestors held them not Canonical*, *not sufficient to confirm Doctrines of Faith*: St. *Jerom*, That *the Church deemed them Apocryphal*, and *received them not into the Canon*: Why do they add, that these things we *delivered to them by the Fathers*, and by them recorded, πλείονος ἀκριβείας ἕνεκα, *for more exactness sake*, *and to prevent mistakes?* Had the *Canon* of the Books of the *Old Testament* been till then doubtful, and undetermined in the Church, why was the *Canon* produced by *Melito Bishop* of *Sardis*, judged so exact a *Canon* of the Books of the *Old Testament*? why do the *Fathers* of the four first *Centuries*, with one accord, declare, that the number of the *Canonical* Books of the *Old Testament*, if *Ruth* were added to *Judges*, and the *Lamentations* to
Can. 59. *Jeremiah*, were but *Twenty two*, if reckoned separately, *Twenty four*? why is it that the *Council* of *Laodicea* having said, that *Christians* in the Church ought to read, μόνα τὰ κανονικὰ τῆς παλαιᾶς καὶ καινῆς διαθήκης, *only the Canonical Books of the* Old *and the* New Testament, reckons up the *Canonical Books* of the *Old Testament* as we do, excluding all that we call *Apocrypha*, as ἀκανόνιστα βιβλία, *books not contained in the Canon*.

Moreover, this *Canon* was received into the *Code* of *Canons* of the *Universal Church* both by the *East* and *West*, the *Canons*
Can. 1. of this *Council* were confirmed by the fourth *General Council* of
Can. 2. *Chalcedon*, by the Sixth *General Council* of *Trullo*, by the *Im-*
Novel. 131. *perial* Law of the *Emperor Justinian*, and so must give us the Sence and Definition of the whole *Church* touching this matter.

Thirdly, If

Thirdly, If that may be doubtful and undetermined in the *Church*, which is so positively asserted, so expresly and frequently declared in a matter of Fact, as this hath been for the first Four *Centuries*, then I hope we may be permitted to pronounce all those *New Articles* which the *Church* of *Rome* hath added to the *Creed*, doubtful and undetermined in the first Four *Centuries*, at least, till they can give us better proof that they were then received, than hath been here produced for this *Canon*, and then I think they will be no great Gainers by this false Assertion. And, sure I am, they cannot here pretend *Tradition* handed down from *Father* to Son, from all the *Christians* of one Age to all the *Christians* of the next, unless it be asserted, that all those *Fathers*, and this whole *Council* spake these things in a flat opposition to what they had been taught by their *Fore-fathers* touching the *Canonical* Books of the *Old Testament*, so that this instance is a full confutation of that idle Dream.

Fourthly, Whereas these *Authors* have produced some few Testimonies from the Fifth *Century* in favour of their *Canon*: Let it be noted, first, That *J. L.* hath been told already, that neither *Gregory* nor St. *Ambrose* have any thing pertinent to his purpose in the places cited, and this he by his silence seemeth to confess. As for the pretended Definition of *Pope Innocent* the First; (made, saith *J. L. A. D.* 370. though he was only made *Bishop* of *Rome A. D.* 402.) *Bishop Cousins* hath proved it to be Spurious, as he hath also fully proved the pretended Decree of the *Council* of *Florence* to be. And another *Bishop* of our Church, of unquestionable Credit among all learned Men, hath proved beyond all possibility of Contradiction, that the *Decree* ascribed to *Gelasius*, is also Spurious; so that we have nothing left to consider but the judgment of St. *Austin*, the *Council* of *Carthage*, and the pretended confirmation of it. Now to these I say,

Answ. p. 82, 83.

Cap. 11. p. 22.

Schol. Hist. p. 118, 180, 188.

Bishop Pearson Vindiciæ Epist. Ignat. part. 1. c. 4. a p. 44. ad p. 54.

Fifthly, That were these Testimonies exactly for the *Canon* of the *Church* of *Rome*, yet here is neither a Decree of any *General Council*, nor a Decree received into the *Code* of *Canons* by the *Universal Church*, as was the contrary *Decree* of the *Council* of *Laodicea*; nor were the men that made it likely to judge better what were the Books of the *Old Testament* received as *Canonical*, than all the Writers now produced for our

Canon;

Canon; they whom we have produced, as our Witnesses, being either men who lived upon, or near the place where the *Canon* of the *Old Testament* was published and known, or travelled many of them thither, and one of them on purpose to learn exactly the number of those Books: And surely it is too ridiculous to imagine that it should in the Fifth *Century* be better known in *Africa* what Books of the *Old Testament* were *Canonical* than at *Jerusalem*, *Cæsarea*, *Alexandria*, or any of the *Eastern Churches*. Moreover, This *Canon* of the *Council* of *Carthage* in the *Roman Code*, lately set forth by *Paschasius Quesnel*, hath only *Tobit* and *Judith*, and two Books of *Esdras* of all the *Apocryphal* Books now Canonized at *Rome*, nor in
Can. 299. the Collection of *Cresconius*, an *African Bishop*, is there any mention of the Books of *Macchabees* or *Baruch*, nor in the Edition of it by *Balsamon*, so that this cannot be a proof that the *Trent Canon* was received then. And lastly, 'tis true they stile the Books there mentioned *Canonical*, but this may only be in that large Sence in which those Books were sometimes called so which were read in the *Church*, though they were not sufficient to confirm matters of Faith, as may be argued from the Reason which they give us, why they stiled them *Canonical*, *viz.* Ἐπειδὰν παρὰ τῶν Πατέρων ταῦτα ἐν τῇ ἐκκλησίᾳ ἀναγνωστέα παρελάβομεν, *Because we have from the Fathers received these Books to be read in the Church*; and from the Gloss of *Balsamon* upon it, who to know what Books were *Canonical* in the strict Sence, sends us to the Council of *Laodicea*, *Athanasius*, *Nazianzen*, and *Amphilochius*, who all declared against the *Apocrypha*, and to the last *Canon* of the *Apostles* which leaves out most of them.

Περὶ τοῦ τίνα δεῖ ἀναγινώσκεσθαι Βιβλία ἐπ' ἐκκλησίας ζήτει τῶν ἁγίων Ἀποστόλων Κανόνα πε' τῆς ἐν Λαοδικείᾳ συνόδου κανόνα ξ. τὰ ἔμμετρα Γρηγορίου, καὶ τὰ κανονικὰ Ἀθανασίου, καὶ τοῦ Ἀμφιλοχίου. Balsam. in can. 27. Concil. Carthag.

And whereas it is added, that the *Canons* of the *Council* of *Carthage* were established in the Sixth *General Council* held in *Trullo*; let it be noted,

First, That at other times the *Romanists* will by no means
Can. 36. admit this *Council*, because it equals the *Bishop* of *Constantinople*
Can. 13. with him of *Rome*, forbids Priests to be separated from their
Can. 55. Wives, condemns the received Customs of the Church of *Rome*, and prescribes contrary Laws to her; but now, because they hope their Forlorn Cause may have some small advantage,

advantage by it, they give it the Title of a *General Council.* Note,

2. That this *Synod* in the same *Canon* in which it confirms the *Council* of *Carthage*, confirms also the *Canons* of the *Council* of *Laodicea*, together with the *Canonical Epistles* of *Athanasius*, *Nazianzen* and *Amphilochius*, which number the *Canonical* Books of the *Old Testament* as we do, rejecting the rest with us as *Apocryphal*; when therefore the *Fathers* in the *Synod* confirm the *Canons* of the *Council* of *Carthage*, they must either contradict themselves by contradicting the *Council* of *Laodicea*, and these *Canonical Epistles* now mentioned, and by them equally confirmed, or else they must believe that this *Canon* of the *Council* of *Carthage*, did not declare these controverted Books to be properly *Canonical*, or divine Scripture, but only in that larger sence, in which that Name was given to Ecclesiastical Books, thought worthy to be read in the *Church.*

Ἐποφείλομεν δὲ καὶ τὰς ἱερὰς κανόνας, — καὶ τὰ ἐν Λαοδικείᾳ τῆς Φρυγίας, — καὶ τὰ ἐν Καρθαγένῃ τετρεῖς τῶ Θεολόγυ, Ἀθανασίυ, Ἀμφιλοχίυ τῶ Ἰκονίυ. Can. 2.

Fifthly, Whereas Mr. *M.* and *J. L.* farther assert, That *after these Books were declared Canonical by Pope* Innocent, *and the Council of* Carthage, *all cited these Books as Scripture, none pertinaciously dissented from this Decree, no Catholick ever doubted of them*; we are bound to thank them for their kindness to us in these words, in which they plainly have renounced their Title to almost all the best *Writers* of the *Christian* World, who, as the Reverend Dr. *Cousins* hath demonstrated through every *Century*, till the very Year of the Session of the *Trent Council*, not only doubted of, but plainly did reject these Books as *uncanonical* in the strict acceptation of the Word, declaring that they read and cited them indeed as Books containing good instruction, but not as properly *Canonical*, or as sufficient to confirm any Article of *Christian* Faith.

Lastly, The Testimony of St. *Austin* in his Book of *Christian Doctrine*, is so inconsistent with his other works, and so fully answered by the Reverend Dr. *Consins*, that it is needless to say any thing distinctly to it. Can. 7.

To proceed therefore to the Books of the *New Testament*, observe, §. 14.

Ἃ καὶ ἀναντίῤῥητα ἔστιν ἐν τῇ καθ' ἡμᾶς ἐκκλησίᾳ τοῦ Θεοῦ, Euseb. Eccl. Hist. l. 3. c. 25. l. 6. c. 25.

First, That the four *Gospels*, the *Acts* of the *Apostles*, the Thirteen Epistles of St. *Paul*, the First Epistle of *St. Peter*, and the First of St. *John*, were always, ἐν ὁμολογουμένοις, *confessed* by all true *Christians* to be sacred Books of the *New Testament*, and their Authority was never questioned by any person of the whole *Church* of *God*. Now sure we have unquestionable certainty of such Books as have been handed down to us by the Tradition of all Ages of the *Church*, inserted into all her *Catalogues*, cited by all her Writers as *Books* of a *Divine Authority*, and of which never any doubt was made by any Member of the *Church* of *God*.

§. 15. *Secondly*, Observe, That it cannot be necessary to Salvation to have an absolute assurance of those Books of the *New Testament*, which have been formerly Controverted by whole *Churches*, as well as private *Doctors* of the Church; for either these Churches had sufficient certainty, that the Books which they rejected were *Canonical*, or they had not; if they had, how could they be true *Churches* who rejected part of their Rule of Faith, when known to be so? If they had not, it seems not necessary that we at present should be certain of them; for why may not we go to Heaven without this assurance, as well as they of former Ages?

§. 16. *Thirdly*, There can be no assurance of the true *Canon* of the Books of the *New Testament* from the Testimony of the *Romish* or the *Latin Church* in any Age, because she in some *Ages* hath rejected from the *Canon* that *Epistle* to the *Hebrews*, which she now receives. It was rejected in the Third Century by *Cajus Presbyter* of *Rome*; by *Tertullian* in the same Century, who also in his Book, *de pudicitia*, insinuates, that it was not received as *Canonical* by some other *Churches*. *Origen* in his Epistle to *Africanus* having cited a passage from the Eleventh Chapter of this *Epistle*, adds, That *it is probable, some being pressed with it, may,* συγχώσασθαι τῷ βιαίῳ τοῦ ἀθετούντων τὸ ὅπως ἂν ὡς ὑπὸ Παύλου γεγραμμένην, *embrace the Sentence of them who reject this Epistle, as being not writ by* Paul. Now who they were, who in this Century did upon this account reject it, we learn more plainly from the Writers of the following Century.

Euseb. Hist. Eccl. l. 6. c. 20.

Cap. 20.

Pag. 232.

For

For *Eusebius* informs us, that, εἰς δεῦρο παρὰ Ῥωμαίων τισὶν οὐ νομίζηται τοῦ Ἀποστόλου τυγχάνειν, *even in his time some of the Romans did reject it, as being none of the Apostles.* Upon which place *Valesius* notes, That it was the Custom of *Eusebius* to call all the *Latins*, *Romans*, and observes, that *Ruffinus* thus Interprets this very passage, *Scio apud* Latinos *de ea quæ ad Hebræos inscribitur haberi dubitationem, I know that the* Latins *doubt of the Epistle to the* Hebrews. The same *Eusebius* informs us, that others did reject it with the *Roman Church.* St. *Jerom* frequently affirms, That *eam Latina consuetudo non recipit*, the *Latin Church* did not receive it among the *Canonical Scriptures.* Here then we see that they rejected for *Two Centuries*, what afterwards they did unanimously receive as part of the *Canon* of the *New Testament*; and so her Judgment alone can give us no assurance of the Books of the *New Testament*, because through two whole Centuries she actually erred in her Judgment of them. Hence also I inferr, that the *Church* of *Christ* knew of no Obligation laid upon her, *in a division of Church Rulers, touching any matter, to adhere to the Pope and Church of* Rome, and those which sided with them. For in this very Case *Origen* in the Third Century offers to demonstrate against her, that this was truly the *Epistle* of St. *Paul*, And *Jerom* bluntly says, *Although the Latins do reject it, yet do I receive it,* (with the *Greeks*) nequaquam hujus temporis consuetudinem, sed veterum Scriptorum authoritatem sequens, *not following the Custom of this time,* (among the *Latins*) *but the Authority of ancient Writers.*

Hist. Eccl. l. 6. c. 20.

L. 3. c. 3.

Ep. ad Dard. Ep. Tom. 3. f. 24. a.

Exhort. ad Martyr. p. 232.

Tom. 3. f. 24.

Fourthly, I add, That there is not the like necessity that any of these controverted Books should be received from the beginning by all *Christians* as *Canonical*, as that the necessary *Articles* of *Christian* Faith and Manners, should be received by all Christians. For, 1. The necessary Articles of Christian Faith, and Rules of Christian Life were preached universally to all; and so there was no time when any Christian could be ignorant of them without his own fault, but the *Epistles* controverted were only sent to private Christians, as the Second and Third *Epistles* of St. *John*; or to the Churches of the *Jews*, and therefore might with reason for some time be doubted of by other Churches of the *Gentiles*, this being not a weakening, but confirmation of

§. 17.

our Faith, that the first Christians were so careful to see sufficient Evidence before they would receive even the least *Epistle* into the *Canon* of the *Scripture*. 2. No *Christian Church* could need to be told by any other what were the necessary *Articles* of Christian Faith, or Rules of Life, since they must always know the Christian Faith, and be obliged to practise the Rules of Christian Piety, and must be taught them by their *Church Guides*; but 'tis not thus with reference to these *Epistles*, for being writ to a particular Society of *Christians*, it was sufficient that this *Society* could shew, as saith *Tertullian*, Authenticas literas eorum, *the Authentick Letters of those Apostles*, which indited them, and could testifie to those who doubted, as St. *Austin* saith, *quod ab ipsis Epistolas accipere meruerunt*, *that they received these Epistles from them*, and read, and owned them as their genuine Works; when-ever this was done, they, who before did question them, must have sufficient ground to own them as parts of the true *Canon*, and till they had this Evidence, they reasonably might continue to doubt of them. 3. It is evident from the second Observation, that the assured knowledge that these *Epistles* are *Canonical*, cannot be necessary to Salvation, the necessary Doctrines of Christian Faith being according to the general *Tradition* of the whole Church of *Christ*, comprised in the *Apostles Creed*, and all the necessary Rules of Christian Piety, being according to the same Tradition, fully comprised in the Four *Evangelists*; whereas the actual knowledge of all necessary Articles of Christian Faith, and Rules of Christian Conversation, must be always necessary, there being no possibility of knowing, or of doing acceptably the Will of God without them. It will not therefore follow, because such matters of Fact may for a time be doubtful in the Church, matters of Faith may be so, that because Churches may be *Orthodox* and reject some part of the *Canon* for a Season, they may be *Orthodox*, though they reject some necessary Article of *Christian* Faith. The *Romanist* I hope will not admit of these Conclusions. The *Greek Church* might reject the *Apocalypse*, and yet be *Orthodox*, *ergo*, she might reject the *Trinity*, and yet be *Orthodox*. The *Latin Churches* for a Season might reject the *Epistle* to the *Hebrews* without blame, *ergo*, they might reject the *Resurrection* of the Body without blame. The whole *Church* did not formerly receive those Books into

De præscript. c. 36.

De Doctrin. Christian. l. 2. c. 8.

Chap. 7. §. 4, 5, 6, &c.

Ibid. §. 2, 3.

into the *Canon* of the *New Testament*, she now receives; *Ergo* the whole *Church* did not formerly embrace those *Articles* of Faith which now she holds; and yet all these conclusions are as good as those the *Roman Doctors* usually make for receiving all the *Articles* of Faith imposed, at present, by the *Church* of *Rome*, as the Conditions of Communion, upon her Testimony that they are such; because we do receive the *Canon* of the *New Testament*, from the Tradition of the *Church*.

Fifthly, We shall see cause sufficient to embrace as certain, and unquestionable, that *Canon* of the *New Testament* we now receive, notwithstanding any doubts some of the *Ancients* had, touching some lesser portions of it, if we consider, §. 18.

1. That most of the *Fathers* of the Fourth *Century*, who give us *Catalogues* of the *Scripture Canon*, and they especially who tell us, they, in making of it, followed the suffrage of the *Church*, and *the Tradition of the Fathers*, do accord in giving of that very *Catalogue* we now receive, and owning all those *Catholick Epistles* which were sometime controverted; thus, for instance, *Athanasius* reckoneth the Books of the *New Testament* as we do, numbering, as appertaining to the *Canon*, *Fourteen Epistles of St.* Paul, *Seven Catholick Epistles*, and the *Apocalypse*; and saying, *These are the Fountains of Salvation, let no man add unto them, or take from them.* And yet he doth profess to reckon them *as they delivered them who were Eye-witnesses, and Ministers of the Word, and as they by Tradition came down to him.* In his *Synopsis* he undertakes to reckon up τὰ τῆς καινῆς διαθήκης ὠρισμένα καὶ κανονισμένα βιβλία, *the Canonical Books of the New Testament, defined to be such.* And amongst these he reckons *the Seven Catholick Epistles of the Apostles, comprised in one Volume, which he calls the Sixth Volume of the New Testament, Fourteen Epistles of St.* Paul, *comprised in the Seventh Volume*, and in the *Eighth* the *Revelation of St.* John, of which he testificth, that it is διωχθεῖσα ὡς ἐκείνη, καὶ ἐγκριθεῖσα κατὰ παλαι ἀλήθειαν, καὶ ἀνδρωποφόρων Πατέρων, *shewed and judged to be his by the Ancient, and holy Fathers led by the Spirit of God:* And then concludes, *These are the Canonical Books of the New Testament,* καὶ τὰ πίστεως ἡμῶν οἱονεὶ ἀκρογωνιαῖα ἢ ἄγκυρα, καὶ ἐρείσματα, *or as it were the first fruits, Anchors and Supports of our Faith.* St. *Cyril* is another who professeth to write his *Catalogue* from the *Church*, and to hand

Apud Balsamon, P. 922.

Pag. 59.

Pag. 60.

Pag. 61.

hand down the *Canonical* Books as ſhe received them from the *Apoſtles, the Ancient Biſhops, and Governors of the Church*; and he among the *Canonical* Books of the *New Teſtament* reckons the *Seven Catholick Epiſtles*, and *Fourteen Epiſtles of St.* Paul, leaving out only the *Apocalypſe*. The *Council* of *Laodicea* reckons them exactly as St. *Cyril* doth, leaving out with him the *Apocalypſe*; not that they queſtion its Authority, but becauſe they reckon up only the Books, ἃ δεῖ ἀναγινώσκεσθαι ἐν ἐκκλησίαις, *which ought to be read in the Churches*; among which the *Apocalypſe* was not, becauſe it is ſo very *Myſtical*; and accordingly the *Council* concludes their *Canon* thus, παρὰ τῶν Πατέρων ταῦτα ἐν τῇ ἐκκλησίᾳ ἀναγνωσία περιλέσθω, *Theſe Books we have received from the Fathers to be read in the Church*; and yet they do command, that nothing ſhould be read there but *Canonical Scripture*. *Ruffinus* declares, he reckoned the Volumes of the *New Teſtament* as they were delivered to the *Church* of *Chriſt*, & ſecundum majorum Traditionem, *and according to the Tradition of the Ancients*; and then he accounts *Fourteen Epiſtles of St.* Paul, *Seven Catholick Epiſtles*, and *the Apocalypſe*; ſaying, Hæc ſunt quæ patres intra Canonem concluſerunt; *Theſe are the Books which the Fathers put into the Canon.* The *Council* of *Carthage* undertaking to reckon up the *Canonical* Books of the *New Teſtament* enumerates *Fourteen Epiſtles of St.* Paul, *Two of* Peter, *Three of* John, *One of* James, *and One of* Jude, and *the Apocalypſe of St.* John, as received from the *Fathers*. St. *Jerom* reckons the *Canonical* Books of the *New Teſtament* after the ſame manner, only ſaying, That *the Epiſtle to the* Hebrews *was by moſt ſhut out of the number of the Epiſtles written by St.* Paul; (that is, ſome in his time conceived St. *Barnabas*, others St. *Clemens*, either did interpret it from the *Hebrew*, or write it either from the Mouth, or from the Notions of St. *Paul*;) but then he adds, That *the whole Greek Church, and ſome of the Latins did receive it*; That all the *Eaſtern Churches, and all the Churches which uſed the Greek Tongue, did* Anciently *own it as the Epiſtle of St.* Paul; *and that he alſo owned both that and the* Apocalypſe, *not reſpecting the Cuſtom of his preſent Age, but following the Authority of the Ancient Writers, who cited Teſtimonies from both, not as ſometimes they are wont to do, from Apocryphal Books, but as from Canonical Scripture.* And good reaſon had he to ſay,

Cyril. Catech. 4. p. 38.
Concil. Laod. Can. 60.
Apud Hieron. Tom. 4 f. 51.
Can. 27.
Ep. Tom. 3. f. 13.

1. That

1. That he received the *Apocalypse* on the *Authority* of the *Ancients*, when *Eusebius* expressly declares, That a judgment might easily be passed of it, ἐκ τῆς ἀρχαίων μαρτυρίας, *from the Testimony of the Ancients*: *Athanasius*, that it was *determined, and demonstrated to be his by the Ancient and Holy Fathers, led by the Spirit of God.* And indeed, it is cited in the First Century by *Clemens Romanus*, as a *Prophetical* Writing. In the Second Century by *Justin Martyr*, as a Book writ by *John, one of Christ's Twelve Apostles.* By *Irenæus*, in the same Century, as *the Revelation of* John *the Disciple of the Lord, the Revelation of St.* John; and he declares it was written by him, *pene sub nostro sæculo, almost in our Age, at the end of the Reign of* Domitian. It is mentioned in the Third Century as holy *Scripture*, and a *Prophetick Vision* by *Clemens* of *Alexandria*; as *the Revelation of that* John *who lay in the bosom of our Lord*, by *Origen*; it is mentioned by *Tertullian*, as *the Prophecy, the Revelation, the Vision of the Apostle* John, in above Twenty places; by St. *Cyprian*, as *that Revelation in which we hear our Saviour's Voice*, and *in which he speaks to us.* *Eusebius* informs us, That *Melito, Bishop of* Sardis, *writ upon the Revelation of St.* John; that *Theophilus, Bishop* of *Antioch* owned it, and *cited from it many Testimonies.* Now both these flourished in the middle of the Second *Century*: That *Hippolitus*, the Disciple of *Irenæus* did the same: And that *Dionysius Bishop* of *Alexandria* professed, That *he durst not reject it by reason of the multitude of Christians who had a veneration for it*, and that he owned it, ἀλλὰ μὴν ἔνεν τινος ἁγίου ἀνδρὸς, *to be the work of an holy Man, inspired of God.* And judge now whether he had not sufficient ground to say, *this matter might be decided by the Testimonies of the Ancients.*

§. 19. Lib. 3. c. 24. Synop. p. 60. Ep. ad C. § 34. Dial. cum Tryph p. 308. Pag. 373, 477, 128, 347, 376, 480, 486, 500, 503. Lib. 5. c. 30. p. 485. Pag. 201. 528. Tom. 5. in Joh. Hom. 7. in Jos. pag. 269, 270, 411, 510, &c. De opere & Elem p. 202. de bono pat. p. 219. Hist. Eccl. l. 4. 24. Ibid. c. 26. Lib. 5. c. 18. p. 186. Lib. 7. c. 25.

That this Book was refused by *Marcion* the *Heretick*, we learn from *Tertullian*; that it was rejected by the *Alogians* and *Theodosian Hereticks*, we learn from *Epiphanius* and St. *Austin*; and that when some *Orthodox Christians* began to dislike the Doctrine of the *Millennium*, they began also to dispute, some the Author of this Book, ascribing it to another *John*, *Presbyter* at *Ephesus*; and others the Authority of it, because they could not answer the Testimony produced from the *Twentieth Chapter*, in favour of the *Saints Reign on Earth a Thousand Years.* But then their Arguments against it are only taken from some vain, and weak Imaginations of their own Brains, as, *v. g.*

Contra Marcion. l. 4. c. 5. Hær. 51, 54. Hær. 30.

That

That St. *John here names himſelf*, which in his *Goſpel* and *Epiſtles* he never doth; by which Argument we muſt reject either the *Lamentations*, or the Book of *Jeremy*. 2. Becauſe he doth not uſe the ſame Expreſſions here, as he did there, that is, in a *Prophetick Stile* as in a *Doctrinal*, on which account *Eccleſiaſtes* and the *Canticles* cannot be writ by the ſame *Author*. And, 3. Becauſe he writes here better *Greek* than elſewhere, which if ſo, may be, becauſe he writes not to the *Jews*, but to the *Aſiaticks*; or after he had more converſed with them who ſpake that Language in its Purity. As for thoſe who aſcribe this *Revelation* to an unknown *Presbyter* whoſe Name was *John*, rather than to that *Apoſtle* who converſed ſo long among theſe *Churches*, they may be eaſily confuted from this peculiar deſcription of that *John* who was the Author of this Book, he being *that* John *who was baniſhed into the Iſle of* Patmos *for the Word of God, and the Teſtimony of the Truth*, and *who bare record of the Word of God, and the Teſtimony of Jeſus Chriſt*, and *of all things which he ſaw*, which are peculiar to this *Apoſtle* of our *Lord*.

Rev. i. 9.

Verſ 2.

§. 20. 2. St. *Jerom* alſo had good reaſon to own the *Epiſtle* to the *Hebrews* to be written, or at the leaſt compoſed, or indited by St. *Paul* on the *Authority* of the *Ancient* Writers. Seeing, as *Origen* informs us, the *ancient Chriſtians did not raſhly, when they delivered it as the Epiſtle of St. Paul*; and as *Euſebius* ſaith, *Saint Paul's* Fourteen Epiſtles were, παῤῥήδηλοι καὶ σαφεῖς, *known, and manifeſt to the whole Chriſtian World*. We find it very often cited by *Clemens Romanus* the Companion, and co-worker of St. *Paul*, in his *Epiſtle* to the *Church* of *Corinth*, in which, as *Euſebius* and St. *Jerome Note*, he hath put many notions which are in that *Epiſtle*, and *uſed many Expreſſions word for word taken thence*. In the Second *Century* it is cited by *Ireneus* as a Book written *by the Spirit of God*, and in the cloſe of that *Century*, or the beginning of the next, it is Six times cited by *Clemens Alexandrinus*, under the Name of the *Apoſtle Paul*, or of *Divine Scripture*. *Origen* ſaith, That *the Apoſtle* Paul *writ Fourteen Epiſtles*; he cites it as the *Epiſtle* of St. *Paul* in his Third and Seventh Book againſt *Celſus*, in his *Philocalia*, in his *Dialogue*, againſt *Marcian*, in his *Exhortation to Martyrdom*, in his *Epiſtle* to *Africanus* he undertakes to demonſtrate, that it was his

Apud Euſeb. Hiſt. Eccl. l. 6. c. 25.
Hiſt. Eccl. l. 3. c. 3.
Sect. 12, 17, 36, 43.
L. 3 c. 38.
Catalo. Script. verbo Paulus.
Pag. 247, 439.
Pag. 53, 362, 384, 514, 515, 645.
Lib. 3. p. 143.
Lib. 7. p. 351.
Philocal. p 10, 17.
Dial. contra Marc. p. 114.
Ep. ad Afric. p 232.

his against such as doubted of it; and in his *Fifth Tome* upon *John*, he declares, That *the things contained in it are admirable, and no whit inferior to those which were confessedly writ by the Apostles*, and that *whatsoever Church received it as such, was upon that account to be commended.* That this is the *Epistle* of St. *Paul* was in the Fourth *Century* denyed by the *Arians*, because they were not able to resist the Conviction it affords in the First Chapter of our *Lord's Divinity*. On which account *Theodoret* speaks thus, *They ought at least to revere the length of time in which the Children of the Church have read this Epistle in the Churches*; for from the time that the *Churches* of God have enjoyed the writings of the *Apostles*, they have reaped the Benefit of this *Epistle* to the *Hebrews*; or if this be not sufficient to perswade them, they should hearken to *Eusebius* of whom they boast, as of the *Patron* of their Doctrines, for he confessed this was St. *Paul's Epistle*; καὶ τοὺς παλαίους ἅπαντας ταύτην περὶ αὐτῆς ἔφησιν ἐγκεῖναι τὴν δόξαν, *and he declared that all the Ancients had the same Opinion of it.*

Vid. Euseb. Hist. Eccl. l. 6. c. 25.

Proem. in Hebr.

Ἔδει δὲ αὐτοὺς τοῦ χρόνου γοῦν αἰδεῖσθαι τὸ μῆκος· ἐξ οὗ γὰρ τῶν Ἀποστολικῶν γραμμάτων αἱ τοῦ Θεοῦ μετέλακον ἐκκλησίαι ἐξ ἐκείνου καὶ τῆς πρὸς ἑβραίους ἐπιστολῆς τὴν ὠφέλειαν καρποῦνται.

Proem. in Ep. ad Hebr.

That they of *Rome*, and other *Latins* did for a while reject this *Epistle*, will not much weaken this *Tradition*, if we consider, 1. That this *Epistle* was not writ to them, but to the *Hebrews*, who, as we are informed by *Eusebius*, *Embraced it with delight.* 2. That it was rejected by them, not that they had any thing to say against it, but because they could not answer the *Arguments* which the *Novatian Schismaticks* among them produced from the Sixth and Tenth Chapter of this *Epistle*, against receiving *lapsed Penitents* into the *Church*; whence, as *Philastrius* informs us, they rejected it, as thinking it was depraved by the *Hereticks*; or, 3. Because it wants his Name, which he concealed saith *Jerom*, διὰ τὴν φθόνον, because his Name would render it less acceptable to the *Hebrew* Converts who were offended at his Doctrine of the Exemption of the *Gentile* Converts from *Circumcision*, and the Observation of the Law, saith *Theodoret*, ὡς τῶν ἐξ ἐθνῶν ἀλλ' οὐ τῶν ἐξ Ἰουδαίων πεπιστευκότων Ἀπόστολος ἐκεχειροτόνητο, *because he was made an Apostle, not of the Circumcision, but of the Gentiles.* 4. Because it differs in stile from the rest of his *Epistles*, as indeed it

Ὧν μάλιστα ἑβραίων οἱ τὴν χριστὸν παραδεξάμενοι χαίρουσι. Hist. Eccl. l. 3. c. 25.

Hær. 88.

Catal. Script. Eccl. verbo Paulus.

Proem. in Ep. ad Hebr.

ought to do, being writ to the *Hebrews*, accustomed to the *Hellenistick* Stile; but of this the *Ancients* give this double reason, That it was writ by St. *Paul* in *Hebrew*, translated by others into *Greek*; or because St. *Clemens*, *Barnabas*, or St. *Luke* did, *sententias Pauli proprio ornare sermone*, *write down the the Sentences of* Paul *in their own Words*, saith *Jerom*, and gave φράσιν, καὶ σύνθεσιν, *the Phrase*, *and the Contexture*, saith *Origen*, to to the things spoken by St. *Paul*.

Ibid.

Apud Euseb. Hist. Eccl. l. 6. c. 25.

§. 21. The Second and Third *Epistles* of Saint *John*, and that of *Jude* are so short, that it is needless to insist upon it; that the Second Epistle of Saint *John* is cited by *Irenæus* and *Clemens Alexandrinus* in the Second; by *Tertullian*, *Dionysius* of *Alexandria*, and the *Council* of *Carthage* in the Third *Century*, and the *Epistle* of *Jude* under his Name by *Tertullian*.

L. 1. c. 13. p. 94. Strom. 2. De carne Christi, c. 24. Euseb. Hist. Eccl. l. 6. c. 24.

Apud Cypr. p. 242. De cultu fœminar. p. 151.

Concerning the *Epistle* of *St. James*, the Second *Epistle* of *Peter*, and the *Epistle* of *St. Jude*, let it be noted in the general that *Eusebus* informs us, they were, ὑφ' πλείστοις τῶν ἐκκλησιαστικῶν γνωρίμους, *known to most of the Ancients*. That they are all expresly owned by *Origen* in his Seventh *Homily* upon *Joshua*. Of the *Epistle* of *Jude* in particular *St. Jerom* saith, That though it was rejected for a while, because it cited a passage from the *Apocryphal* Book of *Enoch*, tamen authoritatem vetustate jam, & usu meruit, & inter sanctas Scripturas computatur, *it deserved Authority from its Antiquity*, *and constant use in the Church*, *and is reckoned among the holy Scriptures*. The *Catholick Epistle* of *James* is cited by *Clemens Romanus* four several times, by *Ignatius* in his Genuine Epistle to the *Ephesians*, by *Origen* in his *Thirteenth Homily* upon *Genesis*. *Eusebius* saith, It was *known to most*; *and publickly read in most Christian Churches*. *Saint Jerom*, that in process of time it obtained Authority. *Estius* notes, That they who before doubted of it, in the Fourth *Century* embraced the Opinion of them who received it, and that from thence, *no Church*, *no Ecclesiastical Writer is found who ever doubted of it*, *but on the contrary*, *all the Catalogues of the Books of Holy Scripture published by General or Provincial Councils*, *Roman Bishops*, *or other Orthodox Writers*, *number it among Canonical Scriptures*, quæ probatio

Hist. Eccl. l. 3. c. 25.

Petrus duabus Epistolarum suarum personat tubis, Jacobus quoque & Judas, f. 156.

Catal. Script. Eccl. verbo Judas.

Sect. 10, 12, 17, 30. Sess. 5.

Lib. 3. c. 25.

Lib. 2. c. 22.

Præfat. in Epist. Jacobi.

batio ad certam fidem faciendam cuique Catholico sufficere debet, *which proof must give sufficient certainty of it to any Catholick.*

The Second Epistle of St. *Peter*, is cited by *Origen* against *Marcian* under the Name of *Peter*. *Firmilion* saith, That both *Paul* and *Peter*, in suis Epistolis Hæreticos execrati sunt, & ut eos evitemus, monuerunt, *in their Epistles condemned Heretick, and admonished us to avoid them*, which is done by Saint *Peter* only in this *Epistle*. *Eusebius* saith, That it was *commemorated by many*; and that they who did not reckon it *Canonical*, yet held it very useful; on which account, μετὰ τῶν ἄλλων ἐσπουδάσθη γεγραφῶν, *it was much studied with other Scriptures*. The same *Eusebius* informs us, That his First *Epistle was* always owned by all *Christians*, and thence we may have full assurance of the Truth of this *Epistle*; for there are not, saith the *Reverend Doctor Hammond*, greater Evidences of any *Epistles* being written by the acknowledged Author of it, than these, The Title of *Simon Peter, an Apostle of Jesus Christ*. The *Voice which came from Heaven* (saying, *This is my beloved Son in whom I am well pleased*) *we heard when we* (*Peter*, and *John*, and *James*) *were with him in the Holy Mount*; *this second Epistle beloved I write unto you*, ——*that you may be mindful* —— *of the Commandments of us the Apostles of the Lord and Saviour*. All which are certain Demonstrations, That *Simon Peter, the Apostle of our Lord, who was with him in* Mount-Tabor, *and there heard the Voice forementioned*, and who writ *the First Epistle* to the Twelve Tribes dispersed, writ this also.

Pag. 58. Apud Cypr. Ep. 75. p. 220. Lib. 3. c. 3. Cap. 1. v. 1. vers. 17, 18. Cap. 3. v. 1, 2.

Note, *Lastly*, That after the Fourth *Century*, there appears not the least intimation that any of these Books were any longer doubted of by any *Orthodox* Professor of the *Christian* Faith, they being all received, and reckoned as *Canonical*, by the *Councils* and *Fathers* who mentioned the *Canon* of the *New Testament*. §. 22.

Now from these premisses there is just ground to make this Inference, and Conclusion, That seeing most of the *Catalogues* of the Fourth *Century* given by *Councils* or by *Fathers*, and all the *Catalogues* of the Fifth *Century*, unquestionably assure us, that what was once controverted by some few, was afterwards unanimously received by all the *Church* of God, we are sufficiently

ently aſſured of the true *Canon* of the Books of the *New Teſtament*. The evidence now produced, even of theſe controverted *Books*; being ſufficient both in the judgment of all *Catholicks*, and of all *Chriſtians*, who on theſe grounds alone receive them as ſuch, to aſſure us, that they are *Canonical Scripture*; for by what reaſon can any Man evince that ought to be rejected from the *Canon*, which always was received as *Canonical* by the greateſt part of the *Church Catholick*, and being accurately enquired into by thoſe who once were Doubters, found ſuch an uncontroulled reception through the whole *Church* diffuſed, as ſtifled, through all future Ages, the leaſt appearance of a doubt?

§. 23. Hence then the *Roman Doctors* may diſcern what it is they have to do, if they do undertake to ſhew us ſuch a *Tradition* for thoſe *Roman Doctrines* we reject, as hath been ſhew'd for the Controverted Books of the *New Teſtament*. And,

1. It muſt be owned by them, that it cannot be neceſſary to Salvation to believe, or have an abſolute aſſurance that theſe are true, and *Apoſtolical Traditions*; and therefore, *Hæc eſt fides extra quam ſalus eſſe non poteſt*; *This is the Catholick Faith, without which there is no Salvation*, muſt be excluded from the *Roman Creed*.

2. It muſt be alſo owned, that the pretented *Traditions* of the preſent *R. Church* were for ſome *Centuries* controverted, and rejected by whole *Churches*, *Orthodox* and *Apoſtolical*, and which were as ſuch owned, and embraced by all *Chriſtians*; and that ſome of them were, or at leaſt might have been, for the firſt Four *Centuries*, diſowned by the *Church* of *Rome*, as was one of theſe controverted Books; and conſequently it muſt be owned, that ſhe could not then be received as *Mater & Magiſtra omnium Eccleſiarum*; *the Mother, and Miſtreſs of all Churches*.

3. It muſt be proved, that there was the ſame neceſſity that theſe controverted Books ſhould be known, and received from the beginning by all *Chriſtians*, as that the neceſſary *Traditions*, and *Articles* of *Chriſtian* Faith ſhould be ſo.

4. It muſt be proved, that theſe *Traditions* were always owned, and mentioned as *Divine*, and *Apoſtolical Traditions*, by many *Orthodox Churches* and *Fathers*; and even when controverted,

troverted, were, παρὰ πλείστοις τῶν ἐκκλησιαστικῶν γινωσκόμενα, *acknowledged by moſt of the Church Guides.* To inſtance in the *Apocalypſe*, which Mr. *M.* on all occaſions ſingles out as a Book whoſe *Authenticalneſs* cannot be better proved, than their *Traditions*, let him ſhew us any ſuch Teſtimonies from the Firſt, Second and Third *Centuries*, for the pretended *Traditions* of the *Church* of *Rome*, as we have ſhewed for the *Apocalypſe*; any one that ſaith of them as *Denys* of *Alexandria* doth of the *Apocalypſe*, That *he durſt not reject it by reaſon of the multitude of Chriſtians who had a veneration for it*; let him produce the plain Teſtimonies of the *Fathers*, that the Truth of theſe *Traditions* may be decided by the *Teſtimonies of the Ancients*; that they owned them as *Apoſtolical* by virtue of their *Teſtimony*; that the *Ancient* and *Holy Fathers*, *led by the Spirit of God*, *gave Teſtimony to them*; and that they were the Traditions of *holy Men inſpired by God*: All theſe things have been ſaid of the *Apocalypſe* in the Four firſt *Centuries*; and when Mr. *M.* can produce any thing of the like nature, evidence and ſtrength for any one of his Traditions, we will own it as *Divine* and *Apoſtolical.*

Here then we ſee the greateſt and the plaineſt difference betwixt the *Traditions* we receive and own, and thoſe pretended *Traditions* of the *Church* of *Rome*, which we reject. For,

1. The Traditions we receive are Traditions handed down in writing to us, throughout all Ages of the *Church* unto this preſent time; the *Traditions* we reject are only *preſumptive Traditions*, ſuch as the *Church* of *Rome* preſumes to be ſo, but yet they have no Footſteps in the *Ancient Records* of the *Church* of *Chriſt*, which is a demonſtration that they falſly do preſume they are *Traditions*; for as we could have no juſt reaſon to believe thoſe which we own to be *Traditions*, did we not find them thus handed down to us in theſe Writings; ſo can we have no reaſon to receive the pretended *Traditions* of the *Church* of *Rome*, becauſe they are not handed down unto us in this manner.

But ſaith Mr. *M. Before we can know true Books, and true Copies of Books from falſe, we muſt firſt know true Tradition from falſe, that we aſſuredly may ſay, theſe are the true Books of Scripture,* §. 24. P. 407, 408.

pture, these are the true Copies of those Books, because true Tradition commends them for such; these be false Books, or false Copies of true Books, because the Tradition which commends these is false; tell me the means by which infallibly the true Tradition in this point may be known from the false, and that very means I will assign in other points to know true Tradition from false.

Resp. This Objection I retort thus, before we can know true *Tradition* from false, we must know true Faith from false; for true *Tradition* is only the *Tradition* of the *Faithful*, that is, of those who do entirely believe all the necessary *Articles* of *Christian* Faith, and if I must first know this Faith, before I can know *true Tradition*, I cannot need *Tradition* to instruct me in the *Christian* Faith. Again, tell me the means by which I may know *true Faith* antecedently to *Tradition*, and the very same means will I assign to know the Faith of *Protestants* without it.

2. This Argument in the Mouth of an unbelieving *Jew* that lived in the Days of *Christ* and his *Apostles* pleads as strongly for the *vain Traditions* of the *Scribes* and *Pharisees*, and the whole *Jewish Nation*, rejected by our *Lord* and his *Apostles*; as for the pretended *Traditions* of the *Church* of *Rome*, *v. g.* you send us to *Moses* and the *Prophets* to learn the *true Messiah*, and from these *Scriptures* you attempt to prove your *Jesus* is the *Messiah* promised to the *Jews*, but *before you can know whether the Books you cite be the true Books of* Moses *and the Prophets, and the Copies you have of them be true Copies, you must know true Tradition from false; tell me then the means by which infallibly the true Tradition in this Point may be known from the false, and that very means will I assign to prove the Traditions of the Jewish Church, rejected by your Lord, and his Apostles to be true.* Whatsoever Answer Mr. *M.* can return to this Objection, will be as applicable to his own.

3. To this demand I answer, That where the *Tradition* deriveth from the *Fountain* of *Tradition*, and can be proved by written Testimonies to have done so: And, 2*ly.* that where it is a *Tradition* not of a matter of *Fact*, but *Faith*, and passeth down without controul, and contradiction of any that were then and after owned by other *Churches* as true *Christian* Brethren. And, 3*ly.* where it can be proved irrational and absurd, that the *Tradition* could have so long and generally obtained

obtained without juſt ground of being owned as ſuch, there the *Tradition* ought to be embraced as true.

When therefore Mr. *M.* hath proved the pretended *Traditions* of the *Church* of *Rome* to have theſe Three Characters of *true Tradition*, we ſhall have equal reaſon to admire his Parts, as we have now to wonder at his *Confidence*; but they who can believe *Impoſſibilities*, may be allowed to undertake them.

CHAP. IV.

Sixthly, *We diſtinguiſh betwixt Traditions touching purely Doctrinals, or divine Revelations, touching Articles of Faith and Matters of Practice; in the firſt, the Fathers have been ſubject to miſtake in Doctrines not Fundamental, as appears,* 1. *From the Doctrine of the* Mellennium *delivered in the Second and Third Centuries, as a Tradition received from Chriſt and his Apoſtles,* §. 1. *As a thing of which they were certain,* Ibid. 2. *As a Doctrine proved from variety of Scriptures, both of the* Old *and* New Teſtament, *which could, ſay they, receive no other ſence,* §. 2. 3. *As a Doctrine denied only by Hereticks, or ſuch as were deceived by them,* §. 3. *It was embraced by the greateſt number of Chriſtians and Church Guides, delivering it not as Doctors only but Teſtators,* §. 4. *Hence the uncertainty of ſuch Traditions is demonſtrated, and the falſhood of the pretended Tradition for Invocation of Saints,* §. 5. 2ly. *A like miſtake is proved from the general Doctrine of the Fathers of the four firſt Centuries that the Day of Judgment was nigh at hand,* §. 6. *And that the time of Antichriſts coming was at hand,* §. 7. *That the World ſhould end after Six thouſand Years, that is, according to their computation, Five hundred Years after our Saviour's* Advent, §. 8. *The Inferences hence,* Ibid. *In matters of practice we diſtinguiſh,* Seventhly, *betwixt ſuch as have been generally received without conteſt in the pureſt Ages of the Church, and ſuch as have been conteſted and diſowned by Orthodox Churches or Members of the Church; and that we cannot depend with certainty on the latter is proved,* 1. *From the Conteſt betwixt P.* Victor *and the* Aſiaticks, *touching the Eaſter Feſtival, in which*

which it is observed, 1. *That the greatest part of the Christian World, consented in judgment with* Victor *and his Synod*, §. 9. 2. *That they who with him kept this Feast on the Lord's Day, pleaded an Apostolical Tradition for that Practice*, §. 10. 3. *That they who kept it with the* Jews *pleaded the same Tradition, and with greater Evidence*, §. 11. 4. *That when the Pope endeavoured by terrifying Letters to affright them from their practice, all the* Asiaticks *and Neighbouring Provinces refused to hearken to him, and condemned him for it*, §. 12. 5. *That hereupon* Victor *attempted to Excommunicate them, and commanded others to have no Communion with them*, §. 13. 6. *That notwithstanding this injunction, all the other Churches held Communion with them, and sharply reprehended* Victor *as a disturber of the Church's Peace*, §. 14. *Inferences hence shewing the Falshood of the Fundamental Rule of the Guide of Controversies, and the uncertainty of Tradition*, §. 15. *Which is farther proved from the Contest betwixt* P. Stephen *and St.* Cyprian, *and the* Asiaticks, *touching the Baptizing of Hereticks; where 'tis observed*, 1. *That the Opinion of* Stephen *was for the Baptizing of no Hereticks, no not those who were not Baptized in the Name of the Father, Son and Holy Ghost; that of St.* Cyprian *for the Baptizing of all Hereticks and Schismaticks*, §. 16. 2. *That Pope* Stephen *proceeded to an Excommunication of his Brethren upon this account, and a refusal of Communion with them, and so did Pope* Xystus *and* Dionysius *after him; whereas they of* Africa *judged no Man who differed from them*, §. 17. 3. *Observe, that the Opinion of the* Africans *and other Eastern Churches was asserted by many Christian Doctors, Churches and Councils, and was of long continuance after this dispute*, §. 18. 4. *Observe, that as Pope* Stephen *pretended to Apostolical and Original Tradition for his Opinion, so did the contrary Party for their Opinion*, §. 19. 5. *That the* Africans *passed a severe Judgment on the Assertors of the contrary Opinion, though they refused not Communion with them*, §. 20. 6. *That neither* Stephen's *Opinion nor Saint* Cyprian's *prevailed, but the Church went a middle Way betwixt both*, §. 21. *Inferences*, 1. *Hence it appears, that the Doctors of the* Western *Churches are no good Judges of the Practices of the East*, §. 22. 2. *That in Matters of this obscurity the Custom of each Church, is to be followed without breach of Peace*, §. 23. 3. *That in those A-*

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ges, they knew nothing of the Pope's Supremacy, or the Rule of the Guide of Controversies, §. 24. 4. *That they belived what passed for Apostolical Tradition in the* Church *of* Rome *might be no such thing*, §. 25. *And*, Lastly, *That even in those early times Tradition Apostolical must falsly be pretended by great and many Churches*, §. 26.

Furthermore we distinguish betwixt Traditions touching Points purely Doctrinal, or Divine Revelations which concern matters of meer Belief, as the Doctrine of the *Millennium*, of the time of the Day of Judgment, of *Antichrist*, and what did hinder his Appearance, and the like, and Traditions touching points of *Practice*, such as were the Observation of the *Lord*'s Day, the *Superiority* of *Bishops* over *Presbyters*, the Ordination of *Presbyters* and *Deacons* by *Bishops*, *&c.* Touching the first kind we say, That it is no sufficient evidence that they were Doctrines received from the *Apostles*, that they have been asserted by after-Ages to be such, it being evident both from *Church History*, and the Confessions both of *Protestants* and *Papists*; that in these matters the *Fathers* have been subject to mistakes in Doctrines not belonging to the Fundamentals of the *Christian* Faith; but touching matters of Practice we say, That we are ready to receive all such *Traditions* as have that Evidence, that they were generally practised from the first and purest Ages of the *Church*, which we are able to produce for observation of *the first Day of the Week*, the *Superiority of Bishops over Presbyters*, the *Ordination of Presbyters and Deacons by Bishops*, and the like. To give some Instances of the first kind. Dist. 6th.

First, The Doctrine of the *Millennium*, or the Reign of Saints on Earth a Thousand Years, is now rejected by all *Roman Catholicks*, and by the greatest part of *Protestants*, and yet it passed amongst the best of *Christians* for Two hundred and Fifty Years for a Tradition *Apostolical*, and as such is delivered by many *Fathers* of the Second and Third Century, who speak of it as the Tradition of our *Lord* and his *Apostles*, and of all the *Ancients* that lived before them, who tell us the very words in which it was delivered, the *Scriptures* which were then so Interpreted, and say, that it was held by all §. 1.

Christians that were, κατὰ πάντα ὀρθογνώμονες, *exactly Orthodox.*

And, 1. this is delivered by the *Fathers* of the Second and Third Centuries as a Tradition received from the Mouth of *Christ* and his *Apostles*. *Eusebius* confesseth, That *Papias* declared it to be the Doctrine of our *Saviour* handed down to him by *unwritten Tradition*. Now of this *Papias*, *Irenaus* saith, That he was an Hearer of St. *John*, the *Author* of the *Revelations*. He himself professeth, that he only followed, τοῖς τἀληθῆ διδάσκουσιν, *them who taught the Truth*, and who related, τὰς ἐντολὰς παρὰ Κυρίου δεδομένας, *the Commands given by Christ himself, and coming from the Truth it self*. That he received, τοὺς μὲν τῶν Ἀποστόλων λόγους παρὰ τῶν αὐτοῖς παρηκολουθηκότων, *the words of the Apostles from those who followed them*, or conversed with them, and only writ the things *he had well learned, and well remembred*. *Eusebius* moreover adds, That his Relation, touching the Tradition of the *Millennium*, prevailed, τοῖς μετ' αὐτὸν πλείστοις ὅσοις τῶν ἐκκλησιαστικῶν, *with most of the Clergy that lived after him to entertain it*. *Justin Martyr* speaking of the same Doctrine, premiseth, That *he chose not to follow the Doctrines of Men, but of God, and the Doctrines delivered by him*; and then he adds, That *there was a Man among them named* John, *one of Christ's Twelve Apostles, who in his Revelations had foretold that the Faithful should reign with Christ a Thousand Years in* Jerusalem, *and that our Lord Christ said the same thing*. *Irenaus* adds, That *the Seniors who saw St.* John, *the Disciple of the Lord, remembred how they had heard him say, that he had heard our Lord Christ teach this Doctrine*; and then he doth repeat the very words in which *Christ* taught thus, and tells us that he had them also *from* Papias *the Friend of* Polycarp, adding, That *this, according to the Seniors the Disciples of the Apostles, is the Ordinance and the appointment concerning those that shall be saved*, and that *our Lord taught this when he promised to drink New Wine with his Disciples in the Kingdom of God*; and St. *Paul* when he said, That *the Creature should be freed from the Bondage of Corruption, into the liberty of the Sons of God. As for the Kingdom promised*

Ἐκ παραδόσεως ἀγράφου. L. 3. c. 39.

Lib. 5. c. 33. Euseb. H. Eccl. lib. 3. c. 39.

Ὅσα παρὰ τῶν πρεσβυτέρων καλῶς ἔμαθον, καὶ καλῶς ἐμνήμευσα. Ibid.

Ἀνήρ τις ᾧ ὄνομα Ἰωάννης εἷς τῶν Ἀποστόλων τοῦ Χριστοῦ ἐν ἀποκαλύψει γινομένη αὐτῷ χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσε, Dial. cum Tryph. p. 308.

Lib. 5. cap. 33.

Presbyteri meminerunt qui Joannem Discipulum Domini viderunt, audisse se ab illo quemadmodum de temporibus illis docebat Dominus, *Ibid.*

Cap. 36.

Hanc esse ad ordinationem & dispositionem eorum qui salvuntur dicunt Presbyteri Apostolorum Discipuli, *ibid.*

Hanc & Ezechiel novit, & Apostolus Joannes vidit, & qui apud fidem nostram est novæ Prophetiæ sermo testatur. *Adv. Marcion, l. 3. c. 24.*

to

to us after the Reſurrection for a Thouſand Years, Ezechiel *knew it*, ſaith Tertullian, *the Apoſtle* John *ſaw it, and the new Word of Prophecy, which we believe, gives Teſtimony of it.* And if *Gelaſius Cyzicenus* may be credited, this was the Doctrine delivered by the *Nicene Council* in theſe words, *We expect new Heavens and new Earth, according to the Scriptures, at the Appearance of the Kingdom of our Great God and Saviour Jeſus Chriſt; and then, as* Daniel *ſaith, the Saints of the moſt High ſhall receive a Kingdom, and the Earth ſhall be pure and holy, which* David *by the Eye of Faith foreſeeing, ſaith, I believe to ſee the Goodneſs of the Lord in the Land of the Living*; and the *Son of* David, *Bleſſed are the Meek, for they ſhall inherit the Earth. Theſe things we have eſtabliſhed from the Eccleſiaſtical Conſtitutions, moſt diligently framed by the Holy Fathers.*

Καὶ περιλήψονται τότε τὴν βασιλείαν οἱ ἅγιοι ὑψίστου καὶ ἔσται ἡ γῆ καθαρὰ καὶ ἁγία τῶν ζώντων, &c. Hiſt. Concil. Nic. l. 2. c. 30.

Ταῦτα ἐκ τῆς ἀποστολικῆς τῶν ἁγίων ἡμῶν παραδόσεως ὀκλησιαστικῶν διατυπώσεων — συνελέξαμεθα, Ibid.

Ἐπισήμους χίλια ἔτη ἐν Ἱερουσαλήμ.

2. They ſpeak of this, not as a probable Opinion, but as a thing which they were certainly aſſured of. *We know*, ſaith *Juſtin Martyr*, *the Reſurrection of the Fleſh, and the Thouſand Years in* Jeruſalem. *The Benediction doth without contradiction belong to the times of the Kingdom*, ſaith *Irenæus*. And again, *Theſe promiſes do moſt manifeſtly ſignifie the Banquet of the Creature, which God hath promiſed to give them in the Kingdom of the juſt.* And a third time, *Theſe and other things are without Controverſie ſpoken as things which are to happen in the Reſurrection of the Juſt.*

Dial. cum Tryph. p. 307.

Predicta benedictio ſine contradictione ad tempora regni pertinet. *Lib.* 5. *c.* 33. Manifeſtiſſime, *cap.* 34.

Sine Controverſia dicta ſunt, *c.* 35.

3. They confidently cite, as plain Aſſertors of this Doctrine, the *Prophets* of the *Old Teſtament*, and the Sayings of our *Lord* and his *Apoſtles* in the New. *This Thouſand Years*, ſaith *Juſtin Martyr*, *the Prophets*, Eſaias *and* Ezekiel, *and others do confeſs.* Eſaias *manifeſtly declares*, ſaith *Irenæus*, that there ſhall be ſuch joy in the Reſurrection of the Juſt; *Ezekiel* ſaith the ſame thing, and ſo doth *Daniel. The Teſtimony of the Prophets touching this matter are ſo many*, ſaith *Lactantius*, *that it would be infinite to collect them.* That our *Lord* referred to it when he promiſed that the meek ſhould inherit the Earth, is the Aſſertion of *Irenæus*, and the foremention'd Teſtimony of

§. 2.

Οἱ προφῆται Ἰεζεχιὴλ καὶ Ἡσαΐας καὶ οἱ ἄλλοι ὁμολογοῦσιν, p. 307.

Lib. 5. c. 34.

Lib. 7. c. 26.

Propter hoc beatus dicebat miles, *l.* 5. *c.* 32.

the *Nicene Council*; and also when he said *Thou shalt be recompensed at the Resurrection of the Just*, saith the same *Irenæus*; and when he promised to them who left *Lands*, *Houses*, *Parents*, *Brethren*, and *Children for his sake*, *That they should have an hundred fold now in this life*; so *Irenæus* and St. *Cyprian*, when he said to his *Disciples*, *I will not henceforth drink of the Fruit of the Vine, till I drink it new, with you in my Father's Kingdom.* When to that Question of St. *Peter's*, *We have left all and followed thee, what shall we have?* he answers, ἐν τῇ παλιγγενεσίᾳ, *In the new, and Second State*, the Resurrection of the Just, *when the Son of Man sitteth on the Throne of his Glory; you also shall sit upon Twelve Thrones judging the Twelve Tribes of* Israel: And when, having corrected their mistakes about this matter, he adds, *Ye are they who have continued with me in my Temptation, and I appoint to you a Kingdom, as my Father hath appointed to me; that you may eat and drink at my Table in my Kingdom:* this, saith *Justin Martyr*, is the μυστήριον τ πάλιν γενέσεως ἡμῶν, *The Mystery of our Regeneration.*

Cap. 33.

Lib. 5. c. 33.

Ibid.

Ex occasione hujus sententiæ quidam introducunt mille annos post resurrectionem. *Hieron. in Matth.* 19. 28.

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They cite to the same purpose that testimony of St. *Paul*, saying, That *the creature shall be delivered from the bondage of Corruption into the glorious Liberty of the Sons of God*; which Liberty is in the next Verse stiled ἀπολύτρωσις τ σώματος, *the Redemption of the Body*, from that Death to which it was subject through the disobedience of *Adam*; and with which will be also a Redemption of the creature from that Curse which the Earth suffered for his sake. They cite, to the same purpose, that passage of St. *Peter*, who saith, *One day is with the Lord as a thousand years; and a thousand years as one day*; and *this we know*, saith *Justin M.* that *these words do relate to the Millennium.* Again when *Esaias* saith, We look *for new Heavens, and new Earth*; hemeans, saith *Justin M.* the Promise of the *Millennium.* These things, saith *Irenæus*, are *without controversie, spoken of the Resurrection*, in quâ regnabunt justi in terrâ; *in which the Just shall reign on Earth.*

Rom. 8. 21.

Iren. l. 5. 32, 34.

Συνήκαμεν ὃ τὸ εἰρημένον ἡμέρα τ Κυρίου, &c. εἰς τοῦτο συγάγει. p. 308.

Pag. 307.

Lib. 5. c. 35.

Lastly, As for the Author of the *Revelations*, they all with one consent declare he speaks expressly of it; and indeed he seems to do it so expressly, that when in the Third *Century* some *Christians* began to dislike this Opinion, they began also to question the *Authority* of this Book which never was before doubted of by any *Christian.*

Fourthly,

Fourthly, Obſerve, that theſe *Fathers* do expreſly teach, That this Doctrine of the *Millennium* was denied chiefly by *Hereticks* and ſuch as were deceived by them; thus *Irenæus* in the Preface of his Diſcourſe upon this Subject ſaith, he found it neceſſary to ſpeak of it, *Becauſe ſome Mens Opinions were perverted by the Speeches of the Hereticks, and they underſtood not the appointment of God, and the Myſtery of the Reſurrection of the Juſt, and of the Kingdom.* And again, he ſaith, That *ſome of thoſe who are thought to have believed aright do go beyond the order of the promotion of the Juſt, and know not the methods of their training up, or being exerciſed to incorruption, having in themſelves Heretical ſences* (of this matter.) *For the Hereticks deſpiſing the formation of God,* (*i. e.* the Body framed by him) *and not receiving the Salvation of their Fleſh,* (or not believing that it ſhall be ſaved) *ſay, That as ſoon as they are dead they tranſcend the Heavens, and the Maker of them, and go to that Mother or Father which they have feigned to themſelves; they therefore who reject, as much as in them lies, all Reſurrection of the Fleſh, what wonder is it if they know not the order of the Reſurrection*; which order, with the method by which we are exerciſed to incorruption, and the enjoyment of God he afterwards declares to be this, That *our firſt Reſurrection is* principium incorruptelæ per quod Regnum qui digni fuerint aſſueſcunt capere deum, *the beginning of incorruption, by living in which Kingdom they who are worthy ſo to do, by little and little do accuſtom themſelves to enjoy God. And that the Juſt Man thus raiſed* verè præmeditabitur incorruptelam, & augebitur, & vigebit in Regni temporibus, ut fiat capax Gloriæ Patris; *ſhall truly exerciſe, or fit himſelf for incorruptibility, and increaſe, and flouriſh in the times of that Kingdom, that he may be made capable of the Glory of the Father.* And a third time, That *Man being renewed,* & vigente ad incorruptelam, ut non poſſit jam veteraſcere; *and making ſuch progreſs to incorruption, that he cannot now wax Old*; tunc qui digni fuerint cœlorum converſatione illuc tranſibunt, id eſt, in Cœlos; *then they who are worthy ſhall aſcend to Heaven.*

§. 3.

Quoniam transferuntur quorundam ſententiæ ab Hæreticis ſermonibus. *Lib.* 5. *c.* 32.

Hæretici enim deſpicientes pſalmationem Dei, & non ſuſcipientes ſalutem carnis ſuæ. *Lib.* 5 *c.* 31.

Cap. 32.

Cap. 35.

Cap. 36.

Juſtin M. being asked by *Trypho*, whether he believed *That* Jeruſalem *ſhould be rebuilt, and the Chriſtians ſhould be gathered together there with Chriſt, and the Patriarchs and Prophets?* Anſwers

Pag. 306.

ſwers thus, ὡμολόγησά σοι καὶ πρόσθεν, *I have before confeſſed unto thee that I and many others are of this judgment*; adding that he therefore embraced this Doctrine, *Becauſe he choſe not to follow Men or their Doctrines, but God*; and telling *Trypho*, That if the *Jews* had met with any *who did not confeſs this, but blaſphemed the God of* Abraham, Iſaac *and* Jacob, *he was not to eſteem them Chriſtians though they were* λεγόμενοι Χριστιανοὶ, *called Chriſtians*: Ἐγὼ δὲ καὶ εἰ πᾶσι εἰσὶ ὀρθοδοξάμονες καὶ πάντα Χριστιανοὶ καὶ σαφῶς ἀνάστασιν γινώσκουσι σάρκὸς καὶ χίλια ἔτη ἐν Ἰερουσαλὴμ, &c. *For I, and all Chriſtians that are entirely Orthodox do know there will be a Reſurrection of the Fleſh, and a thouſand Years in* Jeruſalem, *built, adorn'd and enlarged, as the Prophets* Ezekiel, Eſaias, *and others have confeſſed.* Now by comparing of theſe words with what before was ſpoken by him of the *Gnoſticks*, and the following branches of that *Hereſie* the *Marcionites*, the *Valentinians*, *Baſilidians* and *Saturnilians*, p. 253. it will be evident that *Juſtin M.* ſpeaks here eſpecially of them. For,

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Pag. 307.

1. There you will find him ſaying of thoſe *Hereticks*, *That they taught Men to Blaſpheme the God of* Abraham, Iſaac *and* Jacob. And here, That *ſome of them who did not own the Millennium were Men who dared to Blaſpheme the God of* Abraham, Iſaac *and* Jacob.

2. There you will find them expreſly ſtiled the *Marcionites*, *Valentinians*, *Baſilidians* and *Saturnilians*: Here you will find them generally deſcribed by this character, That λέγουσι μὴ εἶναι σαρκῶν ἀνάστασιν, *they ſay there is no Reſurrection of the Dead*; *but that as ſoon as they die*, τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανὸν, *their Souls were received into Heaven*, as *Ireneus* before noted of thoſe deniers of the *Millennium*, and as is certainly true of all the *Hereticks* here mentioned; for the *Marcionites* denied the *Reſurrection of the Fleſh*, and held, That *the Soul only ſhould be ſaved*. *Baſilides* denied *The Reſurrection of the Fleſh*. The *Saturnilians* ſaid, That *there would be no Reſurrection of the Fleſh*; *becauſe the Body would not be ſaved*. The *Valentinians* denied the Reſurrection of the Fleſh, ſaying, That *our Souls only, not our Bodies were redeemed by Chriſt*. Moreover he promiſes to write a Book againſt theſe Deniers of the *Millennium*, which what it ſhould be, except his Book againſt *Hereſie* in general, or againſt *Marcion* in particular, I would gladly know.

Danæus in Aug. de Hæreſ. c. 22. f. 100. b.

Dan. *ibid.* c. 4. f. 60. b.

Ibid. cap. 11. f. 79. a.

3. There

3. There he declares, that true Christians did ἐν ἀλλῃ κοινωνεῖν, *in nothing Communicate with these Men*, as knowing they were *Atheists*, (*i. e.* wicked) ungodly and unjust; and here he forbids *Trypho*, καταλαμβάνειν αὐτὸς Χριστιανὸς, *to account them Christians*; saying, they no more deserved that Name, than *the Sadducees*, and other *Hereticks* amongst the *Israelites* deserved the Name of *Jews*. Now let it be considered,

§. 4.

1. That this Doctrine was owned in the first *Ages* of the *Church*, by the greatest number of the *Christian Clergy*, as is confessed by *Eusebius*, that by the confession of St. *Jerom*, *Multi Ecclesiasticorum virorum, & Martyrum, ista dixerunt*; *Many Ecclesiastical Men, and Martyrs had asserted it* before his time; and that even in his days it was the Doctrine, *quam nostrorum plurima sequitur multitudo*; *which a great multitude of Christians followed*; that it was received not only in the *Eastern* parts of the *Church* by *Papias*, *Justin*, *Irenæus*, *Nepos*, *Apollinaris*, *Methodius*, but also in the West and South by *Tertullian*, *Cyprian*, *Victorinus*, *Lactantius* and *Severus*, and, if we may credit *Gelasius Cyzicenus*, by the *first Nicene Council*.

Τοῖς πλείστοις τῶν ἐκκλησιαστικῶν. H. Eccl. l. 3 c. 39. In Jer. 19. Proem. in lib. 18. Com. in Esa.

2. That these Men taught this Doctrine, not as *Doctors* only, but as *Witnesses* of the *Tradition* which they had received from *Christ* and his *Apostles*, and which was taught them *by the Elders the Disciples of Christ*, which pass among the *Romanists* for *Authentick* marks of *Apostolical Tradition*.

3. That they pretend to ground it upon numerous and manifest Testimonies both of the *Old* and *New Testament*, and speak of them as *Texts* which could admit no other meaning, and which they *knew* to have this meaning; and then let any *Romanist* shew any thing of a like nature for any *Article* pretended by the *Church* of *Rome* to be derived from *Tradition* to them.

§. 5.

Now if the *Scriptures* thus Interpreted for these Two *Centuries* with so much confidence and assurance; if a *Tradition* of this early date, delivered by Men of such great *Reputation*, from the *Disciples* of our *Lord*, and from the *Seniors* of the *Church*, may yet be *Scriptures* falsly Interpreted, *Traditions* falsly said to be received from the *Apostles*, or the *Rulers* of the

the *Church*; and they who thus Interpreted them might be looked upon as *Judaizing*, as Men *whose God was their Belly*, as Men who *loved their Belly, and their Lusts*, and as *Ridiculous*; which *Epithetes* St. *Jerom* freely doth bestow upon the *Assertors* of the *Millennary* Doctrine, how much more reason must we have to doubt of those Interpretations of *Scripture*, and those *Traditions* which are now represented as *true Traditions* and *true Interpretations* of the *Scripture* by the *Roman Church*. If that which once passed for the Doctrine of *all Christians that were Orthodox*, may pass in after Ages for *Heresie*, as saith *Baronius*; the Doctrine of the *Millennium* was pronounced by *Damasus*, and as St. *Jerom* seems in his invective stile to call it; and that which *Hereticks* then chiefly held, must be now held of all who would not be accounted *Hereticks*; sure what is *Orthodox* in one Age, may become *Heresie* in the succeeding Ages, or else the *Church* of *Rome* can be no certain judge either of what is *Orthodox* or *Heretical*. Sure they may be ashamed to ask us any more how Errors could come into their *Church*, and no beginning of them known, till they can tell us the beginning of this Error. And lastly, if the *Fathers* of the purest *Ages* could be so easily cozened by *Papias*, a *Man of no Judgment* in this Matter, as some of them assert, why might they not be cheated by such half witted Men in Twenty other Matters, why not by Twenty other Men of as weak Parts? And what assurance can we have of any other thing in which *Tradition* is pretended on the account of *Testimonies* less *Primitive*, less plain, less numerous than these were? If they who had matters at Second-hand from the *Apostles* could be thus mistaken in a *Tradition* on which they founded their future Hopes and Expectations, must they not much more be subject to like mistakes, in matters of meer Speculation and Opinion?

Semijudæi. Hier. in Esa. 60. f. 100. b. Præfat. in lib. 18. f. 107. Ridiculi χιλιασαὶ in cap. 66. v. 22.

A.D. 373. n. 14. Vitanda est istiusmodi explanatio, imo Hæresis. In Jer. 19. f. 137. b.

Moreover, hence we have a demonstration of the Falshood of the pretended *Tradition* of the *Church* of *Rome*, touching the *Invocation of Saints*; for that, according to the *Trent Council*, depends upon this Supposition; That as to their Souls they are at present, *una cum Christo regnantes, & æterna felicitate in Cœlo fruentes, now reigning with Christ, and enjoying eternal felicity in Heaven*, and so admitted already to the *Beatifick Vision*; whereas

Sess. 25.

whereas both *Juſtin Martyr* and *Irenæus* aſſert, this Doctrine was proper to the formentioned *Hereticks*; they were the Men who ſaid, *that when Men died,* τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς ἀόρατον, that, ſimulatque mortui fuerint dicunt ſe ſupergredi cœlos, & ire ad eum qui ab ipſis affingitur patrem, *their Souls went directly to Heaven, and paſſed above the material Heavens to the Father.* Theſe *Fathers* alſo add, That men were firſt to reign with *Chriſt* on Earth, and ſo *to accuſtom and fit themſelves to reign with Him in Heaven, to receive firſt their Bodies,* & ſic venire in conſpectum Dei, *and ſo to be admitted into the Preſence of God*; and that this was the Doctrine of moſt of the *Ancients*, is confirmed by their own Writers; how therefore could they have any received Tradition, that the Saints were to be invoked, as reigning now with *Chriſt*, and being admitted into Heaven, and enjoying the *Viſion* of *God*?

Pag. 307. Iren. l. 5. c. 31.

Tertullian, Origen, Ambroſe, Clem. Romanus, Chryſoſtom, Theodoret, Oecumenius, Theophylact, *&c.* Bernard, Stapleton, *Defenſ. Eccl. Author. lib. 1. c. 2.* Lactantius, Victorinus, Prudentius, Aretas, Euthymius, Fr. Pegna. *direct. inquiſ. part. 2. c. 21.*

§. 6. Moreover, it was the Doctrine of the four *Ages* next to the *Apoſtles*, or of the four firſt *Centures*, *that the Day of Judgment was near at Hand*, and that the World ſhould only laſt till the deſtruction of the *Roman Empire*. Thus *Hermas* to that Queſtion, Whether *the conſummation of all things were at hand?* Anſwers, That *the end ſhould be when the Tower was Built and perfected*, ſed & cito conſummabitur, *and that this would quickly be.* In proximo eſt Adventus Domini, *The coming of our Lord draws nigh*, ſaith *Tertullian*; upon which place *De la Cerde* notes, That *all the Fathers ſpake thus of the Day of Judgment. We pray*, ſaith the ſame *Tertullian*, *for the Emperors, and for the State*, i. e. continuance *of the Empire*, becauſe we know *the conflagration of the World, which is now imminent, and the cloſe of it which threatneth the worſt of Evils, is retarded by the continuance of the Roman Empire.* And again, we pray *for the Emperor*, pro ſtatu ſæculi, pro rerum queite, pro mora finis, *for the continuance of the Age, for the quiet poſture of Affairs, and the delay of the end of the World*; which ſhews they thought it was then near. And a third time, *We wiſh well to the Roman Empire, for while the World continueth it ſhall ſtand.* St. *Cyprian* tells Pope *Cornelius*, That *Chriſti cito approquinquabit adventus*, *Chriſts coming would ſoon draw nigh.* In his *Epiſtle to Cæcilius* he

Lib. 1. viſ. 3. §. 8. De Spectac. c. 30. Vim maximam vniverſo orbi imminentem. Apol. c. 32. Cap. 39. Ad Scap. c. 2. Ep. 57. Ed. Ox. Ep. 63. p. 157.

Quoniam in fine atque consummatione mundi Antichristi tempus infestum appropinquare nunc cœpit. *Præfat. de Exhort. Martyr.*

he declares, that *secundus ejus adventus nobis appropinquat, his second coming to us was near:* and in his Book of Exhortation to *Martyrdom*, he gives this account of his Writing, *viz.* That he did it *because now in the end of the World the time of Antichrist began to approach*, and Fortunatus, *had desired him to write something to strengthen the Brethren.*

§. 7. It also was the general Opinion of the *Church*, that *Antichrist* was to come at the close of the *World*; and it was also generally believed, that *Antichrist* was at hand. *Tertullian* declares, *Antichristum jam instare*, that *Antichrist was even then ready to appear. Judas* a Christian Writer, That he was to come in the time of the *Emperor Severus*: St. *Cyprian* saith, That he was *now appearing*, that his *Advent was at hand*, that *Christians ought to know*, and certainly believe and hold, that the Day of Trouble mentioned *Matthew* the 24th. *began to fall upon their Heads*, that *the end of the World, and the time of Antichrist drew near.*

De fuga in persecut. c. 12.

Οὗς καὶ ἡ θρυλλουμένη τῆς Ἀντιχείστου παρουσίας ἤδη τότε πλησιάζειν ὤετο. Euseb. Hist. Eccl. l. 6. c. 7.

Ep. 59. p. 139.

Ep. 58. p. 120.

Scire debetis, & pro certo credere & tenere, occasum sæculi, atque Antichristi tempus appropinquasse. *Ibid.*

§. 8. It also was the general Opinion of the *Fathers* that our *Lord* was born in the Year of the World 5500, and that the World should end, or be renewed in the Year 6000. That our Lord was Born in the Year 5500, or 5508, or 5509, as the *Greeks* commonly compute, you may learn from *Hippolytus*, who as *Photius* notes, placed the coming of *Antichrist*, Πενταχοσίοις ἔτεσι ἀπὸ Χριστοῦ, *Five hundred Years after Christ*, because then the *Six thousand* years from the Creation of the World being expired, the World would end. The *Fathers* who were of this Opinion were very many, and * *magni nominis*, of great repute, say *Petavius* and *Sixtus Senensis*, *l.* 5. *Annot.* 190.

Apud Phot. Cod. 202. p. 525.

* Petav. in Epiph. Hær. 66. n. 50.

Feuardentius in Iren. l. 5. c. 28.

And they pretended to derive this from *plain Texts of Scripture*, such, as *When the fulness of time was come*, *In the last Days he spake to us by his Son*, *On whom the ends of the Ages are come*, *Now is the last hour*; which, saith St. *Jerom*, *if you divide the whole*

Δι' ἐναργῶν ἀποδείγματων Pseudo Just. q. 71.

Ambros. in Gal. 4. 4. Oecum. in 1 Joh. 2. 18. Hier. in Mich. 4. Epiph. Hær. 66. §. 50.

whole Six thousand Years of the worlds duration into Twelve parts, according to the Twelve hours of the Day, must be the last Five hundred Years of them.

It also was a Doctrine almost generally received among the most *Ancient Fathers* that the World should end, or be renewed after 6000 years. This *Barnabas* expresly teacheth in his *Epistle*, saying, *Attend my Children what he saith*, that expression, *he finished in Six Days, signifies this, That God will finish all things in Six thousand Years; for, that a Day with him is a Thousands Years, he himself testifieth, saying, A Day shall be as a Thousand Years. Wherefore Children, in Six days, that is, in Six thousand years, shall all things be Consummated.* *In as many Days as the World was made, in so many Thousand Years it is consummated; for if, as the* Prophecy *saith, the Day of the Lord is as a Thousand Years; and in six Days were all things made which were made, it is manifest, that the consummation of them will be the Six thousandth Year:* so *Ireneus*. His Scholar *Hyppolitus* in the fore-cited passage saith the same thing. *Eustathius* in his *Hexaemeron*, and the *Author* of the *Question* and *Answers*, passing under the Name of *Justin Martyr*, *Lactantius*, *Hilary* and *Jerom* are all of the same mind; and hence *Lactantius* took the confidence to say in his time, *It could not be above Two hundred Years before the World would have an end.* St. *Cyprian*, That Sex millia annorum jam fere complentur, *the Six thousand Years are almost compleated.* And St. *Jerom*, when he heard of the taking of *Rome* by *Alaricus* the *Goth*, crys out, *Qui tenebat de medio fit, & non intelligimus Antichristum appropinquare? He who hinder'd is taken out of the way, and do we not consider that Antichrist is at hand?* And this Opinion, as it is well noted by the Learned Mr. *Dodwell*, they collected from the *Prophetick writings*, and from the *Phrase of the last Days*, so frequent in the *Scripture*, and from those Expressions which mention our *Lord*'s coming to destroy *Jerusalem* as at hand. And yet we have already lived long enough to see the falseness of this Doctrine, and so to be convinced that in these matters the *Church Guides* were not Infallible *Interpreters* of *Scripture*, nor *Authentick* derivers of *Tradition* down to future Ages. And which is in this matter more observable, the *Apostle* plainly had foretold them *what it was that hindered* this appearance of the Man of

Ἐν τοῖς ἓξ χιλίοις ἔτεσι συντελεσθήσεται τὰ πάντα. Sect. 15.

Quotquot enim diebus hic factus est mundus tot & millenis annis consummatur: si enim dies Domini quasi mille anni, &c. *lib.* 5. *c.* 28.

Vide Sixt. Senen. Bibl. Sanctæ l. 5. annot. 190.

Lib. 7. c. 25.

De Exhort. Mart. p. 168.

Ep. ad Gerontium de Monogamia, *Tom.* 1. *f.* 33. b.

Disert. de Mart. fortitud. §. 21. 24.

2 Thes. ij. 6.

Sin, and yet 'tis manifest, that they retained not what he told them: Nor hath the *Church* of future *Ages* been able to inform us; nor can our pretenders to *Infallibility* tell us, with any certainty, what was the hindrance which St. *Paul* there meant, and his *Thessalonians* then knew; for that they did know it we are sure, because it is written, But what it was none of them knew, because it was unwriten. The *Church*, that *infallible Oracle*, and excellent keeper of *Tradition*, hath lost this and many more *Traditions*; that is, discourses of our *Lord* and his *Apostles* by word of mouth, because they were not written. And therefore blessed be the goodness of that God, who, seeing what an unfaithful keeper of *Traditions* the *Church* was, took order that what his wisdom saw necessary for us to know and practise, should be written.

Τὸ κατέχον οἴδατε. V. 6.

Dist. 7.

2. In matters of *Practice*, we distinguish betwixt such practices as have been generally received, and owned without contest from the first, and purest Ages of the *Church*, as the Observation of the *Lord*'s Day, the *Ordination* of *Presbyters* by *Bishops*, and such as have been matter of long contest, and in which the *Tradition* pleaded by some, hath been as evidently disowned by others as good Members of the *Church* as they; and that we have no sufficient Reason to depend much on such pretences to *Tradition* will appear from the dispute betwixt *Pope Victor* and the *Asiatick Bishops*, about the observation of the *Easter Festival*; of which let it be Noted,

§. 9. *First*, That *Pope Victor* and the *R. Church* kept the *Easter Festival* on the *Lord*'s Day only; whereas the *Asiaticks*, and some few *Churches* with them, did celebrate that *Festival* on the Fourteenth Day of *March*, on whatsoever Day of the Week that happend; whence sometimes it fell out that some *Christians* were Feasting, and rejoicing when others were observing their *Lent* Fast. For this cause *Synods* met in divers places, and particularly a *R. Synod* which decreed with *Victor*, That *all with one consent should keep the* Easter *Festival on the Lord's Day*. And consonant to this was the Practice and Judgment of many other *Churches*; for that this Festival should be by them observed on the same day, was determined

Σύνοδοι γὰρ καὶ συνεκρότησεις ἐπισκόπων ὅλαι τὸ αὐτὸ ἐψηφίσαντο πάντες τε μιᾷ γνώμῃ δι' ἐπιστολῶν ἐκκλησιαστικὸν δόγμα διετυπώσαντο ὡς ἂν μηδ'

termined by St. *Irenæus*, who presided in *France*; by *Theophilus*, *Bishop* of *Cæsarea*; by *Narcissus*, *Bishop* of *Jerusalem*, and the *Priests* subject to them; by the *Bishops* of *Pontus*, in a *Synod* where *Palma* presided, and by the *Churches* of the *Province* of *Osdroena*. And the same, saith *Eusebius*, was *the Eunanimous determination of most other Bishops and Churches of the Christian World.* And though the *Asiatick Churches* kept this Feast upon the Fourteenth Day of *March*; yet was the contrary practice observed, saith the same *Eusebus*, ἄνα τὴν λοίπην ἅπασαν οἰκουμένην, *through the whole World beside.* So that 'tis evident the much *major* part of the *Church* concurred in practice with the *Pope*, and judged it reasonable and expedient to observe this Festival *upon the Lord's Day only.* And of this their determination, they sent Letters to all the *Churches* round about, and consequently to all the *Asiatick Churches.*

ἐν ἄλλῃ πότε τῆς κυριακῆς ἡμέρᾳ τὸ τῆς ἐκ νεκρῶν ἀναστάσεως ἐπιτελοῖτο τοῦ Κυρίου μυστήριον.

Καὶ πλείστων ὅσων ἄλλων οἱ μίαν καὶ τὴν αὐτὴν δόξαν καὶ κρίσιν ἐξενὴν ἐγμένοι τὴν αὐτὴν τέθειν τῷ ψῆφον, καὶ τούτων μὲν ἦν ὅρος εἷς ὃ δεδηλωμένος. Hist. Eccl. l. 5. c. 23.

§. 10.

Secondly, Observe, That, according to *Eusebius*, they who kept this Feast upon the *Lord's* Day did it ἐξ ἀποστολικῆς παραδόσεως, *from a Tradition Apostolical.* And the *Bishops* of *Palestine spake much of the Tradition touching the Paschal Feast descending down unto them by succession from the Apostles.* The *Constitutions* stiled *Apostolical* command all *Christians* to take especial care that they observe the *Paschal Feast only on the Lord's Day*, and forbid them to celebrate it any longer with the *Jews.* And the Fifth and Sixty second of those *Canons* which pass under the same stile, forbid all *Bishops*, *Priests* or *Deacons* under the penalty of deposition *to celebrate the Paschal Feast before the vernal Equinox, or to Feast with the* Jews.

Eccl. Hist. l. 5. c. 23.

Περὶ τῆς κατελθούσης εἰς αὐτοὺς ἐκ διαδοκῆς τῶν Ἀποστόλων περὶ τοῦ πάσχα παραδόσεως πλεῖστα διειληφότες. Ibid. c. 25.

Ἐν Κυριακῇ μόνῃ. Lib. 5. c. 17. p. 258.

Εἴ τις ἐπίσκοπος τὴν ἁγίαν τοῦ πάσχα ἡμέραν πρὸ τῆς ἐαρινῆς ἰσημερίας μετὰ Ἰουδαίων ἐπιτελέσει καθαιρείσθω.

§. 11.

Thirdly, Observe, That notwithstanding these Assertions, the Evidence that they who did observe this *Festival* when the *Jews* celebrated their *Paschal* Feast followed the Practice and *Tradition* of the *Apostles*, seems more strong and cogent. For even *Eusebius* confesseth, that they who celebrated this Festival

Lib. 5. cap. 24.
Ὁ Φίλιππος — καὶ Ἰωάννης — οὗτοι πάντες ἐτήρησαν τὴν ἡμέραν τῆς τεσσαρεσκαιδεκάτης τοῦ Πάσχα κατὰ τὸ εὐαγγέλιον. Ibid.

Festival with the *Jews*, told the very names of the Apostles from whom they received this Tradition, and of their Successors, who handed down this practice to them, declaring that it was thus celebrated before them by *Philip*, *and* John *the Apostles of our Lord*, *by* Polycarp *Bishop of* Smyrna, Thraseas *Bishop of* Eumenia, *by* Papirius, Melito *and* Sagaris, *and by seven Bishops*, *Predecessors to* Polycrates, *who all observed it as they did.* All these who in the first or second *Centuries* did very laudably perform the office of a *Bishop*, and who had, many of them, extraordinary Gifts of the Holy Ghost, ἐτήρησαν τὴν ἡμέραν τῆς τεσσαρεσκαιδεκάτης τοῦ Πάσχα, *kept the Paschal Feast*, saith Polycrates, *upon the Fourteenth Day*, *according to the Gospel*, *in nothing varying from what they had received.* Moreover *Irenaus* adds, That *Polycarp* who conversed with the *Apostle John* and the other *Apostles*, always observed the same Rite. Since therefore he was, saith *Eusebius*, τῶν Ἀποστόλων ὁμιλητὴς, *a Man familiar with the Apostles*, and made Bishop of *Smyrna by the Servants and Eye-witnesses of our Lord*; it is more than probable that he derived this Custom from St. *John*, and from those *Eye-witnesses of Christ*, from whom he received his Office. *Epiphanius* not only doth informs us, That all *Christians* did celebrate the *Paschal* Feast with the *Jews* whilst the *Bishops* of *Jerusalem* were of the *Circumcision*, that is, for One hundred and thirty Years, but also saith, That, ἐχρῆν τότε — τὴν πάντα τὸν κόσμον τούτοις συνέπεσθαι, καὶ μετ' αὐτῶν ἐπιτελεῖν, *the whole world ought then to follow their Example*, *and celebrate the Feast with them*; and, to this Effect, he often cites a *Canon* of the Apostles, requiring them to keep it when their Brethren of the *Circumcision* did so.

Μετὰ Ἰωάννου καὶ τῶν λοιπῶν Ἀποστόλων, ἀεὶ τετηρηκότα. Ibid. p. 193.

Eccl. Hist. l. 3. c. 36.

Πρὸς τῶν αὐτοήτων καὶ ὑπηρέτων τοῦ Κυρίου. Ibid.

Hær. 70. §. 9.

§. 12.
Οὐ πούρομαι ἐπὶ τοῖς καταπλησσομένοις. Euseb. ibid. c. 24 p. 192.

Fourthly, Observe, That *Pope Victor* writ a Letter to *Polycrates Bishop* of *Ephesus* upon this Subject, desiring him to call a *Synod* of the *Asiatick Bishops*, and endeavouring in it *to terrifie them by his Threats*, to a compliance with his Custom, and the determination of his *Roman Synods*.

Fifthly,

Fifthly, Observe, That *Polycrates* having received this Letter, writes back to *Victor* and the *Church* of *Rome* after this manner, That they had a contrary Tradition from which they never did nor would recede, that *he was not at all moved with their Threats, as knowing it was better to obey God than Man*; that *he had, according to their desire called together his fellow Bishops, and found them* all, ὁμοδοξάντας, *of the same mind with him*, and all consenting to his Letter.

Τὸ πάλαι παρ' ἐτέρων αὐτοῖς παραδοθὲν διαφυλάττειν οὐθὲν χεῖναι δύνασθαι νομίζοντες. Ibid. pag. 191.

Συνεδρίσαντων τῇ ἐπισολῇ. p. 192.

Whence note, That all the *Asiatick Bishops* and *Churches*, and the *neighbouring Provinces*, did judge the *Pope* and *Church* of *Rome* guilty of doing themselves, and of imposing upon others, that which was contrary to *Apostolical Tradition*, and to that *Obedience* they owed to God, and do not only refuse compliance with their Determinations and Customs, but also add, That *they regard not what they threaten.* They therefore then knew nothing of the *Pope*'s *Superiority* over them, or his *Supremacy* over the whole *Church*, or of any Obligation lying on them, to comply with the *Constitutions* of that *Church*; nor did they think it such a dreadful thing, as is now imagined, to be separated from their Communion. Yea since they do so stiffly refuse compliance with that Determination of the *Pope*, in which he had the suffrage and concurrence of most other *Churches*, it is demonstratively evident that they knew nothing of *R. H.*'s feigned Rule of *Universal Church Practice*, That *in Judges subordinate dissenting, all Christians must adhere to the Superior, in those of the same Order and Dignity, to the major part*, for this Rule, had they known it, must have convinced or confounded them.

Τῆς Ασίας πάσης ἅμα τοῖς ὁμόροις ἐκκλησίαις. Ibid.

Disc. 2. c. 3. §. 23.

Sixthly, Observe, That *Pope Victor* having received this Letter from the *Asiatick Churches*, and the *Neighbouring Provinces*, *he tried*, saith Eusebius, *to separate them from the common Unity, and writ invective Letters against them to other Churches, declaring that all the Brethren of those Churches were by him wholly separated from Communion*, or Men not at all to be Communicated with; and, κελεύων, *commanding them to have no fellowship with them.* He tried to do this by these means, saith

§. 13.

Ἀθρόως ἡ Ασίας πάσης — παροικίας ἀποτέμνειν ὡς ἑτεροδοξούσας πειρᾶται, καὶ σπουδὴν γε διὰ γραμμάτων ἀκοινωνήτους ἁπάσης πάσας τὰς ἐκεῖσε ἀνακηρύττων ἀδελφάς. Ibid. Καὶ δὴ Βίκτωρ πολλὰς τῆς Ασίας καὶ τῆς Ανατολῆς ἐπισκόπους καθῄρει. Hieron. in verbo *Victor.*

Eusebius;

Eusebius; he therefore did not think it in his power to separate them from the common Unity without the consent of other *Churches*, nor was his act esteemed then sufficient for this work.

Seventhly, Observe, That *Victor* in this angry mood doth not attempt to Excommunicate them ὡς παρήκοους, *as men disobedient* to the commands of his Holiness, or the decisions of the *Church* of *Rome*; but only ὡς ἑτεροδοξοῦντας, as Men of *Heterodox Opinions*; on which account it did belong to any *Church*, as well as that of *Rome*, to move for their exclusion from Communion: *Pope Victor* therefore was not then acquainted with that *Arcanum* of the *Romish See*, that she had power over all other *Churches*, and that whosoever did not comply with the injunctions of his *Holiness*, deserved the censure of Excommunication for his disobedience, nor did the *Churches* of those times believe any such matter. For,

§. 14. *Eighthly*, When *Victor* sent his *invective Letters* to other *Churches*, exhorting, or requiring them to renounce Communion with these *Asiaticks*, ἀντιπαρακαλοῦσι, *they return him a contrary Exhortation*, with equal vehemence requesting him τῷ μᾶλλον ἐνώσεως καὶ ἀγάπης φροντίσαι, *to mind the things which did belong unto the Peace, the Unity, and Love which ought to be preserved among Brethren.* They therefore clearly do insinuate, that he did not mind the Peace, and Unity of the *Church*, *i. e.* he was *Schismatical* in that Action, and could they then conceive he was the Head, and his *Church* the *principle* of *Unity*. They also writ back Letters in which they did πληκτικώτερον καθάπτεσθαι, *sharply reprehend him* upon this account; they therefore did not think themselves, and others obliged to submit to the decisions of the *Pope*, and his *Council*, unless perhaps they thought themselves obliged by their Example to do things opposite unto the Peace and Union of the *Church* of *Christ*, and to that Charity which was to be preserved among *Christian Brethren*. St. *Jerom* not only Notes, that *the other Bishops did not consent to* Victor's *Excommunication*; but commends *Polycrates as a Brave Stout Man* in this affair.

Τὰ τῆς εἰρήνης, καὶ πρὸς τὸν πλησίον ἑνώσεως καὶ ἀγάπης φροντίσαι. Ibid.

Eccl. Hist. l. 5. c. 24.

In qua sententia his qui discrepabunt ab illis Victori non dederunt manus. *Ibid.* Hæc posui ut ingenium & Authoritatem viri demonstrarem. *In verbo* Polycrates.

Ninthly,

Ninthly, Obſerve, That *Irenæus* in his Letter, writ to *Victor*, *in the name of all the Brethren under his jurisdiction in* France, that he ſhould not reject whole *Churches* of God, obſerving their *Ancient Tradition*, ſaith *Euſebius*; their *Apoſtolical Tradition*, ſaith *Nicephorus*. In purſuance of which deſign he minds the *Pope*, that *long before* there were, and ſtill continued other differences in the *Church*, *touching the obſervation of the* Lent *Faſt*; *and that notwithſtanding*, *they who thus differed*, *all preſerved Peace*, *and were at preſent all in Peace one with the other*. He adds, That *his predeceſſors in the See of* Rome, *who obſerved the Feaſt as he did*, ἐδὲν ἐλάττον εἰρήνδυον, *nevertheleſs kept Peace with them who obſerved the Feaſt after the manner of the Aſiaticks*, and never caſt out any from the *Church* who practiſed as they did; particularly that *Polycarp coming to* Rome *in the time of* Anicetus, acted like *Polycrates*, and would not be perſwaded to comply with the cuſtom of the *Church* of *Rome* in this particular, *yet they communicated*, *and Received the Sacrament together*, *departed in Peace*, *without contention about this matter*; *and both of them preſerved peace with all the Churches which differed from them in this obſervation*. From all which it is evident, that *Irenæus* charged *Victor* as φιλονείκως, *a lover of Contention*, a breaker of the *Church*'s Peace, one who denied Communion with, and did attempt the rejection of the *Aſiatick Churches* without cauſe; and therefore muſt neceſſarily judge him to be the *Schiſmatick*, and ſo he could not poſſibly conceive, that by *Victor*'s Excommunication the *Aſiaticks* could be ſeparated from the common Union; but rather that the *Pope*, and his *Church* (if they concurred with him in the ſecond Letter, as in the firſt they did, and as it was the cuſtom of thoſe times to do) muſt be the *Schiſmaticks*. And therefore whereas *Pope Victor* writ Letters to engage all *Churches* to break off Communion with the *Aſiaticks*, *Irenæus* writes Letters, of the ſame import with this to *Victor*, to the *Biſhops of moſt other Churches to engage them to preſerve Peace*, *and Communion with the Aſiaticks*. So oppoſite is he in all things to the proceedings of the *Pope* and *Church* of *Rome*; and yet in all this, he is commended as a Man who in this matter acted πρεπόντως, *fittingly*, as

Ἐκ τούτου δὴ ἠγείτο χρὴ ἡ Γαλλίαν ἀδιαφῶν. Ibid. Τὰ πάλαι πρέπειν αὐτοῖς παραδίδοσθαι τὸ ἔθος. Lib. 5. c. 24.

Niceph. l. 4. c. 37.

Euſebius Hiſt. Eccl. l. 5. c. 24. p. 193.

Καὶ διαφόρους ἥπλοισε ἀρχὴν ἐκκλησίων, τὰ καθόλου δὲ ὑπὸ πάντων ἦν τῶν καθ' ἡμᾶς ζητούμενον. Ibid. p. 193, 194.

as a true *Irenæus* or *Peacemaker*, that is, as one who answered his name by his endeavour to preserve the *Church*'s Peace, which *Victor* laboured to disturb. And 'tis observable, that all the *Churches* of God complied with the Desire of *Irenæus*; for though they differed, saith *Socrates*, about this Feast, Ἀλλ' οὐ κοινωνίας μὴν ἀλλήλοις ἐχωρίζοντο, *yet did they not separate from Communion one with another*, on that account. Now the Inferences which naturally flow from this Relation in favour of the *Protestants*, against the Doctrine of the *Pope*'s *Supremacy*, the necessity of Union to, and Communion with the *Church* of *Rome*, and other Articles of like nature, I shall not farther insist upon, only hence note.

Eccl Hist. l. 1. c. 8.

§. 15. *First*, The falseness of the *Rule* forementioned, which is the Ground and Foundation of the *Guide* of *Controversies*; for here we find the *Pope* deciding of a Controversie, *E Cathedra*, and with his *Roman Synod*; we also find that *most other Bishops* and *Churches* of the *Christian* World, τὴν αὐτὴν τεθεικὼς ψῆφον, *pass the same Judgment of the Controversie* with the *Pope* and his *Roman Council*; and yet by no means will they allow that they who were of another Judgment, and acted contrary to their determination, should be molested for it, or treated otherwise than *Christian Brethren*, 'tis therefore impossible they should have held, that all *Christians* were obliged either to adhere, in any matter of dissent, to the decision of the *major* part, or to the decision of the *Pope* and *Church* of *Rome*, for then they must have held the *Asiaticks*, and others who agreed with them to be *Schismaticks*, and to deserve exclusion from the Communion of the *Church*, for acting in opposition to her Great and only Rule of Peace and Unity; yea, it is impossible that should have always been, as he pretends, an *universal Rule* of *Church Practice*, according to which so many *Churches* do refuse to practise, and yet are by their fellow *Christians* owned as *Brethren*, and persons not to be molested upon that account.

Secondly, Hence note, How difficult a thing it is to know, even in a matter of the constant practice of all *Christians* in the Second *Century*, what the Tradition of the *Apostles* was;

a Tradition being pretended on one side to derive from *Peter* and to be *Apostolical*, and yet all the *Churches* of *Asia*, *Syria*, *Mesopotamia*, *Cilicia*, saith *Athanasius*; of *Antioch*, saith *Chrysostom*, having a contrary *Tradition* which, say they, derived from *Philip* and St. *John*, and so undoubtedly was Apostolical, and *Canons* as from these Apostles being produced on both sides; if then they were so divided about *Tradition* when the *Apostles* was scarce cold in their Graves, and that in matters of their daily practice; what assurance can we have of any *Traditions* contested in this present Age? If a Custom might then arise, and be delivered to Posterity with great variety in the *Lent Fast*, so that some *Christians* thought they were to keep it but *One day*, *some Two*, *some more*, *some Forty*, and all this *through the negligence of the then present Rulers of the Church*, how may the practice of the whole Church of *Rome* now vary from what it was in the beginning? Or why should that be judged impossible with them, which by their own confession hath actually happened for this last Seven hundred Years to the whole *Eastern Church*? Or what certainty can be had of contested *Traditions* subject to such variety and change in a short time, and in a matter of continual practice, when we are distant from the Fountain of them One thousand six hundred Years?

Οἱ μὲν γὰρ ἀπὸ τῆς Συρίας καὶ Κιλικίας, καὶ Μεσοποταμίας ἐχώλευον περὶ τὴν ἑορτὴν καὶ μετὰ τῶν Ἰουδαίων ὑποιοῦντο τὸ Πάσχα. De Syn. Arim. p. 872. Ep. ad Pag. 933. Καὶ ἡμεῖς οὕτως ἐνηστεύομεν πρότερον. Chrys. Tom. 6. Hom. 28. p. 379. l. 33.

Οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτοὺς νηστεύειν, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, &c. Iren. apud Euseb. Hist. Eccl. l. 5. c. 24 p. 192, 193.

A Second Instance of like nature is that of the dispute betwixt *Pope Stephen* and St. *Cyprian*, touching the *Rebaptizing* of those Persons who only were Baptized by *Hereticks*, as will be evident from these ensuing Observations, *viz.*

§. 16.

First, That the Opinion of *Pope Stephen* was professedly this, *That whatsoever Hereticks did take upon them to Baptize, the Persons so Baptized were to be admitted into Church Communion without farther Baptism*; so his Opinion is propounded in his own words by *Cyprian*, *viz.* That *from whatsoever Heresie a Person did return into the Church, he was to be admitted only by imposition of Hands*, and not by *Baptism*. *Eusebius* in-

Si quis a quacunque N. B. Hæresi venerit ad nos manus illi imponantur ad pœnitentiam. *Ep.* 74. *p.* 211.

Ἐι δέοι τὺς ἐξ ὅιας δ' ὖν Αιρέσεως ἐπιστρέφοντας διὰ λύτρυ καθαίρειν. Eccl. Hist. l. 7. c. 2.

De Marcionis Baptismo, item Valentini, & Apelletis, contendit filios deo nasci. *Ep.* 74. *p.* 214. 73. *p.* 199, 200.

August de Hær. c. 11, 22, 23. vide Danæum. *Ibid.*

forms us, that the Controversie which arose betwixt them was this, *Whether they who returned from any kind of Heresie were to be purged by Baptism, or only by imposition of Hands with Prayer.* St. *Cyprian* adds, That he declared the Baptism of *Valentinus*, *Marcion* and *Apelles* to be valid, and *beget Sons to God*, although it was the Baptism of Men who did Blaspheme the *Father* and the Son, which certainly they did, for they asserted, That *there were two Gods*, and that *the God of* Israel *was an evil God*, and not the *Father of our Lord Jesus Christ*; and they denied the truth of our *Saviour's* Manhood, and the *Resurrection of the Flesh.*

Dicimus omnes omnino Hæreticos & Schismaticos, &c. *Ep.* 69. *p.* 180.

Hist. Eccl. lib. 7. cap. 3. Apud Cypr. Ep. 75. pag. 221.

Omnes Schismaticos & Hæreticos qui ad Ecclesiam conversi sunt Baptizari. *Apud Cypr. p.* 231.

Secondly, Observe, That the Opinion of St. *Cyprian*, and those who in *Africa* and elsewhere adhered to him, was this, That *all Persons, who only were Baptized by Hereticks, were to be admitted into the Church by Baptism.* St *Cyprian* Bishop of *Carthage* thought, saith *Eusebius*, that *being first purged from their Error, they ought to be admitted*, οὐδ' ἄλλως ἢ διὰ λύτρυ, *no otherwise than by Baptism.* Not only the *Cataphrygæ*, saith *Firmilian*, but, cæteri quique Hæretici, *all other Hereticks whatsoever are deprived of the Power of Baptism.* In the *Council* of *Carthage* consisting of *Eighty five Bishops* assembled out of *Africa*, *Numidia* and *Mauritania*, *Novatus a Thamugade defines* according to the Testimony of the *Scriptures*, and the Decree of our *Collegs* of Blessed Memory, That *all Schismaticks and Hereticks, who are converted to the Church, should be Baptized.* *Januarius a Lambese* saith, *According to the Authority of the Holy Scriptures I decree*, Hæreticos omnes Baptizandos, *that all Hereticks shall be Baptized*, and so admitted into the *Church.* The *Council* of *Iconium* decreed, That *all Baptism was to be rejected that was celebrated out of the Church.* That of *Synnada*, That no *Baptism was to be found amongst Hereticks which were out of the Church*, and that therefore returning to the Church, they ought to be Baptized in it.

Repudiandum esse omne omnino Baptisma quod sit extra Ecclesiam constitutum. *Firm. apud Cypr. Ep.* 75. *pag.* 226.

Apud Hæreticos nullum Baptisma reperiri.

Thirdly,

Thirdly, Obſerve, That *Pope Stephen*, in proſecution of this Quarrel or Diſpute, proceeded to a Separation of himſelf from, and a refuſal of Communion with his *Brethren*, both in the *Southern* and the *Eaſtern Churches*, who declared for the Baptiſm of *Hereticks* returning to the Boſom of the *Church*. §. 17.

Pope Stephen, ſaith *Dionyſius* to *Pope Xyſtus*, writ to me, as you do, and for the ſame Cauſe, ὡς ὐδὲ ἐκείνοις κοινωνήσων, *as one who would not communicate with Helin, Firmilian*, or any of the *Biſhops* of *Cilicia*, *Cappadocia*, *Galatia*, or of the *Neighbouring Regions*, *becauſe they Rebaptized Hereticks*. *In many other Provinces*, ſaith Firmilian, *many things do vary, but yet for theſe things they do not depart from the Peace and Unity*, *which yet Pope* Stephen *hath been bold to do*, *breaking that Peace which all his Anceſtors have preſerved with you in mutual Love and Honour*. And turning his Diſcourſe to him he ſpeaks thus, *How great Sin haſt thou heaped upon thy ſelf*, quando te à tot gregibus ſcidiſti, *by cutting off thy ſelf from ſo many Flocks? Deceive not thy ſelf, for thou haſt cut thy ſelf off from them, he being indeed the Schiſmatick who makes himſelf an Apoſtate from the Communion of Eccleſiaſtical Unity, and whilſt thou thinkeſt thy ſelf able to ſeparate all from thee, thou only haſt ſeparated thy ſelf from all.* St. *Cyprian* ſaith, That he had paſſed his Judgment *for the Excommunication of the Prieſts of God*, who kept the Truth of Chriſt, and the Unity of the Church. St. *Auſtin* alſo doth affirm, That *Pope* Stephen *judged they ſhould be Excommunicated who endeavoured to pull down the Ancient Cuſtom of receiving Hereticks without Baptiſm.*

Apud Euſebium Hiſt. Eccl. l. 7. c. 5.

Rumpens adverſus vos pacem, *Ep.* 75. *apud Cypr.* p. 228.

Siquidem ille eſt vere Schiſmaticus qui ſe a Communione Eccleſiaſticæ unitatis Apoſtatum fecerit. *Ibid.*

Sacerdotes Dei abſtinendos putat.

Ep. 74. Pag. 214.

Stephanus non ſolum non rebaptizabat Hæreticos, verum etiam hoc facientes Excommunicandos fore decernebat. *Libr. de Baptiſmo contra Petil. cap.* 14. *pag.* 504.

Fourthly, Obſerve, That after the Death of *Stephen*, Pope *Xyſtus*, his immediate Succeſſor, aſſerted the ſame Doctrine, and was as vehement as he for the Excluſion of all thoſe from Church Communion who did oppoſe it. For *Xyſtus* with *Philemon* and *Dionyſius* two *Roman Preſbyters*, wrote Letters to *Dionyſius* of *Alexandria*, declaring, That they would not communicate with them, who held that *Hereticks* were to be admitted into the *Church* by *Baptiſm*. This will appear from the Letter of *Dionyſius* to *Pope Xyſtus*, where having told him, That

Apud Euſeb. *Ibid.*

that his Predecessor *Pope Stephen* had written to him, that he would not Communicate with them for this very reason; he adds, That he had written formerly both to *Philemon* and *Dionysius* of *Rome*, συμψήφοις πρότερον Στεφάνῳ γινομένοις, *who were before of the same judgment with Pope* Stephen, as they were now of the same mind with *Xystus*, and *who writ to him about the same things*. Whence it is evident, that *Xystus* the succeeding *Pope*, *Philemon* and *Dionysius*, *Presbyters* of *Rome*, persisted in this Resolution not to Communicate with those who held, That *Hereticks* were to be received into the *Church* by Baptism; and seeing *Dionysius*, who was of the same judgment, succeeded *Xystus*, it follows, that three Succeeding *Popes* had then defined that *Article*.

Διονυσίῳ καὶ Φιλήμονι περὶ τῶν αὐτῶν μοι γραφοῦσι πρότερον μὲν ὀλίγα καὶ νῦν δὲ διὰ πλείονων ἐπέστειλα. Euseb. H. Eccl. l. 7. c. 5.

§. 18. *Fifthly*, Observe, That the Opinion and Practice of the *Africans*, and many *Eastern Churches* was asserted by very many *Christian Doctors*, *Churches* and *Councils*. It was the Opinion of *Tertullian*, that *Hereticks had no Baptism*, and this saith he *is without doubt*. It was the Doctrine of *Agrippinus*, and of St. *Cyprian* in the same *Century*. In *Ægypt* it was the Doctrine of *Dionysius* Bishop of *Alexandria*: In *Asia* of *Firmilian Bishop* of *Cæsarea*: In *Cilicia*, of *Helen Bishop* of *Tarsis*. In the Fourth Century it was the Doctrine of *Optatus*, who frequently asserts, *Apud ipsos non esse Sacramenta*; That *the Hereticks had no Sacraments*. Of *Athanasius*, who declares the *Arians Baptism*, παντελῶς κήνον, καὶ ἀλυσιτελὲς, *wholly vain and unprofitable*. That the Baptism given by them was, ἄλλο τῆς ἀληθείας, *alien from the Truth*; *though they used the name of the Father and the Son, because they found them written*; *for not he who simply calls him Lord, gives true Baptism*; ἀλλ' ὁ μετὰ τοῦ ὀνόματος καὶ τὴν πίστιν ἔχων ὀρθὴν, *but he who, with the names, holds the true Faith. Hence our Saviour gave not commission to Baptize any how*; *but first to Teach, that by teaching aright, Faith might be obtained*, καὶ μετὰ τῆς πίστεως ἡ τοῦ βαπτίσματος τελείωσις προστεθῇ, *and with Faith might be added the Consecration of Baptism*; and of other *Hereticks* he saith, That *he who was sprinkled by them was rather defiled than washed*. It was confirmed by Four *African Councils*, one under

Sine dubio non habent. *De Baptism. c.* 15. Apud nos — Hæreticus etiam per Baptisma veritatis utroque homine purgatus admittitur. *De pudicitia, Cap.* 19.

Lib. 4, & 5.

Orat. 3. Contr. Arian. p. 413.

Ibid. 13.

Ἁπλῶς Βαπτίζεσθαι.

Ὥστε καὶ τὸν ῥαντιζόμενον παρ' αὐτῶν ῥυπαίνεσθαι μᾶλλον ἢ λυτροῦσθαι. Ibid.

der *Agrippinus*, consisting of *the Bishops* of *Africa* and of *Numidia*; one at *Carthage*, under St. *Cyprian*; another under the same St. *Cyprian*, of Seventy one *Bishops*, *Anno. Dom.* 256. and lastly, by a *Synod of Eighty seven Bishops*, convened from *Africa*, *Numidia* and *Mauritania*. It was confirmed by a *Council* of *Fifty Bishops*, met at *Iconium*, where also were present the *Bishops* of *Galatia*, *Cilicia*, *Cappadocia*, and the *neighbouring Provinces*; and where it was decreed, saith *Firmilian*, That *this Doctrine should be firmly held, and vindicated*; it was confirmed by a *Synod* held at the same time at *Synnada* in *Phrygia*; it was determined, saith *Dionysius* of *Alexandria*, ἐν ταῖς μείζοσιν ἡμῶν ἐπισκόπων Συνόδοις, *in the greatest Synods of Bishops*, and *by many Synods* besides those now mentioned of *Iconium* and *Synnada*. It was observed, saith the forementioned *Dionysius*, ἐν ταῖς πολυανθρωποτάταις Ἐκκλησίαις, *in the most populous Churches*. *Cyril* of *Jerusalem* speaks of it as of *the practice of the Church* in his time; saying, *there is one Baptism*, μόνον γὰρ οἱ Αἱρετικὰ ἀναβαπτίζουσιν, *for only Hereticks are re-baptized*; *because their Baptism is no Baptism*. St. *Basil* saith, That *they received not such Hereticks without Baptism*, *as the Encratites*, *the Saccophori* and *Apotactites*. The *Constitutions* of the *Apostles* declare the same thing, their *Forty sixth Canon* commands, That *the Bishops*, *Presbyters or Deacon should be deposed*, *who admits the Baptism of Hereticks*, *because there is no Communion betwixt Christ and Belial*; and the Forty seventh determines, That the Bishop shall be deposed, who neglects to Baptize them *who have been defiled*, παρὰ τῶν ἀνόμων, *by the wicked*; that is, saith *Zonaras*, by the *Hereticks*, their Baptism being represented in the forecited *Constitutions*, as *a Pollution*, not a washing of the *Baptized* person. In a word, *Valesius* confesseth, that it appeareth from the *Council* of *Arles*, *That the Africans retained their Custom till the time of* Constantine. And *from the Epistle of St.* Basil *to* Amphilochius, *That the Cappadocians*, *and other Orientals*, *retained their Custom till the Council of* Constantinople.

Cypr. Ep. 71. p. 196. Plurimi Coepiscopi. Ibid. p. 193. Ep. 73. p. 198.

Augustin. contra Crescon. Gram. l. 3. c. 3. Quod totum nos jampridem in Iconio confirmavimus tenendum firmiter, & vindicandum.

Ep. 75. apud Cypr. p. 221.

Apud Euseb. Hist. Eccl. l. 7. c. 5.

Ibid. c. 7.

Præfat. p. 4. Ἡμεῖς μὲν ἐπὶ λόγῳ ἀναβαπτίζομεν τοιούτους. Ad Amphil. Can. 47. Lib. 6. c. 15. Ἐπίσκοπον, ἢ Πρεσβύτερον, ἢ διάκονον Αἱρετικῶν δεξαμένους βάπτισμα καθαιρεῖσθαι προστάσσομεν.

Not. in Euseb. l. 7. c. 5. p. 141.

Sixthly, Observe, That for the Confirmation of his Doctrine *Pope Stephen* pretended to a *Tradition from the beginning*; §. 19.

Lib. 7. c. 3. *a Tradition derived from the Apostles.* That, saith *Eusebius*, which moved *Stephen* to be so stiff in this Opinion was, that he conceived nothing was to be done by innovation, παρὰ τὴν κεκρατήσασαν ἐξ ἀρχῆθεν παράδοσιν, *against the Tradition which had prevailed from the beginning*, Nihil innovetur nisi quod traditum est; *let nothing be innovated, but that observed which was delivered* Ep. 74. p. 210. was his plea, saith *Cyprian*. And again, *Quod accepimus ab* Ep. 73. p. 204. *Apostolis hoc sequimur*; their saying was, *What we have received from the Apostles, that we follow. Stephen* asserteth, saith Ep. 75. p. 219. *Firmilian*, That *the Apostles forbad the Baptizing of those who return to the Church from Heresie*, & hoc custodiendum posteris tradiderint, *and delivered this to be observed by Posterity.*

Seventhly, Observe, That the *Asserters* of the contrary Opinion pretended also to *Tradition*, and some of them to *a Tradition from the beginning*, and which derived it self from the *Apostles*. Our Assertion, That they who only were Baptized by *Hereticks*, should be Baptized when they return to the Ep. 70. p. 189. *Church*, is, saith St. *Cyprian*, *no new Opinion, but long ago established by our Predecessors*; and accordingly observed by us. And again, it *is many Years, and a long Age since many Bishops, meeting under* Agrippinus, *established the same Practice, and many thousand Hereticks have been since Baptized in our Provinces. This Practice*, saith the *Carthaginian* Synod, *is that* quod semper, fortiter, stabiliterque tenuimus, *which we have always stoutly and firmly held.* It is not the *Africans* alone, saith *Dionysius* of *Alexandria*, *who have now introduced this Custom, but it was practised* πάλαι πολλαχοῦ, *long before, by the preceeding Bishops in most populous Churches, and established in the Synods of* Iconium *and* Synnada, καὶ παρὰ πολλοῖς, *and in many others, whom I dare not provoke to Contention by subverting their Decrees; it being written thou shalt not remove the bounds which thy Fathers have placed of old time. We*, saith *Firmilian*, *to the Truth join Custom; and to the Custom of the* Romans, *we oppose the Custom of the Truth*; Ab initio hoc tenentes, quod à Christo & ab Apostolo traditum est; *Holding that from the beginning which was delivered by Christ and his Apostle. Nor do we remember, that this Custom had a beginning among us.* St. *Basil* saith expresly, ἔδοξε τοῖς πᾶσιν ἐξ ἀρχῆς τὸ μὴ ἀναπτικῶν παντελῶς ἀθετῆσαι, *it seemed good*

Ep. 73. p. 199. Non novam sententiam neque nunc fundatam asserimus, sed quæ olim ab Antiquioribus accuratissime & diligentissime fuit examinata. Concil. Oxon. Tom. 1. p. 366.

Apud. Euseb. Hist. Eccl. l. 7.

Ep. 75. apud Cypr. p. 226.

Can. 1.

good to them who were from the beginning wholly to null the Baptism of Hereticks.

Eighthly, Observe what these *Africans* and *Orientals* judged of the contrary Opinion, that *Hereticks* were to be received into the Bosom of the Church without *Baptism*; they stile the Assertors of it, *Prævaricatores fidei & veritatis, atque Ecclesiæ proditores, Men who betrayed the Church, and did prevaricate in matters which belonged to Faith and Truth*; Suffragatores & Fautores Hæreticorum, *Men who did cherish and abett Hereticks, were Friends to them, and Enemies to Christians.* They add, That they who allowed their Baptism did *null and evacuate that of the Church, and destroyed their own*; that *they made themselves partakers with blaspheming Hereticks, and did Communicate with them*; that *they did Communicate with other Mens Sins*; that *they were Patrons of Hereticks*; did *plead their Cause against the Church of Christ*; that *they defiled Christians, betrayed the Faith and Truth, gave up the Spouse of Christ to Adulterers, and did act the* Judas *to her.* §. 20.

Cyp. Ep. 69. ad Mag. p. 185. Cypr. Ep. 73. p. 207, 210. Conc. Carth. p. 234, 239.

Concil. Carth. apud Cypr. p. 230, 234, 237, 238, 239, 240.

As for their own Doctrine they confidently say, That it was *every where declared in the Holy Scriptures*, that it was proved *by the Divine Law, from the Deifying Scriptures, from Evangelical Authority, and Apostolical Tradition*; that they decreed for it *according to the Testimony, Authority, and Commands of the Holy and Divine Scriptures.*

Concil. Carth. Ibid. p. 230, 231, 232, 241. Cypr. Ep. 73. p. 205. 74. p. 214.

That it was

Catholicæ Ecclesiæ Canon. Syn. Carthag. apud Balsam. *pag.* 588.

Ninthly, Observe, That these *Africans* and *Orientals* differed from their *Brethren* without condemning or censuring of them, or breaking of the Peace or Unity of the *Church* on this account, or separating from Communion with those *Christian Bishops* who thought fit to do otherwise. *We*, saith St. * *Cyprian, as much as in us lies, do not contend with our Colleages and Fellow Bishops about Hereticks, we hold a sacred Concord, and the Lord's Peace with them, we prescribe to no Body, we prejudge no Man, but leave every Bishop to the Liberty of his Will, to do what he thinks best in this matter; we force no Man, we give Law to no Man.* The Preface of the *Council* of *Carthage*

* Propter Hæreticos cum Collegis & Coepiscopis nostris non contendimus, cum quibus divinam concordiam & dominicam pacem tenemus. *Ep.* 73. *p.* 210.

Qua in re nec nos vim cuiquam facimus nec legem damus. *Ep.* 72. *p.* 198.

Ep. 69. p. 188.

thage assembled under *Cyprian* runs thus, *It remains that every one of us speak his Judgment in this Matter, judging no Man, nor* a jure communionis aliquem, si diversum senserit amoventes, *separating any Man from our Communion who thinketh otherwise.* St. *Basil* excellently declares himself in the matter of the *Cathari*, that because there were different Opinions in the *Church* concerning the validity of their *Baptism*; ὅτι δεῖ τῷ ἔθει τῶν καθ' ἑκάστην χώραν ἕπεσθαι, *the custom of every Region was to be followed.* And of the *Encratites* he saith, that it was his Opinion *that they ought to be Baptized*; but then he adds, *That if this would be any impediment to the Order of the Church in that Matter*; πάλιν τῷ ἔθει χρηστέον, *the Custom which had obtained any where was to be observed.* This excellent Temper then prevailed in all the *Churches* of God; for *Dionysius* of *Alexandria* in his *Epistle* to *Pope Stephen*, saith, That *all the Churches, notwithstanding this difference, were at Peace and Concord*, and thence entreats him to consider the weight of the Affair he had begun, ὡς οὐδὲ ἐκείνοις κοινώνησον, *by refusing to Communicate with them* who admitted *Hereticks* into the Church by Baptism, praying him to disist from it, and telling him, that for his part he durst not provoke so many Churches, εἰς ἔριν, καὶ φιλονεικείαν, *to strife and contention, by subverting their Decrees.* The *Council* of *Carthage*, in reference to this Action of *Pope Stephen*, speaks thus, *We pass our Sentence in this matter, judging no Man, or separating no Man from our Communion who thinks otherwise; for none of us makes himself a Bishop of Bishops, nor endeavours by tyrannical Terror to compel his Colleages to a necessity of Obedience.* St. *Cyprian* accuses him *of Pride, or Unadvisedness*, and acting *as a Friend of Hereticks, and an Enemy of Christians, for thinking it fit to Excommunicate God's Priests on this account.* *Firmilian* declares, That he acted *inhumanely, by being at Dissention with so many Bishops throughout the World, and breaking the Peace with every one of them by various kinds of Discord, with those of the* East (by pronouncing them Excommunicate) and with those of the *South*, by *not vouchsafing to speak with the Bishops sent to him, nor permitting others to receive them into their Houses*, and by dividing the *Fraternity*,

Apud Cypr. p. 229.

Can. 1.

Πάντες εἰσὶν ὁμόφρονες οἱ πανταχοῦ προεστῶτες.

Euseb. H. Eccl. l. 7. c. 5.

Ibid. c. 7.

Apud Cypr. p. 229.

Neque enim quisquam nostrum Episcopum se Episcoporum constituit aut Tyrannico terrore ad obsequendi necessitatem collegas suos adigit. *Ibid.*

Ep. 74. p. 210, 214.

Per illius inhumanitatem effectum est, &c. *Apud Cypr. Ep. 75. pag. 225.*

Cum tot Episcopis per totum mundum dissensisse, pacem cum singulis vario discordiæ genere rumpentem, modo cum orientalibus, modo vobiscum qui in meridie. *Ep. 75. p. 228.*

ternity for the ſake of *Heretieks*; which various kind of *Diſcord* had *Valeſius* well obſerved, he would not againſt ſo great evidence have denied that *Stephen* did as much as in him lay ſeparate, or in the Language of the *Council* of *Carthage*, amovere a jure communionis, *expel from right of Communion, thoſe who differed from him*; it being hence evident, that he Excommunicated the one, and vouchſafed not to ſpeak with the other.

Tenthly, Whereas the *Roman Doctors* uſually ſay that *Stephen's traditum eſt* prevailed againſt the oppoſite Opinion of the *Eaſtern* and the *Southern* Churches, and that the caſe was after by the *Church* determined for *Pope Stephen* againſt *Cyprian*, this is a great miſtake; for neither the Opinion of *P. Stephen*, nor of St. *Cyprian* prevailed, but they were both rejected by the Church of *Chriſt*, and that which was the mean betwixt them was embraced. For, §. 21.

1. Whereas *Pope Stephen* with his *Church* determined, That no *Heretieks* ſhould be Baptized from whatſoever *Hereſie* they came into the Boſom of the Church, or, as St. *Auſtin* ſaith, *Baptiſmum Chriſti in nullo itterandum eſſe cenſebat, He held that the Baptiſm of Chriſt was to be repeated on no Heretick whatſoever.* The Nineteenth *Canon* of the *Nicene Council* ſaith, That *if the Paulianiſts do fly into the Boſom of the Church, we will, ἀναβαπτίζειν αὐτοὺς ἑξάπαντος, that they by all means be Baptized again.* The *Council* of *Laodicea* commandeth *Biſhops and Preſbyters to Baptize, τοὺς ἀπὸ τῆς αἱρέσεως τῆς καταφρυγῶν ἐπιστρέφοντας, them who returned from the Hereſie of the* Cataphrygæ, *or the* Montaniſts. The General Council of *Conſtantinople* ſpeaks thus, *Them who come to us from Heretieks we admit after this manner, the* Arians, Macedonians, Sabbatians, Novatians, Quartodecimans, *the* Cathari *and* Apollinarians *without Baptiſm*, but the *Eunomians*, the *Montaniſts*, *Sabellians*, *καὶ τοὺς ἄλλους πάσας αἱρέσεις, and all other Heretieks, we receive as* Gentiles, *we Catechiſe them, and for a long time make them hear the Scripture, καὶ τότε αὐτοὺς βαπτίζομεν, and then we Baptize them.* The General *Council* in *Trullo* repeats the ſame Decree in the ſame words, and then adds, That *we admit by Baptiſm likewiſe the* Manichees, Valentinians *and* Marcionites, *and other Heretieks of like nature.* St. *Baſil* determines, That the *Encraitæ*, the *Saccophori*, and the

Contra Petil. de unico Baptiſmo, c. 14.

Can. 8.

Can. 7.

Can. 95.

Ad Amphil. Can. 47.

the *Apotactites* were to be rebaptized. Now all these *Canons* Can. 1. are approved by the following *Synods*, that of the *Second Nicene Council*, and the Eighth *Council* of *Constantinople*; and so we cannot doubt, but that they both believed and practised accordingly. Since then we are assured from so many Testimonies, that *Pope Stephen* would have all *Hereticks* whatsoever admitted, at their return into the *Church* without *Baptism*, and Ep. 74. p. 214. in particular from the Testimony of St. *Cyprian*, that he admitted of the *Baptism* of *Marcion*, *Valentinus* and *Apelles*, it is exceeding evident that his Opinion was by the Church of *God* condemned both in *General* and in *Particular*.

Moreover, it was the Judgment of *Pope Stephen*, That *the Baptism of Hereticks, though administred only in the name of Christ*, and not of the whole Sacred *Trinity*, was valid, and not to be reiterated when they returned into the Bosom of the Church. This is apparent from these words of *Cyprian*, *No Man, to circumvent the Christian Truth, should oppose the Name of Christ, and say*, in nomine Jesu Christi ubicunque, quomodocunque Baptizati gratiam Baptismi sunt consecuti, Ep. 73. p. 205. *that whersoever, howsoever Men are Baptized in the Name of Christ, they obtain the Grace of Baptism.* And again, *Since after the Resurrection the Apostles being sent by our Lord to the* Gentiles, *are commanded to Baptize them in the name of the Father, of the Son, and of the Holy Ghost; how do some say, That out of the Church, yea against the Church, a* Gentile *may obtain Remission* Ibid. p. 206. *of Sins*; modo in nomine Jesu Christi ubicunque, & quomodocunque, Baptizatum, *wheresoever, and howsoever he be Baptized provided it be done in the name of the Lord Jesus, when Christ himself commands the* Gentiles *to be Baptized*, in plena, & adunata Trinitate, *into the whole and united Trinity?* If then that be the Truth which usually is affirmed, that the *Ancients* did admit the Baptism of those *Hereticks*, who Baptized in the name of the *Father*, *Son* and *Holy Ghost*, and nulled their *Baptism* who Baptized not into the *Sacred Trinity*, then must they plainly have condemned the Doctrine of *Pope Stephen* and his *Abettors*. But though some of the *Ancients* seem to speak after this manner; and to assert this Doctrine, as is evident from the *Apology* made for the Baptism of the *Novatians* in St. *Cyprian*; *That* Ep. 69. p. 183. *they did*, eandem legem tenere quam Catholica Ecclesia teneat, eodem Symbolo, quo & nos, Baptizare, eundem nosse deum patrem

patrem, eundem filium Christum, eundem Spiritum Sanctum, *use the same Symbol with Catholicks in Baptism, and Baptized into the same Sacred Trinity:* And from the *Canon* of the first Council of *Arles* which Decrees, That *they should be admitted by Imposition of Hands only, who were Baptized in the Name of the Father, Son and Holy Ghost*; yet the Opinion of the *Ancient Church* seems rather to have been this, that their Baptism alone was to be admitted, who both Baptized into, and believed aright touching the *Sacred Trinity*, as the *Novatians* did. This St. *Basil* doth expresly teach, saying, Ἐκεῖνο ἔκεινον οἱ παλαιοὶ δέχεσθαι Βάπτισμα τὸ μηδὲν τῆς πίστεως παρεκβαῖνον, *The Ancients judged that Baptism valid which in nothing differed from the Faith.* And therefore having told us, That the Baptism of the *Encratitæ*, the *Saccophori* and *Apotactites* was rejected by the *Church*, he adds, *And let them not say, we are Baptized into the Father, Son and Holy Ghost*, οἵ γε κακῶν ποιητὴν ὑποτιθέμενοι θεὸν, *who make God the Author of Evil.* And *Athanasius* condemns the Baptism of the *Arians*, though *they named the Father and Son*, because they saw them in the Form of *Baptism* delivered in the *Scripture*, *seeing they did not conceive aright of them, nor retain the right Faith*; adding, That as the *Manichees*, the *Phrygæ*, the *Samosatenians* pronounced the right Names, and yet were *Hereticks*, so the *Arians*, though *they recited the Names and Words of Baptism, deluded them who received Baptism from them.* Again, St. *Cyprian* and his party in *Africa* held the Baptism, not only of *Hereticks* but *Schismaticks* to be void, and in particular of the *Novatians*; his words are these, *Dicimus omnes omnino Hæreticos & Schismaticos nihil habere potestatis ac juris, propter quod Novatianus nec debet, nec potest excipi, We say that no Heretick or Schismatick hath any power, or right to Baptize, and therefore* Novatian *should not, and cannot be excepted.* And again, *Audet quisquam dicere aquam Baptismi salutarem communem cum Schismaticis esse posse, Dares any one say, That Schismaticks can have the salutary Water of Baptism?* The same he Asserts in several other places, and the *Fathers* of the *Council* held under him, do often say, *Baptisma quod dant Hæretici & Schismatici non est verum, that the Baptism of Hereticks and Schismaticks is not true*; and that both returning to the Church were to be admitted by *Baptism*, Now in this

Ad Amphil. can. 1.

Can. 47.

Οὐ γὰρ ὁ λέγων ἁπλῶς Κύριε ἐστὶ δίδωσιν, ἀλλ' ὁ μετὰ τοῦ ὀνόματος καὶ τὴν πίστιν ἐχῶν ὀρθήν. Orat. 3. contr. Arian. p. 413.

Ep. 69. p. 180.

Ibid. p. 183.

Ep. 72. p. 196.

Pag. 231. ter. 232. bis. 236. bis.

this indeed he differed from the received Opinion of the Church, to whom it seemed good, saith *Basil*, to reject the Baptism of *Hereticks*, τὸ δὲ τῶν ἀποχισθέντων παραδέξασθαι, *but to receive that of Schismaticks*. 2dly, Whereas St. *Cyprian* and his party held the Baptism of *all Hereticks* to be void; we find the Church did afterwards judge that some *Hereticks* should be admitted into the Church by *Baptism*, and that others should be received only by Imposition of Hands. 'Tis therefore evident, That the Church equally disallowed both their *Assertions*, and decided the Controversie against them both, and did as much condemn *Pope Stephen's Traditum est* as St. *Cyprian's Scriptum est*, the *Pope's* Appeal to *Tradition*, as the *Bishop* of *Carthage's* to Scripture.

Ad Amphil. can. 1.

Now the *Corollaries* which naturally do result from these Ten Observations are as follow:

§. 22. *First*, Hence we learn, That the *Latins*, though comparatively *Ancient*, are not much to be relied upon in giving an account of matters in which their *Church* is concerned, and in which they differed from the *Eastern Churches*. For, to omit St. *Austin*, the Account *Vincentius Lirinensis* gives of this matter, is as full of Errors as of *Sentences*; for he averrs that *Agrippinus* was *the first of* [1] *all Men, who, against the* [2] *Divine Canon, against the* [3] *Rule of the Universal Church, against the* [4] *Sence of all his own fellow Priests, against the* [5] *Customs and* [6] *Institutions of the Ancients*, Rebaptizandum esse censebat, *judged for Rebaptization*, and that [7] *all men disclaimed the novelty of the thing*, and [8] *all the Priests every were resisted it, but above all Pope* Stephen, *who said*, Nihil innovandum, nisi quod traditum est, *Nothing must be innovated but that which was delivered us to be retained*; *that*, retenta est igitur Antiquitas, explosa novitas, hereupon *Antiquity was retained, and novelty exploded*. In which few words are no less than Eight gross mistakes, as will appear by comparing these words with the *Testimonies* above cited. And as it is truly observed by the *Oxford Commentator* upon *Cyprian*, That the *Eastern Writers were*, in rebus Occidentalium Hospites, *Strangers in things which concerned the West*, so is it as true, that the *Western Writers* were many of them Strangers to the true State of Matters in the *East*.

Commen. c. 9.

In Ep. 70. p. 189.

Secondly,

Secondly, Whereas the *Church* declared against *Pope Stephen*, That in this matter of the Rebaptizing *Hereticks*, the various Customs which had obtained were to be permitted without breach of Communion, and *Christian* Peace; that the Custom of every *Region* was to be followed, and the obtaining practice to be submitted to, οἰκονομίας ἕνεκα, *for Orders sake*; that it was to be done, or left undone suitably, τῇ τοῦ καθόλου οἰκονομίᾳ, *to what should generally be ordered concerning it.* Hence in all matters of this indifferency and obscurity, in which, saith *Basil*, οὐδὲν ἔστι τοῖς αὐτῶν φανερῶς διηγορευμένον, *nothing plainly is declared*, we admit that saying of St. *Austin*, That *Hereticks must be received as the Church receives them*, there being, as he adds, no clear Example to be produced from *Scripture* either way; and with him we acknowlege, That *the Truth of Scripture is held by us, when we do that which doth please the Church*; because we know from *Scripture* that God is the God of Order, not of Confusion, and that in matters of this indifferency, that of the *Apostle*, *We have no such Custom neither the Churches of God*, must cut off farther matter of Contention; but then in Articles of *Christian* Faith, we with the same St. *Austin* say, *Credo quod hinc divinorum eloquiorum clarissima Authoritas fuisset, si homo illud, sine dispendio salutis, ignorare non possit, We believe that the Authority of the Divine Oracles would have been most clear, had the matter been such of which we could not have been ignorant without loss of Salvation.*

§. 23.

Ad Amphil. can. 1.

De unit. fidei, c. 19.

Contr. Crescon. l. 1. c. 33.

1 Cor. xiv. 33.

1. Cor. xi. 16.

De peccat. mer. & remiss. l. 2. c. 36.

Moreover, though St. *Austin* doth acknowledge that no Example could be produced from *Scripture* in this Case, yet he pretendeth *Scripture* for the right and lawfulness of the said Practice: For, saith he, *That I may not seem*, humanis Argumentis id agere, *to prove the Right of receiving Hereticks without Baptism, only by humane Arguments*, ex Evangelio profero certa documenta, *I produce certain proofs out of the Gospel*, to shew how rightly this was determined by the Church. And again, having said, *We follow that which the Custom of the Church always held, and a plenary Council hath confirmed*; he adds, That bene perspectis ex utroque latere Scripturarum Testimoniis, potest etiam dici, quod veritas declaravit, hoc sequimur, *weighing well the Testimonies of Scripture on both sides, it may also be said, that we follow that which Truth hath declared.* From whence, and

De Bapt. contr. Donatistas, l. 10. c. 6. Tom. 7. p. 379.

Ibid. l. 4. c. 7. p. 419.

Tot tantisque S. Scripturarum testimoniis, l. 5. c. 4. Divinarum Scripturarum documentis, l. 6. c. 1.

many

many other places of his works, it is evident, that even in, *hac obscurissima quæstione*, *in this most obscure Question*, as he often stiles it, he recurrs for matter of Right to *Scripture*, and weighs it in the *Balance of the Sanctuary*.

§. 24. *Thirdly*, Hence it is evident, beyond all doubt, that the *Church* of that Age in which this Controversie happened, knew nothing, or at least believed nothing of the *New Rule* of *R. H.* That *in Judges subordinate dissenting, all Christians must adhere to the Superior, in those of the same Order, and Dignity to the major part*; since all these *Africans*, and *Orientals* not only take the liberty to dissent from what the *Pope*, and all the *Churches* which adher'd to him, held as *Apostolical Tradition*; but also to condemn it as a thing contrary to the plain evidence of *Scripture*, and to decree the contrary should be observed and practised. For had such a *Rule* been then received, and owned by the *Church* of *Christ*, could all the *Christian Churches*, besides that of *Rome*, have still maintain'd Communion with those *Southern*, and those *Eastern Churches* who did so resolutely oppose, and flatly contradict this *Rule?* Could they have thus condemned *Pope Stephen* of violating the *Churches* Peace and unity, for acting consonantly to this *Rule* by renouncing Communion with them who were, provided that this *Rule* be true, manifest *Schismaticks*? Could St. *Denys* of *Alexandria* have told the *Pope* he durst not, by acting contrary to the *Decrees* made at *Iconium* and *Synnada*, *provoke those Churches to Contention*, if doing so had only been to act according to a Rule always received, and owned by the *Church* of *Christ?* Could St. *Basil* have judged it best for every one to follow herein the Custom of their own Country in opposition to this Rule? Could *Firmilian* have charged the *Pope* with *Schism?* Could *Cyprian*, and the *Council* of *Carthage* have charged him with *Tyranny* for pressing a received Rule in the whole *Church?* These sure are demonstrations that this pretended *Rule* is like the rest of *Popish Doctrines*; a Rule with which the *Ancient Church* of *Christ* was not acquainted.

Fourthly, Hence evident it is, That all the *Churches* of that Age knew nothing of the *Pope's Supremacy*, nothing of any Obligation laid upon them to conform to the Doctrines, *Decrees* and *Customs* of the *Roman Church* and her adherents; and,

and laſtly nothing of that pretended Law that *Synods* were not to aſſemble, and make *Canons* without conſulting of his *Holineſs*. Since all theſe *Synods* made theſe *Canons*, either without his Knowledge, or elſe in oppoſition to, and condemnation of the *Decrees* and *Cuſtoms* both of the *Pope* and *Church* of *Rome*; and others told him, They thought themſelves obliged, notwithſtanding all his Threats, to act according to their Sentence, and durſt not reſcind it. Had they believed the *Pope*'s *Supremacy* in that Age, would they have declared ſo freely as St. *Cyprian* doth, for the Liberty of every *Biſhop* to act as he ſaw fit in this matter, and ſaid, that he was only to give account to God of his proceedings? Could they with the *Council* of *Carthage* have eſteemed it ſuch a *tyrannical* Matter for the *Pope* to act as *Biſhop of Biſhops?* Could *Firmilian* have accuſed him ſo pertly of *Inhumanity*, *Inſolence* and *Boldneſs* in this Caſe? Could he have judged him a downright *Schiſmatick* for acting as he did? Could all the forementioned *Biſhops* ſo freely have reproved him, and diſſented from him, and judged it their Duty rather to adhere to the deciſions of *Provincial Synods*, than to his Determination?

Unuſquiſq; Epiſcoporum quod putat faciat, &c. Ep. 73. p. 210.

Neque enim quiſquam noſtrum Epiſcopum ſe Epiſcoporum conſtituit, aut tyranico terrore ad obſequendi neceſſitatem collegas ſuos adigit. *Apud Cypr. p.* 229. *Apud Cypr. Ep.* 75. *p.* 217, 218, 225, 227, 228.

Could they have thought themſelves obliged to adhere to the *Decrees*, the *Doctrines* or *Cuſtoms* of the *Roman Church*, and yet declare, as doth St. *Cyprian* and his *Africans*, That the *Decrees* and *Practice* of the *Roman Church* were in this caſe oppoſite to *Scripture* and the *plaineſt Reaſon*. And, as St. *Baſil* doth to *Amphilochius* in the ſame caſe, *Though you and the* Romans *hold the contrary*, ἀλλ' ὁ ἡμέτερος λόγος ἰσχὺν ἰσχέτω, *yet ought our Sentence to take place*, And, as *Firmilian* expreſly doth, That *'tis uſual with them of* Rome *to vary from Apoſtolical Tradition?* Could ſo many *Fathers*, ſo many *Churches*, ſo many *Councils* have not only practiſed in oppoſition to the *Doctrines* and *Cuſtoms* of that *Church*, but alſo have condemned them in ſuch opprobrious Terms as they have done, pronouncing the *Aſſertors* of them *Prevaricators in matters both of Faith and Truth*, *Betrayers of the Church*, *Enemies to Chriſtians*, *Friends and Abettors of Hereticks*, *Men who did plead their Cauſe*, *and partake with them*

Ubique a S. Scripturis declaratum eſt Baptiſma Hæreticorum non eſſe verum, *Ep.* 7.

Can. 47.
Eos qui Romæ ſunt non ea in omnibus obſervare quæ ſunt ab origine tradita, *Ep.* 75. *p.* 220.

Cyp. Ep. 69. p. 185. Ep. 73. p. 206, 208, 210. Ep. 74. p. 212, &c.

them in their Sins, Men who did null, evacuate, destroy the Baptism of the Church, and give up the Spouse of Christ to Adulterers.

§. 25. *Fifthly*, Hence it is manifest, That in that Age they verily believed, that what had passed for *Apostolical Tradition* in the Church of *Rome*, and her Adherents, might be no such matter; that both that *Church* and her *Abettors* might impose upon their fellow *Christians*, in pretending to it; and that there lay no Obligation on other Churches to comply with them in such matters as they delivered for *Apostolical Tradition*. For otherwise how could it happen that so many populous *Churches*, so many *Councils*, so many famous *Bishops*; that *Athanasius*, *Optatus*, St. *Basil*, *Cyril* of *Jerusalem*, all great Assertors of true *Apostolical Tradition*, should declare so plainly and expressly against this practice of the *Church* of *Rome*; that *Firmilian* should declare, *No Man could be so Foolish as to believe the Apostles had delivered any such thing*; that St. *Cyprian* should say, That this pretence of *Romanists* was manifestly false, and tended *to blaspheme the Reputation of the Blessed Apostles*; that the *Africans* should not only reject this pretended *Apostolical Tradition* in the opprobrious Terms forementioned, but should declare so oft in *Council* that the contrary Doctrine descended *from Evangelical Authority and Apostolical Tradition, and was confirmed by the Divine Law, and the Holy Scriptures*? How, lastly, could it happen that all the other *Churches*, excepting that of *Rome*, were all at Peace, and still maintained Communion with these Opposers, and Traducers of this pretended *Tradition*, and did not blame them in the least on this account, but rather interceded with the *Roman Bishop* to lay aside his Fury, and entertain Communion and Friendship with these Churches as they did?

Neminem tam stultum esse qui hoc credat Apostolos tradidisse, *Ep.* 75. *p.* 219.

Nemo infamare Apostolos debeat quasi illi Hæreticorum Baptismata probaverint, *Ep.* 74. *p.* 211.

Vid. Supra.

Sixthly, Hence it appears that in that Age they thought not Custom or *Tradition*, though practised by the *Church* of *Rome*, and by the *major* part of *Christians*, any certain Rule of Manners, but thought themselves obliged sometimes to vary from it, and that they might have Truth, and Reason, and *Scripture* on their sides against it; that it concerned them to examine then whether the *Custom* they were required to follow, had

had its riſe from *Chriſt* and his *Apoſtles*, and could be proved from their Writings, and if not to reject it. For in this matter they declare, *Non eſſe conſuetudine præſcribendum, ſed ratione vincendum*, Their *Adverſaries were not to preſcribe to them from Cuſtom, but to convince them by reaſon*, St. Paul *having taught every one not to adhere pertinaciouſly to what he had once imbibed, but willingly to embrace any thing which he found better, or more profitable.* That 'twas in vain, *when Men were overcome by reaſon, to oppoſe Cuſtom to it, as if Cuſtom were better than Truth, and that were not rather to be followed which was revealed for the better by the Holy Spirit*; *that*, Non ſemper errandum, quia aliquando erratum eſt, *We muſt not always erre becauſe we once have done ſo*; that *Cuſtom without Truth was only old Error, and vainly was preferred before it*; that *the Truth being manifeſted, Cuſtom was to yield to it*; that *no Man ought to preferr Cuſtom to Reaſon and Truth*; that *Chriſt being Truth, we ought rather to follow that than Cuſtom*; that it was *obſtinacy and preſumption*, humanam traditionem divinæ diſpoſitioni anteponere, *to preferr humane Tradition to divine Orders*, and *not to conſider that God is angry when humane Tradition evacuates divine Precepts*; that *when it was ſaid to them, let nothing be innovated, but that which was delivered be obſerved*; *it was to be enquired*, unde eſt iſta traditio, *whence is that Tradition? Whether from the Authority of Chriſt and the Goſpel, the commands and Epiſtles of the Apoſtles*; *and if*, in Evangelio præcipitur, aut in Apoſtolorum Epiſtolis aut Actubus continetur, *it were commanded in the Goſpel, or contained in the Acts, or Epiſtles of the Apoſtles, then was it to be obſerved*, and that *when Truth ſhook and ſtaggered, we were to have recourſe to the Head and Original of Divine Tradition*, ad originem dominicam & Evangelicam & Apoſtolicam Traditionem, *to the Goſpel, and Apoſtolical Tradition.*

Cypr. Ep. 71. p. 194. Pag. 195. Ep. 73. p. 203. Ibid. p. 208. Ep. 74. p. 215. Concil. Carth. apud Cypr. p. 236, 240, 241. Cypr. Ep. 74. p. 212. Ibid. p. 211. Ib. p. 215.

Laſtly, Hence it is evident, That in thoſe early times *Tradition Apoſtolical*, and from the beginning, muſt falſly be pretended by Great Men and Churches, even in a matter of continual practice and occurrence in the *Church* of *God*; for here you ſee it was pretended for the Admiſſion of *Hereticks* without Baptiſm by *Pope Stephen* and his Church, and the ſame Tradition *Apoſtolical*, and from the beginning was pretended for the oppoſite Doctrine by *Firmilian* and St. *Baſil*, and their §. 26.

Party; and yet the *Church* did in the following Ages declare against the Pretences of them both. If then in these plain matters of Fact, and of continual practice, *Tradition* did so fail both the Pretenders to it, must it not be more apt to fail in matters of meer Speculation: If by Tradition these Churches could not truly tell what their *Forefathers* did, how should they by it tell assuredly in all things what they held, since that could only be made known unto them by their Words and Actions? if actually they handed down unto posterity for a *traditionary Practice*, that which was not truly so, why might they not also hand that down to them as a *traditionary Doctrine*, which was nothing less than so?

CHAP. V.

Eightly, *We distinguish also betwixt Traditions which appear from Reason to be such as ought to be received, and such as want the Evidence of Reason to assure us of their Truth; of the latter kind is the Tradition that* Enoch *and* Elias *are to appear as Christ's Fore-runners at the Day of Judgment*, §. 1. *This Tradition is very ancient, and found no Contradiction in the* Church, §. 2. *It was also the general Tradition of the* Jews, *that* Elias *was to come in Person before the first coming of their Messiah*, Ibid. *And yet this is not countenanced, but plainly is confuted by the Scriptures*, §. 3. *The promise in* Malachy *belongs not to Christ's Second, but to his first* Advent, Ibid. *The* Elias *there promised was not* Elias *in Person, but* John *the Baptist*, §. 4. *The Objections against this Assertion answered*, Ibid. *Two Corollaries*, 1. *That Tradition is not always a sure Interpreter of Scripture.* 2. *That Oral Tradition is not of absolute certainty in matters of Speculation*, §. 5, 6. *The Tradition of the Superiority of Bishops over Presbyters may be relied upon, because it is strengthened by Reason*, §. 7. *So also is the Tradition of the true Copies of Scripture; where note*, 1. *That we cannot know the Scriptures are not corrupted from the Infallibility of the* Jewish *or the Christian Church*, §. 8, 9. *But we may know from Reason grounded upon Scripture*, 1st. *That the Scriptures were committed pure to the Christian Church*, §. 10. 2dly. *That the immediate succeeding*

succeeding Age could want no assurance of their Purity, whilst the Autographæ *were extant*, §. 11. 3dly. *That these Records being so generally dispersed, could not be then corrupted*, §. 11. 4ly. *That the whole* Church *would not, and part of them could not corrupt them*, §. 13. 5ly. *That the Providence of God would not permit them to be corrupted in Substantials*, §. 14. *No like proof can be given, that the pretended Traditions of the* Church *of* Rome *have been thus handed down unto us*, §. 15. *The Objection of Mr.* Mumford *is answered*, §. 16.

WE distinguish betwixt *Traditions* which can be made appear by Reason to be such as ought to be received, and which we therefore think our selves obliged to receive, and such as cannot by Reason be proved to have derived from the *Apostles*, though they appeared very early in the Church. Of the first Nature are the *Traditions* of the *Canon* of *Scripture*, of the Copies handed down to us without Corruption, in any necessary Articles of Christian Faith; of the Observation of the *Lord*'s Day, *&c.* Of the Second Order are the Traditions of the *Millennary* Doctrine; of the Appearance of *Enoch* and *Elias* the *Tisbite*, as the Forerunners of the Day of Judgment. And of Traditions of this Nature we say we have no Ground sufficient to receive them as Articles of Christian Faith, or *Apostolical* Traditions. Dist. 8.

The Appearance of *Enoch* and *Elias*, then to resist the Seduction of *Antichrist*, and to be slain by him, is delivered thus, Enoch *and* Helias *are*, saith *Tertullian*, *Translated*, cæterum morituri reservantur ut Antichristum sanguine suo extinguant, *but they are reserved to die, and shed their Blood for the Extinction of Antichrist.* §. 1. De Resur. Carnis, c. 22.

This, saith *Petrus Alexandrinus*, is, ἡ τῆς ἐκκλησίας παράδοσις, *the Tradition of the Church*, That Enoch *is to come in the last Days with* Helias *to resist Antichrist. It is*, saith Aretas, *unanimously received by the Church from Tradition, that* Enoch *and* Elias *the Tisbite are to come.*

In Chronico.
Λόγος δὲ φέρει ἐκ παραδόσεως φοιτῶν τῇ ἐκκλησίᾳ ἀπαρατρεπτῶς καὶ αὐτὸν ἥξειν μετὰ Ἡλιοῦ τοῦ Θεσβίτου.
In Apoc. 11.

The Tradition of the Advent of the *Tisbite* is as old as *Justin Martyr*, and hath been constantly believed in the *Church* from §. 2. Dial. cum Tryph. p. 268.

from that time till the Reformation; that of *Enoch*'s coming with him, is as old as *Tertullian*, it generally obtained in the following *Centuries*, and found no Contradiction from any of the Writers of those times; and yet I find no ground at all for this *Tradition* concerning *Enoch*: For the Two Witnesses in the Revelations are not described like *Enoch* and *Elias*, but like *Moses* and *Elias*, it being said, *They have Power to shut Heaven, that it Rain not in the Days of their Prophecy*, which *Elijah* did, *and have Power over Waters to turn them into Blood, and to smite the Earth with all Plagues as often as they will*, which we know *Moses* did; but there is nothing in the description of these Witnesses, relating in the least to *Enoch*.

Rev. xi. 6.

As for *Elias* let it be considered.

First, That it was the general Tradition of the *Jewish Nation*, that *Elias* the *Tisbite* was to come in Person, as the Forerunner of the *Messiah* of the *Jews*, that he in Person was to Anoint him, and make him known unto the People, that before the Advent of the Son of *David*, *Elias* was to come to Preach concerning him. This is the Import of the Question of St. *John*, *Art thou Elias*? and of the Saying of the Scribes, Elias *must first come and restore all things*; of the Interpretation of the *Seventy*, *Behold I send unto you*, Ἠλίαν τὸν Θεσβίτην, *Elias the Tisbite*; —— and of that Saying of the Son of *Syrach*, Elias *was ordained for reproofs in their times, to pacifie the wrath of the Lord's Judgment before it break into fury, and to turn the Heart of the Father to the Son, and to restore the Tribes of* Jacob. And suitably to these Assertions *Trypho* the *Jew* declares, That, ἡμεῖς πάντες προσδοκῶμεν τὸν Ἠλίαν χεῖσαι αὐτὸν ἐλθόντα, *all we* Jews *expect* Elias *to Anoint Christ at his coming*.

Joh. i. 21. Matt. xvij. 10. Mal. iv. 5.

Eccluſ. xliij. 10.

Dial. p. 268.

Secondly, Observe, That it was the general Tradition of the Writers of the Christian Church, even from the Second *Century*, that *Elias* the *Tisbite* is to come in person before our Lord's Second Advent, to prepare Men for it. This Opinion of the coming of *Elias*, *tradit tota Patrum antiquitas*, *all the ancient Fathers have delivered*, saith *De la Cerda*. Constans est patrum, omniumque consensu receptissima Ecclesiæ opinio, *It is the constant and most received Opinion of the Church, and all the Fathers*, saith *Huetius*. Constantissima semper fuit Christianorum opinio, *It was always the most constant Opinion of Christians*, *That* Elias *was to come before the Day of Judgment*, saith

In Tetull. de resur. carn. c. 22.

Not. in Orig. p. 41. c. 1.

In Mat. xi. 14.

ſaith *Maldonate*. *It is*, ſaith Mr. *Mede*, *well known, that all the Fathers were of this Opinion.* He is to come, ſaith *Petrus Alexandrinus*, κατ' ἐκκλησίας παράδοσιν, *according to the Tradition of the Church*; ſaith *Arethas Cæſarienſis*, *According to the unanimouſly received Opinion of the Church.* Diſc. 25. p. 48. In Apoc. 11.

§. 3. And yet if we may credit either the *Angel* or our Bleſſed *Lord*, the *Prophecy* on which the *Jews* built this Tradition was fulfilled in *John* the *Baptiſt*: And if we may believe the Ancient Fathers, they built their Tradition on thoſe words of Chriſt, *Elias cometh firſt, and reſtoreth all things*, which words do not eſtabliſh, but with the greateſt Evidence deſtroy this vain *Tradition*. And,

Firſt, That the words of *Malachy*, *Behold I will ſend you* Elijah *the Prophet*, &c. cannot be underſtood of our Lord's Second Coming to paſs Judgment on the World, will be exceeding Evident from theſe conſiderations, 1. That this *Forerunner* was to come, the *Lord*, there mentioned, to follow, before the Ruine of the *Jewiſh Temple*; this is evident from theſe words, *Behold I will ſend my Meſſenger, and he ſhall prepare my way before me; and the Lord, whom ye ſeek, ſhall ſuddenly come to his Temple*: For that the Meſſenger in this Third Chapter, is the ſame with *Elijah* the *Prophet* in the Fourth Chapter, will be apparent, 1. From the Office of this *Meſſenger*, which was to come *before the Face of the Lord*, or to be his Forerunner; as the *Elijah* mentioned Chapter the Fourth was to be, and as *John Baptiſt* was. 2. From the Conſideration of the work he was to do, This Meſſenger being to *prepare the way before him*, as the *Elijah* promiſed alſo was to do, *by turning the Hearts of the Fathers to the Children, and of the Diſobedient to the Wiſdom of the Juſt*. And as the Angel doth inform us that the *Baptiſt* ſhould do, for ſaith the *Angel*, *He ſhall go before him in the Spirit and Power of* Elias, *to turn the Hearts of the Fathers to the Children, and of the Diſobedient to the Wiſdom of the Juſt, to make ready a People prepared for the Lord*. 3. From the conſideration of the Day of his Coming mentioned Chapter the Third, as a Day ſo *dreadful* that few could *abide it*, or ſtand when he appeareth, by reaſon of the Severity of the Judgments which ſhould then befal them. And Chapter the Fourth, as a Day *great and terrible*. Since then the Lord here mentioned Mal. iv. 5, 6. Mal. iij. 1, 2. Mal. iij. 1. Luk. i. 17. *verſ.* 2.

mentioned was to come *suddenly*, seeing he was to come *to his Temple*; 'tis certain that the Day of his coming was to be before the *Temple* was destroyed, and therefore could not be the Day of Judgment. 4. This will be further evident from the Consideration of the persons to whom this *Messenger* and this *Elijah* were both sent, for the *Messenger* was sent to them who *then sought for the Lord*, and delighted in the *Messenger* of the *Covenant*; he was to be his *Messenger* who was to *purifie the Sons of Levi*, to make the *Offerings of* Judah *and* Jesusalem *pleasant to the Lord*. He therefore was a *Messenger* peculiarly sent to them, to reprove them for their Sins, and to declare unto them such things as concerned them, and not such things as were common to the whole World. Accordingly *Elijah* the *Prophet* was sent to them that *fear'd his name*, to them who were obliged *to remember the Law of* Moses, *which he commanded to him in* Horeb *for all* Israel.

Chap. iij. 1.
vers. 3.
vers. 4.
Chap. iv. *v.* 2.
vers. 4.

This Day of Terror therefore must be chiefly that which did concern that Nation. And lastly, This *Elias* was to come to call Men to Conversion and Repentance, for which was a fit *Season* at our *Lord*'s first coming, whereas at his second coming, there will be no time for Repentance, but for the Destribution of Rewards and Punishments. He was to come to *turn the Hearts of the Fathers*, &c, *least God should smite the Earth*, Becherem, *i. e.* the Inhabitants of *Judah* with Destruction, so that the Ruine threatned here, might be prevented by Repentance and Conversion; whereas the general Day of Judgment cannot be thus prevented, but will certainly come in the appointed time.

Object. The only Objection that is considerable against this Assertion, is, That the Day spoken of, *Chapter* iv. *vers.* 5. is represented as *a dreadful Day*, which seemeth proper to the Day of Judgment, whereas the Day of *Christ*'s first coming is not so called, but rather an *Acceptable Day*, and *a Day of Salvation.*

Answ. To this I Answer, That the Day of our Lord's first coming considered, as reaching to the Destruction of *Jerusalem* was indeed a very *dreadful* and terrible Day. Thus in the *Prophet Joel* we read of a Day of the Lord described in the same Expressions, *The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible Day of the Lord come*; and

Joel ij. 31.

yet

yet St. *Peter*, ſpeaking of what was done after our *Lord*'s Aſcention, and citing theſe very words, ſaith, *This was that which was ſpoken by the Prophet* Joel. Moreover our Bleſſed *Lord* ſpeaking of the deſtruction of *Jeruſalem*, and of the miſeries that ſhould befal that very *Generation*, ſaith, *Theſe ſhall be the days of Vengeance*, ſuch days of Tribulation *as never were from the beginning of the World, and never ſhall be afterwards.* Yea, the Tradition of the *Jews* doth in their *Talmud* make mention of ſuch great Afflictions which ſhould happen in the days of their Meſſiah unto *Iſrael*, that happy ſhould he be who did not ſee them. Which, notwithſtanding, this day might well be ſtiled *an Acceptable Day, a Day of Salvation* to them who received our *Jeſus* as their *Saviour*, believed in him, and obeyed his Sayings, according to the words of the Prophet *Malachy*, *Behold the Day cometh which ſhall burn as an Oven*, &c. *but to you that fear my name ſhall the Sun of Righteouſneſs ariſe with healing in his Wings.* Whence, after this moſt terrible deſcription our *Lord* ſpeaks thus to his *Diſciples*, *Be not ye terrified* when theſe things ſhall happen, *in Patience poſſeß your Spirits, for there ſhall not one Hair of your Heads periſh; when theſe things come to paß, then look up, and liſt up your Heads, for your Redemption draweth nigh.*

Acts ij. 16. Luk. xxi. 22. Mat. xxiv. 21. Vid *Dr. Pocock in Mal.* 3. v. 2. Mal. iv. 1, 2. Luk. xxi. 18, 19. verſ. 28.

Secondly, That the *Elias* of whom the *Prophet Malachy* ſpeaks, was not the *Tiſbite*, or, that it is not there aſſerted, that he, who in the Reign of *Ahab*, was carried into Heaven, ſhould be in perſon, ſent as the Fore-runner of our *Lord*'s ſecond Advent, will be evident from theſe Conſiderations: §. 4.

1: Becauſe *Elias* the *Tiſbite* came not upon the Errands mentioned there, *to prepare the way of the Lord, or turn the Hearts of the Diſobedient to the Wiſdom of the Juſt, before the ruin of* Jeruſalem, and the deſtruction of the *Temple*, as the *Elijah* promiſed by the *Prophet* was to do, and did.

2. 'Tis certain that the Meſſenger deſcribed by the *Prophet* as the Fore-runner of the *Lord*, and of his Day, was *John* the *Baptiſt*; for ſo our *Saviour* doth expreſly teach us, ſaying, *This* John *is he of whom it is written, Behold I ſend my Meſſeger before thy Face to prepare thy way before thee. There hath not riſen among Men a greater Prophet than this* John. Since then it is already proved that *Elijah* the *Prophet* in *Malachy* is the ſame perſon

Matth. xi. 10. Luk. vij. 27, 28.

with the *Meſſenger* here mentioned, it follows that he can be no other than the *Baptiſt*.

3. Our *Lord* himſelf declares expreſly, that *John* the *Baptiſt was that* Elias *who was for to come*; for, when deſcending from the Mount, he ſaith to his *Diſciples*, *Tell no Man of the Viſion, till the Son of Man is riſen from the dead*; they thinking, ſuitably to their Tradition, that this *Elias*, who appeared in the Mount, was viſibly to appear among them to Anoint the *Meſſiah* in the ſight of all the People, and order all things belonging to his Advent, ask this Queſtion, Seeing, according to the Doctrine of the *Scribes*, *Elias muſt firſt come*, and do theſe things, why is it thou forbiddeſt us to ſpeak of his Appearance? To this Enquiry our *Saviour* Anſwers, that it is very true there is a promiſe of an *Elias* to come, and *reſtore all things*. But I ſay unto you, the *Elias* promiſed, ἤδη ἦλθε, *hath come already, and the Scribes knew him not, but did unto him whatſoever they would*. And then it follows, that *his Diſciples underſtood that he ſpake to them of* John *the Baptiſt*. They therefore underſtood what the *Fathers* did not, and others will not learn from *Chriſt*'s plain words, that *John* the *Baptiſt* was the *Elias* promiſed, as the Fore-runner of *the great and terrible Day of the Lord*; whence it doth plainly follow, that they who do not think *John Baptiſt*, and he only, was the *Elias* mentioned by the *Prophet*, muſt miſtake; for our *Lord* plainly ſaying, That that *Elias* of whom the *Scribes* made mention as the Fore-runner of his Advent, was already come, and giving them no intimation that any other was to be expected after the coming of this one, there can be no pretence from the Tradition of the *Scribes*, or from the Saying of the *Prophet* to expect any other. Moreover our *Lord*, as if he had foreſeen, and had deſigned to confute this *Jewiſh Fable*, ſpeaks ſtill more plainly, thus, *All the Prophets and the Law Propheſied until* John, *and if you will receive*, *i. e.* attend to, and believe it, *this is that* Elias *which was for to come*; by which words he moſt plainly teacheth that that *Elias* of whom the *Prophets* ſpake as of one for to come, was come already, and makes it manifeſt, that all that was in *Malachy*, or any other *Prophet* ſpoken of *Elias*, was made good in the *Baptiſt*, who came *in the Power and Spirit of* Elias, and was to be underſtood of him alone, as muchas if he had in expreſs words aſſerted, that he only was the *Elias* that

Matth. xvij. 9.

verſ. 10.

verſ. 11.

verſ. 12, 13.

Matth. xi. 14.

Vid. *Pocock. in locum.*

Luk. i. 16.

was

was to come, and they were not, by virtue of any Prophecy, to look for or expect another. For thus our *Saviour* ſpeaks, The *Prophet Malachy* ſaith, *Behold I ſend my Meſſenger before my Face*; now, I aſſure you, the *Baptiſt* is the very Perſon of whom this is written. The ſame *Prophet* ſaith, *Behold I will ſend you* Elias *the Prophet*, &c. whence your *Scribes* teach you to expect the perſonal Appearance of *Elias* the *Tiſbite*, as the Fore-runner of your *Meſſiah*; but if you will receive the true Interpretation of thoſe words from me, St. *John* the *Baptiſt is that* Elias, which according to that *Prophecy* was to be his Fore-runner. Matth. xi. 10. verſe 14.

But againſt this plain Aſſertion of our *Lord* it is objected, That in the Tranſlation of the Seventy the words run thus, *Behold I will ſend you*, Ἐλίαν τὸν Θεσβίτην, *Elias the Tiſbite*, which denotes *Elias* in perſon, and cannot be applied to St. *John* the *Baptiſt*. *Object.*

To this I anſwer, That this Argument is of no force, becauſe it is founded not on the *Original*, but only on a Tranſlation which is not *Authentick*, 2. From this Tranſlation it may be probably collected that this Imagination of the Appearance of the *Tiſbite*, obtained among the *Jews*; but hence it will not follow that it was true, any more than that the Doctrine of the *Millennium*, and of *Chriſt's Temporal Kingdom* muſt be true, becauſe they where received by that Nation as ſuch. 3. "By the ſame Reaſon and Figurative way of "ſpeaking, the *Baptiſt* may as well be called *Elijah* the *Tiſbite* "as *Elijah* the *Prophet*; that only ſhewing the *Country* of that "*Prophet*, as the other doth his Office; ſo that if the *Baptiſt* "deſerved to be called *Elijah the Prophet*, becauſe he came *in* "*the Spirit and Power of* Elijah, he muſt deſerve to be called "*Elijah the Tiſbite* on the ſame account, ſeeing *Elijah* the *Pro*"*phet* was *Elijah* the *Tiſbite*. *Anſw.* Pocock, p. 99.

It further is Objected, That *John* expreſly denies that he was *Elias*, for when the *Jews* from *Jeruſalem*, and the *Prieſts* and *Levites* ſent to him ſaying, *Art thou* Elias? *He ſaid, I am not*. *Object.* 2. John i. 21.

If this Objection be of any force, it will alſo prove that *John* the *Baptiſt* was no *Prophet*; for to the following Enquiry, *Art thou a Prophet?* he ſtill anſwers, *No*; whereas our *Saviour* atteſted, That he was a *Prophet, yea, and more than a Prophet*, and all *Anſw.* Matth. xi. 9.

Dr. Pocock, Ibid. all the People ſo accounted of him: His meaning therefore only is, I am not that *Elias* in perſon whom you expect, nor am I ſuch a *Prophet*, as in the days of the *Meſſiah* you expect to riſe from the Dead. And thus Expoſitors tell us, he choſe to anſwer out of Modeſty, that he might not commend, or bear witneſs of himſelf, thinking it more convenient that *Chriſt* ſhould thus bear witneſs of him, than that he ſhould aſcribe ſo great a Dignity to himſelf.

Object. 3. *Thirdly*, It is Objected, That after St. *John* was Beheaded, our *Saviour* ſaith, Elias *truly ſhall firſt come*, and *reſtore all things*, now how, ſay they, can this be ſpoken as a thing future of *John Baptiſt* then? This therefore muſt be underſtood of ſome other *Elias* to come hereafter. This is the Ground on which this Doctrine is eſtabliſhed by *Juſtin M.* That our Lord taught it, ſaying, Ἡλίαν ἐλεύσεσθαι, That *Elias ſhall come*. And in this he is followed by *Theodoret*, and many of the Ancients.

Dial. cum Tryph. p. 268.

Anſw. After that our Lord had uttered theſe words, not in the *future*, as the vulgar reads them, but in the *preſent Tenſe*, *Elias cometh*, or *Elias coming firſt reſtoreth all things*. He adds immediately of the ſame *Elias*, of whom he had ſaid, *He cometh*, or he ſhall come firſt; that, ἤδη ἦλθε, *he is now come*, ὅτι ἐλήλυθε, *that he indeed was come*. And again, if you will receive it, this *Baptiſt* is the *Elias*, ὁ μέλλων ἔρχεσθαι, *who is for to come*; and when he had ſaid theſe words, then his *Diſciples* underſtood that he ſpake of *John* the *Baptiſt*, that he meant him and no other, when he ſpeak of an *Elias who was for to come*.

Matth. xvij. 11. Mark ix. 11. Matth. xvij. 12. Matth xi 14.

So that the meaning of our *Lord*'s words is plainly this, true it is, as the *Scribes* ſay, *Elias* is to come before the *Meſſiah*, and it is alſo true, that *John* is that *Elias* which was, when *Malachy* ſpake thoſe words, to come afterwards, but was not yet to come when our *Saviour* ſpake of him, but as he ſaith expreſly, *Was already come*, though they who ſaid *Elias* muſt firſt come, knew him not when he was come. And truly had our *Lord* ſpoken of one *Elias*, *viz.* *John* the *Baptiſt*, and the *Prophet Malachy* of another; had *Chriſt* ſpoken of an *Elias* to come at his firſt Advent, and the *Prophet* and the *Scribes* of one to come at his ſecond Advent, He had not anſwered his *Diſciples* Queſtion, but deluded them. And that the *Elias* here ſpoken of was to appear at our *Lord*'s firſt coming, is apparent from the Enquiry of the *Diſciples*; *Why, ſay the Scribes*,

Scribes, Elias *muſt firſt come*, before the Son of Man; for the Tradition of the *Scribes* was, that *Elias* was to Anoint the *Meſſiah*, and make him known unto the People.

And 'tis as evident from our *Lord*'s anſwer, *Elias cometh firſt*, *i. e.* before my Reſurrection of which I now ſpeak; from this place therefore it never can be proved, that any other, under that *Character*, is to appear before his ſecond coming.

Object. It further is Objected, That the *Elias* mentioned by *Malachy*, was, *To turn the Hearts of the Fathers to the Children*, and was, according to our *Saviour*'s acknowledgment, *to reſtore*, or ſet all things in Order, which ſeemeth not to have been done by the Miniſtry of the *Baptiſt*, who continued but a ſhort time, and did no ſuch things as theſe words ſeem to imply; it remains therefore, that theſe words ſhould be fulfilled by an *Elias*, who ſhall be the Fore-runner of *Chriſt*'s ſecond Advent.

Anſw. To this I Anſwer, That all who will not give the Lye unto the *Angel* ſent to *Zachary*, muſt be obliged to confeſs the *Baptiſt* did fulfil the *Prophecy* of *Malachy*; for of the *Baptiſt* he thus ſpeaks, *He ſhall be great before the Lord, and many of the Sons of* Iſrael *ſhall he turn unto the Lord, for he ſhall go before him in the Spirit and Power of* Elias, *to turn the Hearts of the Fathers to the Children, and the Diſobedient to the Wiſdom of the Juſt, to make ready a People prepared for the Lord:* If then *John Baptiſt* did not fulfil the words ſpoken by the *Angel*, we muſt confeſs the *Angel* was deceived, and *Zachary* deſerved not the puniſhment he ſuffered for disbelieving of his Teſtimony. But if he did fulfil theſe Sayings of the *Angel*, he alſo muſt fulfil the words contained in the *Prophet Malachy*, becauſe the *Angel* ſpeaketh in the very words of *Malachy*. Luk. i. 15, 16, 17.

Again, our *Saviour* acknowledging that an *Elias* was to come before him, *and reſtore all things*, adds, that he who was to come to reſtore all things, *was already come*, and was the *Baptiſt*. He therefore muſt have *reſtored all things*, or it muſt be confeſſed he did not execute his Office, or fulfil what was written of him. Moreover, the *Holy Ghoſt*, by the Mouth of *Zachary*, ſpeaks thus concerning *John*, *And thou Child ſhalt be called the Prophet of the Higheſt, for thou ſhalt go before the Lord to prepare his way*, which is the very thing the *Prophet Malachy* declares to be the Office of his *Meſſenger*. And whoſoever ſhall conſider what in the Goſpel is ſaid of *John* the *Baptiſt*, and ſhall compare. Luk. i. 76.

compare thoſe things with what the *Prophet Malachy*, and even the *Scribes* averr'd, that the *Elias* promiſed ſhould do, will eaſily perceive all that was ſaid or Propheſied concerning *Elias*, was ſo punctually fulfilled by the *Baptiſt*, as to cut off all further expectation of the completion of this *Prophecy* by any perſonal Appearance of *Elias* before our *Saviour*'s ſecond Advent. For the *Prophet* ſaith, *Behold I will ſend Elias*, and the *Goſpel* ſaith, *There was a Man ſent from God whoſe Name was* John; and
Vid. Pocock, p. 105. that this *John* was *that* Elias *which was for to come*. The *Prophet* ſaith of his *Elias*, That he was to come *before the Great and Terrible day of the Lord*. And in the *Goſpel*, *John* is ſaid to come when the Day of Wrath was coming, when *the Axe was laid to the Root of the Trees, and every Tree that brought*
Matth. xxiv. 2. *not forth good Fruit* was to be *hewen down, and caſt into the Fire*,
Mat. xxiij. 38. when he was now appearing, *whoſe Fan was in his Hand to purge his Flour, and gather the Wheat into his Barn, and to burn up the Chaff with unquenchable Fire*. He came at the time, when,
Luk. xix. 43. ſaith our *Saviour*, *their Houſe was to be left unto them deſolate*;
Luk. xix. 43, 44. when the deſolation of their City, *Nation* and *Temple* was irreverſably at hand, —— when the Enemies of *Jeruſalem* were to *caſt a Trench about her, and lay her even with the Ground, and her Children within her*. Here it is ſaid, That this *Elijah* ſhould *turn the Hearts of the Fathers to the Children, &c.* That he ſhould Preach to Young and Old Converſion and Repentance; and in the *Goſpel* it is ſaid of *John*, That *he ſhould turn many of the Children of* Iſrael *to the Lord their God*, that he ſhould *turn the Hearts of the Fathers to their Children, and of the Diſobedient*
Luk. iij. 3. *to the Wiſdom of the Juſt*, that he preach'd to all the *Baptiſm of*
Matth. iij. 5, 6. *Repentance*, and that with ſuch ſucceſs and good effect, that Jeruſalem, *and all* Judea, *and all the Regions round about* Jordan *went out to him, and were Baptized of him, confeſſing their Sins*;
Luk. vij. 29. that *all the People*, and *the Publicans juſtified God, being Baptized*
Matth. iij. 7. *of* John. So effectual was his *Miniſtry*, that many of the
Luk. iij. 13, 14. *Scribes* and *Phariſes came to his Baptiſm*, and even the *Souldiers*
Vid. Dr. Pocock, p. 105. and the *Publicans* to be inſtructed by him. He prevailed generally with the *Jews* to unite in one common Baptiſm, that of Repentance, and whereas the Tradition of the *Scribes* taught, That *Elias* was to Anoint the *Meſſiah*, and make him known to the People; *John* did Baptize him, and declare unto the People
John i. 29. that he was the *Lamb of God*, and at his Baptiſm by St. *John* he
Matth. iij. 16. was *anointed by the Holy Ghoſt*.

What

What therefore better can agree, than the *Prophecy* in *Malachy*, and the matter of Fact in the *Goſpel*?

What can be further requiſite to ſhew that the Perſon who is characterized thus by the *Prophet*, and who ſo punctually anſwered to that Character in the *Goſpel*, is one and the ſame Perſon, and that no other ought to be expected by virtue of this *Prophecy*?

§. 5. Now hence it follows, 1. That the renowned *Scribes* and *Doctors* of the *Jewiſh Church* were all miſtaken in their Interpretation of this place of *Malachy*, That they and the whole *Jewiſh Church* had entertained a falſe Tradition, in a matter of ſo great Conſequence as the Fore-runner of their true *Meſſiah*, for they all had embraced it as a Tradition, That *Elias* was to come in Perſon before the firſt Appearance of the true *Meſſiah*; they all interpreted that place of *Malachy* to that effect, and thence concluded, as they ſtill obſtinately do, ἐκ τῆς μηδὲ Ἠλίαν ἐληλυθέναι, That becauſe *Elias* is not yet come in Perſon, their *Meſſiah* was not come. And yet this general Tradition of the *Jewiſh Church* gives no Aſſurance of the Truth of this Aſſertion, or if it doth, it muſt be then confeſſed that their *Meſſiah* is not yet come. 2. Hence alſo we may learn how vainly Men pretend to abſolute Certainty on the account of *Oral Tradition*; for that Tradition was received as much, as highly reverenced, and regarded by the *Scribes* and *Phariſees*, as by the *Romaniſts*, I hope will eaſily be granted, when we conſider how zealous they were for the Cuſtoms and Traditions of the Fathers: How they advanced the Tradition of the *Elders*, even to the diſſolution and making void the Law of God. And how frequent are ſuch Maxims as theſe among them, *The Words of the Scribes are more worthy than the Words of the Law, and more weighty than the Words of the Prophets.*—— That *the Words of the Elders are more weighty than the Words of the Prophets.*——That *they came from the Mouth of* Moſes, *as well as the written Law.*——That *the written Law is narrow*, but *the Traditional is longer than the Earth*, and *broader than the Sea.*

Trypho apud *Juſtin. M.* p. 268.

Vid. *Leight. in Matth.* 15. 2.

And yet theſe *Patrons* of *Tradition* had not only generally received ſuch *Traditions* as made void the Law of God, but alſo ſuch *Traditions* touching their *Meſſiah*, his Fore-runner, his temporal Kingdom, his glorious Reign on Earth, *&c.* as gave Occaſion

Occasion to their Rejecting of him when he came: If then the *Jewish Church* might pretend to *oral Tradition* as much as that of *Rome*, and yet receive such Falshoods as Tradition, which did evacuate the Law of God, and cause them to reject their *Saviour*, why may not they of *Rome* receive such Falshoods for Tradition as do evacuate the Law of Christ? If the People were deceived and abused by following their *Traditions*, why may not others be equally deceived in following the supposed *Traditions* of the *Church* of *Rome*?

§. 6. 3. Hence also it will follow, That the Tradition of the Doctors of the *Christian Church* can be no certain Evidence in Matters of meer Speculation, or of Interpretation of *Scripture*, that what they thus deliver is the Truth; for they have generally taught from the third Century, That *Enoch* is to come in the last days to resist *Antichrist*, and be slain by him, without the least appearance of any Ground for this *Tradition*. And they have taught more generally, even from the Second *Century*, That *Elias* the *Tisbite* is to come in Person before our *Saviour*'s second Advent, and grounded this their Doctrine upon the Words of *Malachy* and of St. *Matthew*, against the plain Assertion of our *Lord*, and the most clear convincing Evidence that *John* the *Baptist*, and he only, was that *Elias*, which, according to the *Prophecy* of *Malachy* was to come as the Fore-runner of our *Saviour*. In a word, the *Tradition* of the *Millennium*, of the Appearance of *Enoch* and *Elias*, seem to have had their Rise from the *Jewish* Converts, zealous of the *Tradition* of their *Fathers*, and from them, not from the *Apostles*, to have gain'd Reputation in the *Christian Church*. And the *Tradition* of Prayers for the Dead seems to have had the same Original.

§. 7. But now if a *Tradition* hath been very *ancient*, and can, by Reason, be demonstrated to have derived from the *Apostles*, or to be worthy of Acceptation upon rational Grounds, then it is fit to be embraced as such. For Instance,

First, We have it from *Tradition*, That presently after the *Apostles* times all Churches were governed by *Bishops*, presiding over *Presbyters* and *Deacons*, as their lawful Governors; whence we inferr we have just Reason to believe this form of Government was *Apostolical*, since otherwise the Government

left

left in all *Churches* by the *Apoſtles*, muſt, in the immediate following Age, have been not only changed, but corrupted every where. But that in the frame and Subſtance of the eſtabliſhed Government of the *Church*, a thing always in uſe and practice, there ſhould be ſo ſuddain a Change, ſo univerſal a Corruption, in ſo ſhort a time; and that all *Chriſtians*, without the leaſt Oppoſition that we read of, ſhould conſpire in this Corruption, is a thing morally impoſſible: For, as *Tertullian* argues in like Caſe, *Variaſſe debuerat Error doctrinæ Eccleſiarum; quod autem apud omnes unum eſt, non eſt erratum, ſed traditum: What all Chriſtian Churches did ſo early agree in practiſing Uniformly, came not by Error, but Tradition.* De præſcript. c. 28.

Moreover it is clearly proved by the moſt learned *Biſhop* of *Cheſter*, That the Writers of the Second Century diſtinctly mention the ſeveral Orders of *Biſhops*, and their inferior *Presbyters* in the ſame *Church*, and thereby give us Reaſon to conclude that this Diſparity was generally ſetled in that Age. Now how improbable it is, that either ſuch a Change, as muſt be here ſuppoſed, were this an Innovation, ſhould happen unadviſedly, or thorough Negligence, or that the whole *Church* ſhould have conſpired ſo early to ſwerve from the eſtabliſhed Order, by placing *Biſhops* above *Presbyters* without Complaint, or the Reſiſtance of any ſingle Perſon that we hear of, will appear, if we conſider, L. 2. c. 13. prima Aſſertio. p. 157, &c.

1. The Subjects of this Conſtitution, *viz.* The Perſons appointed by the *Apoſtles* to govern and preſide in every *Church*, they being conſtant Objects of every Perſons common Sence, ſeen in every *Aſſembly*, imploy'd in every *eccleſiaſtical* Affair, publick and private, in which all Chriſtians, Sick or Well, Living or Dying, were concerned, we may reaſonably conceive that which ſome of the *Apoſtles*, to gain upon the *Jews*, did obſerve the *Chriſtian* Feaſt of *Eaſter* on the Fourteenth Day of the Moon, others might have miſtaken this compliance, as if the *Apoſtles* had judged that the fitteſt time for *Chriſtians* of ſucceeding *Ages* to obſerve it in, or that when they heard of an *Elias* to come *before the terrible Day of the Lord*, or of *the Reign of Chriſt on Earth a Thouſand Years*, repreſented to St. *John* in a *Viſion*; they might miſtake the genuine import of thoſe *Scriptures*, and of others of like nature; but in a matter of this kind, which was the daily object of

the Senſes of all *Chriſtians*, we cannot eaſily conceive how they could poſſibly miſtake, and not perceive that ſuch a change was made, if really it was done.

2. We ſhall be more convinced that this was not performed by Conſpiracy, or by a joint conſent of *Chriſtians* to make ſo great an alteration in that form of Government which the *Apoſtles* had eſtabliſhed, if we conſider,

1. The general agreement of all *Churches* in this matter, ſince not one ſingle *Church* or Corner of the world can be produced in which this Government did not obtain. For how can we imagine that in a time when no *General Council*, could meet to appoint it, and when there was no *Chriſtian Prince* to ſet it forward on a political Account, and when, by reaſon of the heat of Perſecution, and the diſtance of *Chriſtian Churches*, there was ſo little commerce, and intercourſe between them, from the *Churches* of *Armenia* and *Perſia* in the *Eaſt*, to thoſe of *Spain* in the *Weſt*; from the *African Churches* in the *South*, to our *Britiſh Churches* in the *North*, this conſtitution ſhould have been univerſally received and ſubmitted to, if it had not been eſtabliſhed by the *Apoſtles*, or the firſt *Founders* of thoſe *Churches*?

2. If we conſider how much it did concern all *Chriſtians* that ſuch an Innovation ſhould not obtain among them, and tamely be ſubmitted to. For all the people were obliged to know the *Governors* to whom they were by *Scripture* commanded to ſubmit, and ſo they could not yield to this ſuppoſed Innovation without the greateſt danger to their Souls: The *Preſbyters*, if they had by the *Apoſtles* been advanced to the higheſt Power, would not ſo meekly have ſubmitted to an Authority uſurped over them, but either out of a juſt Zeal for aſſerting their Freedom, or out of Indignation at the inſolence of the uſurping *Biſhops*, or out of an unwillingneſs to ſubmit and obey, which is natural to moſt Men, they would have aſſerted their Equality.

3. This will be farther evident if we conſider that even the perſons thus exalted could have then no motive or temptation to accept of this advancement; for Men do not uſually deſire a change but upon proſpect of ſome eaſe or temporal Advantage, much leſs when they perceive the Change is only like to add to their trouble, and encreaſe their danger, now this was really

really the caſe of the firſt *Chriſtian Biſhops*, they being ſtill expoſed to the ſharpeſt fury of their Perſecutors, and commonly begun with firſt in any ſtorm that was raiſed againſt the *Church*; their Labours alſo were very great, for the care of the Flock lay on them, and they were unwearied in the diſcharge of their *Paſtoral* Care; can we then reaſonably think that they ſhould be ſo fond of ſo much toil and peril, as to violate the Inſtitution of the *Bleſſed Jeſus* or his *Apoſtles* to obtain it.

Let any reaſonable Perſon duly weigh theſe things, and ask his Conſcience, whether it can be really perſwaded that ſuch an early Innovation could generally have prevailed in the *Church* of *God*.

Such alſo is the Evidence that we pretended to, touching the *Canon* of *Scripture*, and that thoſe Books have not been ſo corrupted or depraved as not to be ſufficient Rules of *Chriſtian* Faith or Manners: Concerning this matter let it be conſidered, §. 8.

Firſt, That we have the true *Canon* of the *Old Teſtament*, and that the *Books* of the *Old Teſtament* are not corrupted, we cannot know from the *Infallibility* of the *Jewiſh Church* or her *Traditions*; for when ſhe handed down theſe *Scriptures* to the *Chriſtians*, as the pure word of their inſpired *Prophets*, ſhe was not Infallible, but actually had renounced her true *Meſſiah*, and judged him an *Impoſtor*, and had embraced ſuch falſe *Traditions* as did engage her ſo to do. So that if, according to the Author of *Popery Miſrepreſented*, *As the* Jews *received the Books of the Old Teſtament from the* (*Jewiſh*) *Church*, (and the *Chriſtians* alſo) *ſo alſo were they to receive from her the ſence of them*; the *Jews*, if not the *Chriſtians* alſo, were obliged to reject our *Saviour*, as an *Impoſtor*, and one who taught and acted contrary to their Law, and their *Traditions*. Chap. 14. p. 29.

Secondly, That the Books of the *New Teſtament* are not corrupted or forged, we cannot know from the *Infallibility* of the *Chriſtian Church*. §. 9.

The Reaſon is becauſe the *Infallibility* of the *Church* is ſo far from being a proof of *Scriptures* incorruption, that no proof can be pretended for it but uncorrupted places of *Scripture*. For if any man ſhould attempt to prove the *Scriptures* uncorrupted, *becauſe that Church ſays ſo, which is Infallible*, I would

demand of him, seeing the Infallibility of the *Church* is not self-evident, and seeing *Infallibility* is a Prerogative which no Man can pretend to but from God's Assistance, and therefore no Man can be sure of that Assistance but from God's free Promise, how shall I be assured of her Infallibility? If he say from *Scripture*, promising it unto her, I would ask how shall I be assured that the *Scriptures* are not corrupted in those places; and if to this it be answered, From the *Church's Infallibility*, is it not evident that he runs in a Circle, proving the *Scripture's* incorruption by the *Church's* Infallibility, and the *Church's* Infallibility by the *Scripture's* incorruption. Moreover, this is further evident from the *Tradition*, Practice, and Acknowledgment of the whole *Church* of *Christ*, for to inform us in any controverted *Text*, which is the Reading to be owned as true; her *Doctors* never have sent us to *Oral Tradition*, or the infallible Assistance of the *Church*, but always to the readings of former *Ancient Authors*, and to the Inspection of *ancient Manuscripts* and Versions, and have declared what in it self is manifest, and owned by all that ever treated on this Subject, That *there is no other way whereby we can attain to any knowledge or assurance in this matter.* Thus *Sixtus Quintus* in his Preface to his Bible, tells us, That *in Perveſtigation of the true and genuine Text, it was perſpicuous to all Men, that there was no Argument more firm and certain, than the Faith of ancient Latin Books.*

In hac Germani Textus perveſtigatione ſatis perſpicue inter omnes conſtat nullum eſſe certius ac firmius Argumentum quam Antiquorum probatorum codicum Latinorum fidem.

Let any Man peruse all Commentators, Ancient and Modern, of what Perswasion soever, and he will be convinced of their unanimous concurrence in this Assertion. Thus St. *Austin* tells us, That the *Latins* have need of Two other Tongues, for obtaining the knowledge of the Divine *Scriptures*, *viz.* the *Hebrew* and the *Greek*, Ut ad exemplaria præcedentia recurratur, si quam dubitationem attulerit Latinorum Interpretum infinita varietas, *That if any doubt should arise from the great variety of Latin Versions, they might recurr to the Greek or Hebrew Originals*; That *the Latin Versions of the Old Testament, where it is necessary*, Græcorum Authoritate emendandi sunt, *are to be corrected by the Authority of the Greek.* And that their

De Doctr. Christ. l. 2. c. 11. de Civ. Dei, l. 15. c. 13. Chap. 14, 15.

Versions

Verſions of the *New Teſtament*, where they vary, *Græcis cedere oportere non dubium eſt, muſt yield to the Greek Copies, is without doubt.* St. *Jerom* in his Epiſtle to *Lucinius* ſaith, That he had Tranſlated moſt of the *Old Teſtament according to the Hebrew*, and that he had Tranſlated the New according to the Authority of the *Greek*: Ut enim veterum librorum fides de Hebræis voluminibus examinanda eſt, ita novorum Græci ſermonis normam deſiderat, *For as the Truth of the Books of the Old Teſtament is to be examined by the Hebrew, ſo is the Truth of the Books of the New Teſtament, to be examined by the Rule of the Greek.* In his Epiſtle to *Sunia* and *Fretela*, he tells them, That as in the New Teſtament, if at any time a Queſtion ariſe among the *Latins*, and there is a diverſity among the Copies; *recurrimus ad fontem Græci ſermonis, we recurr to the Greek, the Original Language*, in which the *New Teſtament* was writ; ſo in the *Old Teſtament*, if there be a diverſity between the *Greek* and *Latin Copies*, ad Hebraicam recurrimus veritatem, *we recurr to the Hebrew Verity.* In his Epiſtle to *Damaſus*, he ſaith, That he had, at his command, *Tranſlated the Four Evangeliſts*, codicum Græcorum emendatâ collatione, *mending the former Verſions by the Collation of the Greek Copies*; it being the deſire of *Damaſus*, that, becauſe the *Latin Copies differed*, he would ſhew, *quæ ſunt illa quæ cum Græca conſentiunt veritate, which beſt agreed with the true Copies of the Greek*; and indeed, ſaith he, *If we muſt truſt to the Latin Copies, let them, who think ſo, ſay to which, for they are almoſt all different one from the other; ſurely the Scripture of the New Teſtament, being writ in Greek, when that differs in the Latin Tongue*, uno de fonte quærendum, *we muſt have recourſe to the Fountain.* Now by the way, they who ſpeak ſo expreſly of the *Hebrew* and the *Greek* Verity, by which the truth of the *Latin Copies* is to be examined, ſhew that the *Decree* of *Trent*, that *the vulgar Latin*, pro Authentica haberetur, *ſhould in all Readings, Diſputations, Preachings and Expoſitions, be received as authentick; and that no Man ſhould dare, under any pretence to reject it*, agrees with *Antiquity* after their uſual manner, by way of *Oppoſition* and flat Contradiction to it, though in this matter, I confeſs, they are the more excuſable; ſeeing, as *Eſſpenceus* ſaith, it rendred any of the *Latins* ſuſpicious to know *Greek*, and it was almoſt *Heretical* to know the *Hebrew Tongue.* And as *Melchior Chanus* doth inform us,

Ep. Tom. 1. f. 69. b.

Tom. 3. f. 28. a.

Ep. Tom. 3. f. 10. b.

Seſſ. 4.

In 1 Tim. c. 3.

The

Loc. Com. l. 2. c. 12. p. 108. *The School-men for Four hundred Years, retained only the Latin Edition*, quippe linguæ Græcæ & Hebraicæ non habuerunt peritiam, *because they had no skill in Greek or Hebrew.*

§. 10. *Thirdly*, That the Books of the *New Testament* have been handed down unto us uncorrupted in the necessaries and substantials of *Christian* Faith and Manners, we conclude from Reason grounded upon matter of Fact, delivered and testified by the *Doctors* of the *Universal Church*, and we receive them as such from the *rational* Evidence which *Tradition* affords in this Case. Whence we collect,

1. That the *Apostles* and *Holy Spirit* which did assist them in inditing of this *Canon* for the *Church*'s use, could not be wanting in causing them to be transmitted to those *Christians*, for whose use they were indited, because they could not be wanting to pursue the end for which they were endited.

Besides that they were actually thus committed to them is the Tradition of the whole *Christian* World, which owned and cited, read and received them for such from the *Apostles* Days, as is apparent from the *Epistles* of *Clement*, *Polycarp*, *Ignatius* and others, who were contemporary with the *Apostles*; and from the works of *Justin M. Irenæus*, and many others of the Second *Century*. They were read also by the *Jews* as *Trypho* doth confess, and by the very *Heathens* at the invitation of the *Christians*: For our Doctrines and Writings, saith *Justin M.* are such, οἷς ἐπιγχάνει πᾶν συγχωρεῖν, *as all Men are permitted to read*; and if you will vouchsafe to look into them you may learn these things, *for we do not only read them our selves*, ἀλλὰ καὶ ὑμῖν, ὡς ὀφεῖτε, εἰς ὁμιλίαν φέρομεν, *but we bring them to you to peruse, knowing that they will be acceptable to all that read them. We our selves do not suppress them*, saith *Tertullian*, *and many Accidents do put them into the Hands of Strangers.* They were attested to by the Sufferings of the *Primitive Christians*, who rather chose to suffer Death than to deliver up these Books, which Sufferings they could have no Temptation to endure besides their full Conviction, that they were, as they always stiled them, *Deifici libri*, *Scripturæ deificæ*, *Books* which instructed them to lead a *Divine Life*, and which their *Persecutors* could have had no Temptation to suppress and burn, had they not known them to have been the *Records* of the *Christian*

Apol. 1. p. 52. Apol. 2. p. 7. Ibid. p. 82. Apol. c. 31. Passio S. Felicis sæpius.

Chriſtian Faith, with which their Faith muſt live or periſh. Moreover, they contained things of the higheſt moment, and which it was their chiefeſt intereſt to be well aſſured of, they being the ſole Ground and matter of their ſupport under their ſharpeſt Trials, and of their future Hopes; and therefore Writings they were concerned to get, and hear, and read, and keep.

Add to this, that they very early were tranſlated into other Languages, into the *Syriack* by *apoſtolical* Men, ſaith the *Tradition* of the *Eaſtern Churches*; by Men of great *Antiquity*, who lived before the *Canon* was eſtabliſhed, as is apparent from their neglecting to tranſlate the controverted Books of the New Teſtament into the *Latin* and other Languages, ſaith *Biſhop Walton*. *From the Beginning*, as we may rationally conjecture, ſeeing the *Church* of *Rome*, and other *Churches*, which underſtood not *Greek*, were founded in the *Apoſtles* Days, or quickly after; nor could it rationally be ſuppoſed that they were without the *Scriptures* long: Eſpecially if we conſider, That it was part of their *Lord's* day Exerciſe, ſaith *Juſtin Martyr*, to read the Writings of the *Apoſtles*: As for the Books themſelves, we find them moſtly written to whole *Churches*, *Nations*, or the whole World of *Chriſtians*, *To all that called upon the Name of our Lord Jeſus Chriſt in every place*, who could not eaſily have received them, had the *Apoſtles*, by whom they were at firſt converted, given no ſufficient indication of them. They were Books which could not have been ſpread abroad, as they were, in the *Apoſtles* Names, whilſt they were living, unleſs the *Apoſtles* had endited them, nor be eſteemed ſo preſently the *Charter* of the *Chriſtian* Faith, had they been ſo forgetful as not to make them known to them, for whoſe Sakes they were written. They were Books which pretended to a Commiſſion from the *Holy Jeſus* to give Rules of Life and Doctrine to the *Chriſtian Churches*, which none but the *Apoſtles* and *Evangeliſts* could do, all others ſtill pretending to deliver what they received from them.

Præleg. in Bibl. polyglott. 13. p. 91.

Apol. 2. p. 98.

1 Cor. i. 1. 2 Pet. i. 1.

Laſtly, They being written partly to confirm, and to aſcertain to us the Story of *Chriſt's* Birth, Life, Paſſion, Reſurrection, and partly to engage us to believe that *Jeſus was the Chriſt*, partly to put an end to thoſe Contentions, and to rectify thoſe Errors which had crept into the *Church* in the

Apoſtles

Apostles Days, and which did need a speedy Reformation, partly to give Instructions for the *Bishops*, *Priests* and *Deacons*, and *Governours* of the *Church* how to behave themselves in their Offices, partly to justify themselves against *false Brethren* and *deceitful Workers*, and to preserve their *Proselytes* from such as did pervert the Faith, and partly to instruct them how to bear up in fiery Trials, and to support their Souls under the Sufferings and Temptations to which *Christianity* exposed them, and therefore on those Grounds which did require their quick Dispatch upon that Errand, and to those *Churches*, for whose use they did intend them, it is evident the *Apostles* must design that early Notice should be given of them, and so commit them to their new born *Proselytes* and Babes in *Christ*. Accordingly the Tradition of the *Church* assures us that when the *Apostles* went to preach to the *Gentiles* they desired them to leave in Writing the things which they had taught, and that in compliance with their Desires they writ their *Gospels*; and having preached the Gospel to them, *Postea verè per voluntatem dei in scripturis nobis tradiderunt fundamentum & Columnam fidei futurum, They afterwards, by the Will of God delivered to them the Gospel they had Preached in Writing, to be the Pillar, and the Ground of Faith hereafter.* St. *Peter speaks* of all the *Epistles* of St. *Paul*, shewing that at least many of them were then written, and others of the *Ancients*, that they were all Fourteen, πεφάνλοι καὶ σαφεῖς, *noted by, and manifest to all*, though some doubted whether he were indeed the *Author* of one of them.

Vid. c. 7. §. 1. 2.

Iren. l. 3. c. 3.

Euseb. Eccl. Hist. l. 3. c. 3.

§. 11. 2. It is evident, that the immediate succeeding Age could not be ignorant of what was thus delivered to the *Church*, and was commended to them by the *Apostles*, as the *Pillar and the Ground of Faith*, especially if we consider that the *Autographa* were still extant; saith *Tertullian*, some of those Persons were still living to whom they were directed, and with whom they were intrusted, and all those *Churches* still continued flourishing to whom they were sent, and to whom they were read in publick, and by whom in private.

De Præscript. c. 36.

§. 12. 3. Those *Records* being once so generally dispersed through places at so great a distance, as they were in the Second *Century*,

tury, so universally acknowledged, and consented to by Men of curious Parts, and different Perswasions, and repugnant Judgments, and great Aversions from each other, preserved in their *Originals* to succeeding Ages, multiplied into divers Versions, copied out by *Christians* for their private, and for publick use, esteemed by them as *digesta nostra*, *their Digests*, saith (*a*) *Tertullian*, as (*b*) *libri divini*, *Scripturæ deificæ*, say the *Martyrs*, believed by all *Christians* to be divine saith (*c*) *Origen*. And as the Records of their Hopes and Fears, and thereupon being so carefully (*d*) sought after, so riveted in their Minds, for many say the *Ancients* had them entirely in their Memory, they being so constantly rehearsed in their Assemblies by Men whose work it was to Read and Preach, and to exhort to the performance of those Duties they enjoin'd, being so frequent in their Writings, so often cited in their Confessions, Comments, *Apologies*, and *Epistles* of the *Christian* Worthies, as also in the Objection of those Adversaries, to whose view they still lay open.

(*a*) Adv. Marc. l. 4. c. 3.
(*b*) Concil. Carthag. apud Cypr. p. 232. Optatus, l. 1.
(*c*) Euseb. H. Eccl. l 6. c. 25. 3. 25. Orig. contr. Cels. l. 3. p. 138.
(*d*) Euseb. H. Eccl. l. 4 c. 26. Lib. 8 cap. 11, 13. Euseb. l. 6. c. 19 p. 222. Justin. M. Ap. 2. p. 98.

Euseb. l. 6. c. 19. p. 219.

It must be certain that they were handed down to the succeeding Generations pure and uncorrupt.

Indeed these things render us more secure of the *Scriptures*, being preserved entire, than any Man can be of the Statutes of the Land, or of any *Histories* or *Records* whatsoever, because the Evidence of it depends upon more Persons, more Holy, and so less subject to deceive; more concerned that they should not be corrupted, than that no other *Records* should, and so we must renounce all certainty of any *Records*, or grant the certainty that these are truly what they do pretend. And,

§. 13. 4. This Corruption of the Word of God, or Substitution of any other Doctrine than that which it delivered, could not be done by any part or Sect of *Christians*, but they who had embraced the Faith, and used the same *Copies* of the Word of God in other places of the *Christian* World, must have found out the Cheat; and therefore this corruption, if at all effected, must be the work of the whole World of *Christians*: But can it be supposed that the immediate succeeding Ages

should universally conspire to substitute their own Inventions for the Word of God, and yet continue stedfast in, and suffer so much for that Faith which denounced the severest Judgments against those which should do such things? Or that a World of Men should with the hazard of their Lives and Fortunes avouch the *Gospel*, and at the same time make an essential Change even in the Frame and Substance of its Doctrine, whilst it yet daily sounded in their Ears, employ'd their Tongues, and by so doing make it ineffectual both to themselves and their Posterity? Can it be reasonably thought that they should venture upon that which were the *Gospel*, true or false, must needs expose them to the greatest Evils whilst they continued Abettors of it? Moreover, had such a thing been done, can we in reason think that of those many Thousands, who in the *Primitive* Ages did renounce the *Gospel*, that of those many wavering Spirits, those excommunicate Members, especially those *Hereticks*, who upon other motives did renounce the greatest part of *Scripture*; can it, I say, be thought that none of those should publish and disclose the Forgery, or answer the Alligations made from *Scripture*, by saying, They were Citations of false and of corrupt *Scriptures*, but that such apparent Forgeries should find a general Reception from all that looked into their Truth, and be unquestionably received as genuine by *Jew* and *Gentile*, *Heretick* and *Orthodox*, even in those times in which, and in those places where they first appeared, and by those Persons who immediately before received others as the true and genuine *Copies* of the Word of God.

§. 14. *Lastly*, That these Records of the Will of God have not been so corrupted as to cease to be a certain Rule of Faith and Manners, we argue from the *Providence* of God, inducing us to judge that the Books thus delivered to us by the *Church* as genuine, are truly so; for nothing seems more inconsistent with divine Wisdom and Goodness, than to inspire his Servants to write the *Scripture* as a Rule of Faith and Manners for all future Ages, and to require the Belief of the Doctrines, the practice of the Rules of Life plainly contained in it, and yet to suffer this divinely inspired Rule to be insensibly corrupted in things necessary to Faith or Practice; who can imagine

gine that God who ſent his Son out of his Boſom to declare this Doctrine, and his *Apoſtles*, by the Aſſiſtance of the Holy Spirit to indite and preach it, and by ſo many Miracles confirm it to the World; ſhould ſuffer any wicked Perſons to corrupt and alter any of thoſe terms on which the Happineſs and Welfare of Mankind depended.

This ſure can be conceived Rational by none, but ſuch as think it not abſurd to ſay, That God repented of his good Will and Kindneſs to Mankind, in the vouchſafing of the *Goſpel* to them.

That he ſo far maligned the good of future Generations, that he ſuffered wicked Men to rob them of all the benefit intended to them by this Declaration of his Will. For ſince thoſe very *Scriptures* which have been received for the Word of God, and uſed by the *Church* as ſuch from the firſt Ages of it, pretend to be the terms of our Salvation, *Scriptures* indited by Men commiſſionated from *Chriſt*, and ſuch as did avouch themſelves *Apoſtles* by the Will of God, and his Command, for the delivery of the Faith of Gods Elect, and for *the knowledge of the Truth which is after Godlineſs, in hopes of Life eternal*; they muſt be what they do pretend to be, the Word of *God*, or *Providence* muſt have permitted ſuch a Forgery, as rendereth it impoſſible for us to perform our Duty, in order to Salvation; for if the *Scripture* of the *New Teſtament* ſhould be corrupted in any eſſential requiſite of Faith or Manners, it muſt ceaſe to make us *wiſe unto Salvation*, and ſo *God* muſt have loſt the end which he intended in inditing of it. Again, when we conſider that in the *Jewiſh Church* the *Scriptures* were, until the coming of *Chriſt* in very corrupt Times, and amongſt very corrupt Perſons, preſerved ſo entire, that *Chriſt* ſends the *Jews* to them to learn Religion, declares, that they have *Moſes* and the *Prophets*; and both our *Lord* and his *Diſciples* confuted and inſtructed the *Scribes*, and *Phariſees*, and *Jews* out of them, without the leaſt intimation of any corruption that had happened to them; we have ſtill greater reaſon to judge the *New Teſtament* ſincere, ſince we cannot rationally ſuppoſe *Providence* leſs careful of the *New Teſtament* than of the *Old*.

If againſt this Argument it be Objected, that we find by the Citations of the *Ancients*, and by *Old Manuſcripts*, that there *Object.*

was a difference betwixt their *Copies* of the *Scripture*, and those we now use.

I answer, 1. That this is no certain Argument of any such difference, seeing the Citation of the *Ancients* might differ thus by the failure of their Memory, it being frequently their Custom to cite the *Scriptures* from their Memory without inspection of the Book; moreover we find by Ocular Demonstration, that these various Lectures make no considerable variation in matters of Faith or Manners, or if one Text which asserts a substantial Doctrine be variously read, so that the matter is thence dubious, there are others which assert it without that Variety.

If then no Writing whilst the *Apostles* lived could pass for *Apostolical*, and yet destroy or contradict the Faith they taught; — if their immediate *Successors* could not be ignorant of what the *Apostles* committed to them to be read and taught, as the *Records* of their Faith and Doctrine; nor would they be induced to deliver that for such which they believed not to be so, if neither they could universally conspire to effect this thing; nor can it rationally be thought that *Providence* would suffer them to do so: 'Tis morally impossible these Writings should be forged or corrupted in matters of Concern or Moment.

§. 15. If therefore Mr. *M.* will make good his Assertion, that they *have the same means to shew that their Traditions are true*, that is truly descended from the *Apostles*; *that we have to shew the Copies of the Scripture which we use are not corrupted in substantials*; he must first own what we have proved of these *Copies* to be true of his *Traditions*, *viz.* That they cannot be proved to be true from the *Infallibility* of the *Church*, and that in any doubt concerning the Truth of them, we must have recourse to the *Original* and Fountain of *Tradition*, not to the Judgment of the present Age, as in the proof of the true *Copies*, all Parties are agreed, that we must have recourse to *Ancient Manuscripts*, and to the Fountains of the *Greek* and *Hebrew*.

Secondly, He must shew what we have done touching the *Scriptures* concerning his pretended *Traditions*, *viz.* That these *Traditions* were owned, cited, read and received as *Apostolical Traditions* from the *Apostles* Days, that *Jews* and *Heathens* were acquaint-

acquainted with them, that they were atteſted to by the Sufferings of the *Primitive Martyrs*, that they were ſuch as the *Apoſtles* deſired to leave in writing, and which they did ſo leave according to the Will of God, and conſequently were not *oral Traditions*, that they were univerſally acknowledged, and conſented to by Men of different perſwaſions, preſerved in their Originals to ſucceeding Ages, tranſcribed by *Chriſtians* for their private and their publick uſe, eſteemed by them as their *Digeſts*, and as *deifying Traditions*, believed by all *Chriſtians* to be divine, and as the *Records* of their Hopes and Fears, that they were carefully ſought after, and riveted in their minds, and conſtantly rehearſed in their Aſſemblies, by Men whoſe work it was to read, and preach them, and to exhort to the performance of thoſe Duties they enjoined; that they were frequent in the Writings, and often cited in the *Confeſſions* and *Apologies*, the *Comments*, *Homilies*, *Diſcourſes* and *Epiſtles* of the *Ancient Worthies*, as alſo in the Objections of their *Adverſaries* to whoſe view they ſtill lay open.

And laſtly, he muſt prove they were *Traditions* which the good *Providence* of God was as much concerned to keep entire and uncorrupt, as to preſerve thoſe *Scriptures* ſo, which by the Will of God were written, to *be the Pillar and Foundation of the Chriſtian Faith*; and when we ſee this task performed, we ſhall be more enclined to admit of the pretended *Traditions* of the *Church* of *Rome*, and to believe them as true and uncorrupt as are the *Copies* of the *Holy Scripture*.

But ſaith Mr. *M.* "When we believe that the *Copies* which §. 16.
"we have now of theſe *Books* be not forged nor corrupted Pag. 399.
"*Copies*, but truly agree with the *Originals* given out by the *A-*
"*poſtles*, we truſt to the Tradition of all the after *Churches* that
"have been in every Age from the *Apoſtles* to this very preſent
"*Church*; for it is as much in the Power of the *Church* in any
"one of theſe Ages, to have thruſt a falſe *Copy* into their
"Hand inſtead of a true one, as to thruſt a falſe *Tradition* into
"the Mouth of every *Catholick* every where in place of a
"true one.

This *Argument* in the mouth of a *Jew*, pleading for thoſe *Reply Firſt.*
Traditions which were rejected by our *Lord* and his *Apoſtles*,
runs to this *effect*: *It*

It was as much in the power of the Jewish *Church, to have thrust a false Copy into the Hands* of the Jews *instead of a true one, as to thrust a false Tradition into the Mouth of every* Jew *every where, instead of a true one*; if therefore their received *Traditions* actually were false, as your *Christ* and his *Apostles* taught, you can have no assurance of the *Copies*, on which you depend for proving your *Jesus* to be the true *Messiah*, are not false.

Secondly, We say it is not in the power of any of the latter *Ages*, to corrupt the *Originals* without corrupting not only all the written *Manuscripts*, but also all the Writings of that *Christian Church* in which those *Scriptures* have been cited, and all the *Commentaries* on them, and all the *Translations* of them into all Languages.

'Tis therefore evidently false, *That it is as much in the Power of the Church in any one Age to have thrust a false Copy into the Hand of all Christians instead of a true one, as to deceive them with a false Tradition instead of a true one.*

Thirdly, No *Protestant* ever asserted or imagined that the whole *Church* was either willing or able, in any point of Doctrine, to change at once, and in one Age, the true *Tradition* for a false. No, they unanimously say, *These Tares were sown by the Enemy whilst Men slept*, that they came in by *degrees*, and insensibly got Ground by little and little; in one Age the Dispute was raised, the Opinion broached by some Man of *Vogue* and Credit, in the next it passed for *probable*, in the following Age for an *Ecclesiastical Doctrine*, and in the next advanced into an *Article* of Faith. Thus for Example:

Images for the first Three *Centuries* were disregarded by all *Christians*, the first thing they taught their *Proselytes*, was to contemn them.

In the Fourth and Fifth *Centuries* they crept into some few *Churches* by way of Ornament, and *symbolical* Representation.

In the Sixth and Seventh Centuries they begun to be received for *Instruction* and *historical Commemoration*.

In the Eighth Century in *Italy* and in the *East*, they advanced to the Veneration of them, though this *Novelty* met with great opposition in the *East* till the Tenth *Century*, and in the *West* till the Thirteenth Century.

Commu-

Communion in one Kind came in among some *Monks* in the Eleventh *Century* by reason of their negligence and rudeness, which made their *Governors* not trust them with the *Cup* least they should spill it.

In the Twelfth *Century* it began to take place in *minoribus Ecclesiis, in lesser Churches.*

The Approbation of *Thomas Aquinas* made it still more prevail in the Thirteenth *Century*, and in the beginning of the Fifteenth *Century* it was established for a Law.

FINIS.

FINIS.

TREATISE
OF
TRADITIONS

PART II.

R/R

A0

Imprimatur

Liber cui Titulus [A Treatise of Traditions. Part II.]

July 12. 1688.

Guil. Needham, *R R. in Christo P. ac D. D.* Wilhelmo *Archiep. Cant. a Sacr. Domest.*

A TREATISE OF TRADITIONS.

PART II.

Shewing the Novelty of the pretended *Traditions* of the *Church* of *ROME*; as being,

I. Not mentioned by the *Ancients* of their Diſcourſes of *Traditions Apoſtolical*, truly ſo called, or ſo eſteemed by them. Nor,

II. In their avowed *Rule*, or *Symbol* of Faith. Nor,

III. In the Inſtructions given to the *Clergy*, concerning all thoſe things they were to teach the People. Nor,

IV. In the Examination of a *Biſhop* at his Ordination. Nor,

V. In the Ancient Treatiſes deſigned to inſtruct *Chriſtians* in all the Articles of their Faith.

VI. From the Confeſſions of *Romiſh Doctors*.

WITH AN

ANSWER to the Arguments of Mr. *Mumford* for *Traditions*.

And a *Demonſtration*, That the Heathens made the ſame Plea from *Tradition* as the *Romaniſts* do; and that the Anſwer of the Fathers to it doth fully juſtifie the *Proteſtants*.

Jam primo quod in nos generali accuſatione dirigitis divortium ab inſtitutis majorum, conſiderate etiam atque etiam ne vobiſcum communicemus crimen iſtud; ecce enim per omnia vitæ ac diſciplinæ corruptam, immo deletam in vobis antiquitatem recognoſco—— Excluſa ubique antiquitas, in negotiis, in officiis, totam auctoritatem majorum veſtra auctoritas dejecit. Tertullianus ad Nationes, lib. 1. Cap. 10.

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A TREATISE ON TRADITIONS

PART I.

THE PREFACE.

The Contents.

Shewing, *First*, That the *Lord's Day* is mentioned in Scripture, as a known Feſtival Day, a Day which bore Chriſt's Name, and on which Chriſtians did aſſemble for Religious Worſhip, 1. From thoſe words, *Rev.* 1.10. *I was in the Spirit on the Lord's Day*, §. 1. 2. From 1 *Cor.* xvi. 2. §. 2. 3. From *Act.* xx. 7. §. 3. 4. From the unanimous and uncontroulled Teſtimony of the Fathers from the firſt and pureſt Ages of the Church, §. 4. And ſhewing, *Secondly*, That the Apoſtles were commiſſionated from the Lord Chriſt, or were directed by his Spirit to appoint this a day of publick Worſhip in Honour of our Lord, and in remembrance of his Reſurrection, §. 5. The Romaniſts can ſhew no ſuch Tradition for any of the conteſted Doctrines, §. 6. Mr. *M*'s. Argument retorted againſt the ſufficiency of Tradition to eſtabliſh this Doctrine, by ſhewing that there is no Tradition for abſtaining wholly from ſervile Work upon that Day, but rather the contrary, §. 7. The not obſerving of this Day through ignorance of our Obligation ſo to do, is not deſtructive of Salvation, §. 8. The Command for remembring the Seventh Day from the Creation to reſt upon it from all manner of Work, was Ceremonial and not Moral; this proved, *1ſt.* From Reaſon, §. 9. *2dly.* From the Words and Actions of our Saviour, §. 10. *3dly.* From *Gal.* iv. 10, 11. §. 11. *4thly.* From *Col.* ij. 14, 16, 17. §. 12. *5thly.* From the unanimous aſſertion of the Fathers, §. 13.

Mr. *M*'s.

Mr. *M*'s. first Objection from God's Blessing and Hallowing this Day Answered, §. 14. His second Objection from those Words of Christ, *If thou wilt enter into Life, keep the Commandments*, Answered, §. 15. His third Objection, That Saint *Paul* frequented Synagogues on the Sabbath Day, Answered, §. 16. His fourth Objection, That in Christ Jesus nothing avails but keeping the Commandments of God, Answered, §. 17. His fifth Objection from the Words of Christ, *Pray that your flight be not on the Sabbath day*, Answered, §. 18.

IN this Discourse I have endeavoured to shew in what Sence we admit of Tradition as a sufficient Evidence of the Truth of what we do believe, or practise: And have demonstrated, That in those things which we receive upon her Testimony the Romanists *cannot pretend unto a like Tradition for any of their Doctrines. Two things they further do object against us as instances of things necessary to be believed, which yet, say they, have no Foundation in the* Holy Scriptures, *and therefore must be believed only on the account of* Tradition, *or the* Authority *of the* Church; viz.

First, *The Observation of the* Lord's Day, *and the liberty we take in working on the* Sabbath, *and not observing it as a day set apart unto the Service of the Creator of the World.*

Secondly, *The Baptism of* Infants, *of which, what Mr.* M. *offers is sufficiently considered in the following Treatise, and the practice hath of late been fully justified from* Scripture *and* Tradition, *jointly, by Three learned Treatises, to which I shall referr the Reader. Touching the first particular, I shall Discourse at present in this Preface, and shew in opposition to Mr.* Mumford, *that we have sufficient Ground from Scripture for observing the* Lord's Day, *and not observing of the* Sabbath *Day; and that, as far as we depend upon Tradition in these Points, the* Romanists *can shew no like* Tradition *for their Tenets. To begin with the first of these particulars; That* the Lord's Day is by all Christians to be observed as a Religious Festival, *will be made good from these Considerations.*

Mr. *Walker*'s Modest Plea for Infants Baptism. The Case of Infants Baptism. Dr. *Still.* Rational Account. *Part.* 2. *cap.* 4.

First, *That it is mentioned in the* Scripture *as a known Festival Day, a Day which bore* Christ's *Name, a Day on which the* Christians

Christians *did assemble for the performance of Sacred and Religious Worship.*

Secondly, *That it was perpetually and universally observed as such by the* Catholick Church *including the times of the* Apostles. *And,*

First, *That* it is mentioned in Scripture as a known Festival Day, a Day which bore Christ's Name, a Day on which the Christians did assemble for the performance of Religious Worship, *will appear,*

1st. *From that Expression of St.* John, I was in the Spirit on the Lord's Day: *For explication of which words observe,* first, *That the Name* Lord *in the* New Testament *doth ordinarily signifie the* Lord Christ; *for God the* Father *having committed all Authority into his Hands, he by so doing made him, as Saint* Peter *saith, both* Lord and Christ; *and therefore by this name he is distinguished from God the* Father *in these words,* There is one God the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things. *And again,* There are differences of Administrations, but the same Lord, diversities of Operations, but the same God: *Wherefore by the* Lord's Day *here mentioned, we cannot reasonably understand the* Jewish Sabbath, *that being not the Day of the* Lord Christ, *or a Day instituted in Memorial of him, but a Day sanctified to* Jehovah, *who is in the* New Testament *stiled* God the Father, *or absolutely* God; *and by that phrase distinguished from the* Lord Christ. *Moreover, the* Sabbath *is in Scripture sometime said to be a Day* Holy to the Lord; *but it is never stiled,* ἡμέρα κυριακὴ, the Lord's Day, *either in* Scripture, *or in the Records of the three first* Centuries; *and therefore we can have no reason to believe Saint* John *intended the* Jewish Sabbath *by that Phrase.* §. 2. *Rev.* i. 10. *Act.* ij 36. 1 *Cor.* viii. 6. 1 *Cor.* xij. 5, 6.

2dly. *Whereas* Saint John, *to denote the time when he received his* Vision, *saith, It was* on the Lord's Day: *It follows that this Day must be a Day well known; otherwise he could not by this mean sufficiently declare the* Time *when he received his* Vision: *Since then the first Day of the Week, and that alone was by the* Christians *of the first Ages stiled the* Lord's Day, *and known to them familiarly by that Name, it is rational to conclude, That the* Apostle *by this Phrase did understand the first Day of the Week. For Confirmation of this Argument, it is observable, that some*

Copies

Copies read that Passage of Saint Paul to the Corinthians, κατὰ μίαν
1 Cor. xvi. 2. σαββάτων ἢ κυριακὴν, On the first Day of the Week, being the Lord's Day, let every one lay by in store. Ignatius, who lived Thirty Years in the Apostles Days, speaks thus, That Christians must no longer Sabbatize, but keep the Lord's Day, in which our Life sprang up by him. Dionysius Bishop of Corinth, who flourished in the second Century, writes thus, This day being the Lord's Day, we keep it Holy. Melito Bishop of Sardis, who flourished in the same Century, composed a Book, περὶ κυριακῆς, of the Lord's Day, and another of the Paschal Solemnity, clearly distinguishing the one from the other. Irenæus Bishop of Lyons, in his Book of the Paschal Solemnity, declares, That Christians did not on the Lord's Day, which was a Symbol of their Resurrection, bend the Knee. Clemens of Alexandria calls the Eighth day, ἢ κυριακὴν ἡμέραν, the Lord's day. Origen among the Christian Festivals enumerates the Lord's day, the Easter and the Pentecostal Festival. Tertullian saith, Dominico die jejunium nefas ducimus, vel de geniculis adorare, We judge it wickedness to kneel on the Lord's day; and then he adds, That on the Easter and the Penticostal Festival we enjoy the same freedom. And indeed the thing was so notorious even to the Heathen World, that it was usual with them to put this Question to the Martyrs, Dominicum servasti, Hast thou observed the Lord's day? To which their usual Answer was, Christianus sum, intermittere non possum, I am a Christian and cannot cease to do it. And that, Dominicum agere, which is sometimes the Phrase, imports, not to celebrate the Lord's Supper, but to observe the Lord's day, is evident from Clemens of Alexandria, who tells us, That the true Gnostick doth, κυριακὴν ἐκείνην ἢ ἡμέραν ποιεῖν, make that day truly the Lord's day, by casting away every evil thought, and celebrating the Resurrection of Christ.

Ἀλλὰ κατὰ κυριακὴν ζωὴν ζῶντες ἐν ᾗ καὶ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ, Ep. ad Manes. Et ad Trallian. §. 9.

Τὴν σήμερον ἁγίαν κυριακὴν ἡμέραν διηγάγομεν. Euseb. Hist. Eccl. l. 4. c. 23.

Euseb. H. Eccl. l. 4. c. 26.

Justin M. Qu. & Resp. Qu. 115.

Contra Cels. l. 8. p. 392.

De Cor. Mil. c. 3. Cyp. Ep. 38. Ed. Ox. p. 75.

Strom. 7. p. 744.

Now from these Passages it is clear, That the Easter Festival *could not be here intended by Saint* John, *that being never stiled by the* Ancients *absolutely the* Lord's day, *but always either,* κυριακὴ ἡ μεγάλη, *or,* κυριακὴ τοῦ Πάσχα, the Great Lord's day, *or,* the Paschal Lord's day; *and being constantly in those first Ages distinguished from, and in their enumeration of their Festivals opposed to the* Lord's day. *Moreover the* Easter *Feast seemeth not*

to

to have been ſo Ancient *as the* Apoſtles Viſion; *for then it would have been obſerved uniformly as the* Lord's *day was, whereas the* Eaſtern *and the* Weſtern Churches *differed much about it; and that very difference demonſtrates that the* Lord's *day was the more* ancient, *becauſe the Queſtion was, Whether the* Eaſtern Feſtival *ſhould be kept on the* Lord's day *only, or on the day of the Full-Moon, as by the* Jews *it was, on what day of the Week ſoever that did happen.*

And whereas Mr. M. *asks,* How prove you that it was not Chriſtmas or Aſcention day? *I Anſwer,* 1ſt. *That we have no Evidence from* Antiquity, *that either of theſe* Feſtivals *were then obſerved, much leſs, that they were then known to the* Chriſtian *World under that Appellation.* P. 207. 2dly. *The common Conſent of all* Interpreters, *and the perpetual Practice of the* Church *in all Ages from* Saint John *to* Ignatius *his Scholar, and ſo downwards to this day, do give the name of the* Lord's day to Sunday, *and to no other Feſtival of the* Church, *Weekly or Annual, ſufficiently inſtructs us what* Saint John *underſtood by the* Lord's day.

3dly. *Obſerve, That whatſoever in the* Scripture *hath the* Lord's *Name and Subſcription on it, as the* Lord's *Temple, the* Lord's *Offerings, the* Lord's *People, the* Lord's Prieſts, *was conſecrated to the Service of* Jehovah *the* Lord *of the* Old Creation; *wherefore the day which had ſo early the Name and Superſcription of the* Lord Chriſt *upon it muſt be ſuppoſed to be Holy to the* Lord *of the* New Creation, *and conſecrated to his Service: For as the* Jewiſh Sabbath *being called the* Lord's *Sabbath, or the Sabbath of* Jehovah, *was by that Title known to be a day Sanctified to* Jehovah, *as Creator, ſo this day being called the* Lord's *day, is by this Note as certainly known to be a day conſecrated to the Service of the* Lord Chriſt. *And as the* Lord's Supper *is ſtiled,* δεῖπνον κυριακὸν, *the Supper of the* Lord; *the Sacramental Table,* τράπεζα κυρίου, the Table of the Lord; *the Sacramental Wine,* ποτήριον κυρίου, the Cup of the Lord, *either becauſe the Sacrament was inſtituted immediately by the* Lord Chriſt, *to be obſerved to his Second Coming. Or,* Secondly, *Becauſe it was appointed for the remembrance of the* Lord's *Death and Paſſion till that time, even ſo,* κυριακὴ ἡμέρα, the Lord's day, *muſt be ſo called for one of theſe two Reaſons, or for both, viz. Becauſe it was enjoined by* Chriſt, *or by Directions given to his* Apoſtles *to command the* 1 Cor. xi. 20. x. 21.

Observation of it as a Day to be devoted to the Service of our Lord Christ, *or because it was by the Apostles so observed in memory of our* Lords Resurrection, *and was from them received as a day to be observed for all future Generations of the* Church. *And that this day was certainly observed by the* Apostles, *and by the* Christians *who lived in their days, in Honour of our Lord, is evident from what hath been already proved: For if it were then known to* Christians *by the Name of the* Lord's day, *and if so be the* Lord's day, *must import a day that is consecrated to the Service of the* Lord, *'tis clear, that they must then observe it as such, or act against the knowledge of their Duty; if when* Saint John *received this Vision, it were known to be a day devoted to the Service of the* Lord Christ, *it must be known to be thus consecrated to his Service by some who had* Authority *sufficient so to do; that is, at least by those* Apostles *and* Rulers, *to whom* Christ *had committed the Guidance of his* Church, *and the determination of that outward Worship he required from his* Disciples: *What they thus consecrated to his Service, must be devoted either by virtue of their positive Institution, or by their practice only; if by virtue of their Institution, then is it granted that this day is of Divine and* Apostolical *Institution; if by their Practice only, yet it is granted that this day was constantly observed by those* Apostles, *who were assisted in their Actions by the* Holy Ghost; *that 'twas by their Example commended to the practice of all* Christians; *and therefore he alone can alter this* Apostolical Tradition, *who better knows the mind of* Christ, *than they did, and is more able to discern what Service is well pleasing to him than they were.*

§. 2. Secondly, *This Practice will sufficiently appear from other* Scriptures, *which either presuppose, or else directly shew this was a day observed in the* Apostles *time.* Saint Paul *in his* Epistle *to the* Church *of* Corinth, *writeth thus,* Now concerning the Collection for the Saints, as I have ordained for the Churches
1 Cor. xvi. 1, 2. of Galatia, so do ye. κατὰ μίαν σαββάτων, upon the first day of the week, let every man lay by him in store as God hath prospered him, that there be no gathering when I come. *Where observe,*

First, *That* μία σαββάτων, *doth certainly signifie the first day of the Week, the day of our* Lord's *Resurrection from the dead; for the Four* Evangelists *do with one Voice averr, That our* Lord Jesus

Jesus *did arise*, τῇ μιᾷ τῶν σαββάτων, the first day of the week: *Nor can this reasonably be doubted by any who believe the Scriptures. Moreover* Saint Mark *doth clearly so interpret the Phrase; for the* Sabbath *being over, saith he,* Mary Magdalene, and others, came, λίαν τῇ μιᾷ τῶν σαββάτων, early the first day of the week, *and found* Christ *risen; and* v. 9. *he adds, That* Christ was risen early, πρώτῃ σαββάτου, *that is, by the consent of all Interpreters,* upon the first day of the week. Saint Luke *observes, That* they rested on the Sabbath day according to the Commandment, *and then adds, That* they came unto the Sepulchre, τῇ μιᾷ τῶν σαββάτων, on the first day of the week.

Matth. 28. 1. *Mark* 16. 2. *Luke* 24. 1. *John* 20. 1.

Luke 23. 56.

Secondly, *This may be Argued from the succeeding Practice of the* Church, *which, in compliance with this Precept, still offer'd their Alms upon this Day; for* Justin M. *who flourished in the next Age to the* Apostles, *tells the* Heathen Emperor *in his* Apology, *That 'twas the Custom of* Christians to meet on the Lord's day to Pray, to hear the Word, to receive the Sacrament; and then, *saith he,* they who are rich, and willing, give what they think fit; and what is thus collected, is laid up in the hands of the President, who distributes it to Orphans, and Widows, and other Christians, as their Wants require. *Saint* Cyprian *also taxeth the Omission of this Duty on the* Lord's *day as a Fault in Rich, and able Persons, saying,* Thou art Wealthy and Rich, and thinkest thou that thou observest the Lord's day, who dost not at all respect the poor Man's Box?

Οἱ εὐποροῦντες καὶ βουλόμενοι καθ' ἑαυτὸν ὃ βούλεται δίδωσι. *Apol.* 2. p. 98, 99.

Locuples & dives es, & dominicum observare te credis qui corbonam omnino non respicis? De opere & eleemos. p. 203.

Thirdly, *All the* Ancient Commentators *on this Place, both* Greek *and* Latin, *unanimously interpret this of the* Lord's *day.* Ambrose *and* Primasius *among the* Latins; Chrysostom, Theodoret, Oecumenius *and* Theophylact *among the* Greeks.

Secondly, *Observe, that no good Reason can be given why the* Apostle *should limit the Collections of the* Churches of Corinth, *and* Galatia, *to* the first day of the week, *but this; That this day was appointed for the Worship of our* Lord, *and so more fit for the performance of those Duties which concerned his distressed Members in those Times, for as the works of Charity and Mercy are proper Duties of this day, so doth this day contain a special motive in it to enlarge them Charity, it being the day in which they were begotten to a lively Hope, through the Resurrection of our*

Saviour, *and in which they constantly in those times participated of his precious Body and Blood; and therefore having then received spiritual Things so plentifully from* Christ *must be more ready to impart of their temporals to his needy Servants.*

Thirdly, *Observe, that should the Text be rendered thus,* Let every one lay up against the first day of the week, *there would be some good reason for that Precept; provided that it were a day appointed for the Service of* Christ, *and the Assemblies of all* Christian *People, for meeting thus together on that day, they might then bring to the Assembly what they had treasured up against that time, and then put it into the publick Bank, as the Custom was in the first Ages of the* Church; *and that they did so here at* Corinth, *seems highly probable from the design of the* Apostles *Precept; for he exhorts them to have their Charity ready, that there might be no need of a Collection when he came; whereas, if they had kept their Charity in their own hands, and not put it into the publick Stock, there would still have been need of a Collection at his coming.* 2dly. *The* Apostle *might command to lay it up against that day, to be then offered to the* Lord, *because our Charity to his distressed Members is an* Odor of a sweet smelling Savour, a Sacrifice well-pleasing to God, *a Duty fitly joined with our Prayers, that so* they may come up together as a memorial before God. *Since therefore, whether we translate the word's,* upon the first day of the week, *or* against the first day of the week, *no reason doth appear, why* Saint Paul *should pitch upon that day, had it not been the day of their assembling together, the day on which they met to serve the* Lord Christ; *we ought in reason to conclude it was so: And if for the performance of this Work of Charity on the* Lord's day, Saint Paul *thought fit to give his,* διάταγμα, *or* special Order, *can we suppose the day it self should be observed without appointment of the said* Apostle, *or others of like power with him, especially, if we consider that* Clemens *the Contemporary of the* Apostles, *doth inform us, That* our Lord commanded our Oblations and Liturgies should be performed at times appointed, and not dis-

Philip. 4. 18.
Act. 10. 4.

Πάντα τάξει ποιεῖν ὀφείλομεν ὅσα ὁ δεσπότης ἐπιτελεῖν ἐκέλευσεν, κατὰ καιροὺς τεταγμένους τὰς τὸ προσφορὰς, καὶ λειτουργίας ἐπιτελεῖσθαι — καὶ οὐκ ἀτάκτως ἐκέλευσεν γίνεσθαι, ἀλλὰ ὡρισμένοις καιροῖς καὶ ὥραις, πῦ τε καὶ διὰ τίνων ἐπιτελεῖσθαι θέλει αὐτὸς ὥρισεν τῇ ὑπερτάτῃ αὐτοῦ βουλήσει; ἵν' ὁσίως πάντα γινόμενα ἐν εὐδοκήσει εὐπρόσδεκτα εἴη τῷ θελήματι αὐτοῦ, οἱ ἣν τοῖς προστεταγμένοις καιροῖς ποιοῦντες τὰς προσφορὰς αὐτῶν εὐπρόσδεκτοι, τοῖς γὰρ νομίμοις τοῦ δεσπότου ἀκολουθοῦντες οὐ διαμαρτάνουσιν. Epist. ad Cor. §. 40.

orderly,

orderly, but at those very times and seasons which he had ordained; *and thence concludes, That* they who offer their Oblations in those appointed Seasons, are blessed, and acceptable to God, *and that* because they act agreeably to the Commandments of their Lord; *for if* Christ *himself gave Laws for the time when, and the persons by whom he would have divine Offices performed, as* Clemens *here doth plainly teach, there is little doubt to be made but the* Lord's day *was his own Ordinance; and if, as he there adds,* These things were defined by his Sovereign Counsel, that all things being done religiously according to his good Pleasure, might be acceptable in his sight, *it follows that this time could not Religiously have been set apart for his Service, or have been acceptable to him, had it not been appointed by the Counsel of his Will; so that, although this Text doth not expresly command that the first Day of the Week should be observed as the* Christians *weekly Festival, yet if we join with it the uniform Practice of the* Primitive Church *then, and ever since, they jointly prove that the first day of the Week was the weekly Festival of* Christians *at that time, and strongly do imply, or suppose that before this* Apostolical *Ordinance for these Collections on this Day, there was another for the observation of the day it self; for how could it have happened that all the* Apostolical Churches *throughout the World should from the beginning have accorded to make this day a weekly* Festival, *unless they had been directed thus to do by the* Apostles *themselves, by whom they were at first converted to the* Christian *Faith, and with that Faith received this Institution?*

§. 3. 3dly. *We have another Scripture,* Act. xx. 7. *which fairly seemeth to conclude, that the* Apostles *and the* Christian Church *did then observe this day, and meet for the performance of Religious Worship on it; for there it is expresly said, That* upon the first day of the Week, when the Disciples came together to break Bread, Paul preached unto them, *Where Note,*

1. *That,* μια τῶν σαββάτων, the first day of the week, *was certainly the* Lord's day, *as hath already been made manifest.*

2. *Observe, That on this day the* Disciples *were not summoned extraordinarily to come together, that* Saint Paul *did not,* συναγαγεῖν, call them together, *as he did the Assembly of the* Elders *of the* Church, v. 17. *but the* Disciples *were themselves,* συνηγμένοι, met in their Synaxis, *or Assembly; the Text informs us, That*

Saint

Saint Paul tarried with them seven days, *and in none of them have we any mention of an Assembly to this purpose, but only on* the first day of the week.

3. *Observe, That they then met together* to break Bread, *which Phrase doth signifie the sacred Action performed in celebration of the* Holy Sacrament, *which 'twas the Custom of the* Primitive Christians *to receive in all their* Church-*Assemblies on the* Lord's day; *this the* Apostle *intimates when he complains of his* Corinthians, *That they came together for the worse, because when they came together in the* Church, *there were Divisions among them, so that they did not eat together of* the Table of the Lord. *Now thus to come together* in one place, *saith he,* is not to eat the Lord's Supper, i. e. *it is not so to do it, as the sacred Action ought to be performed; this therefore, when they came together in the* Church *they did, and therefore what is* coming together, *v.* 17. coming to the Church, *v.* 18. coming to one place, *v.* 19. *is* coming together to eat, *v.* 33. *Accordingly it was the Custom of the* Church *from the* Apostles *times thus to communicate upon the* Lord's day. Pliny *in his Epistle to the* Emperor Trajan, *tells him, That he found nothing to alledge against the* Christians, *but their Obstinacy in their Superstition, and that it was their Custom* to meet together on a set day before it was light, and to bind themselves by the Sacrament to do no evil. *Now this* Epistle *was writ only Six Years after the Death of the* Evangelist Saint John. *And* Justin M. *who wrote but Fifty Years after his death, thus speaks,* On Sunday all the Christians in the City or Country meet together, because that is the day of our Lord's Resurrection, and then we have read unto us the Writings of the Prophets and Apostles; this done, the President makes an Oration to the Assembly, to exhort them to imitate and do the things they heard; then we all join in Prayer, and after that we celebrate the Sacrament, and they that are willing and able, give their Alms, *&c.*

1 Cor. xi.

Soliti sunt stato die ante lucem convenire, &c. Ep. l. 10. *Ep.* 97.

Τὴν δὲ τοῦ Ἡλίου ἡμέραν πάντες ἐπὶ τὸ αὐτὸ συνέλευσιν ποιούμεθα ἐπειδὴ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Apol. 2. p. 98, 99.

§. 4. Fourthly, *This may be further proved from the* Church's Testimony, *and from the plain Expressions of the* Fathers, *who flourished in the first and purest Ages of the* Church: *For to this Effect;*

Century

Century *the first*, *besides the words of* Clemens Romanus, *already mentioned*, *the* Apostle Barnabas *saith of the* Apostles *and* Christians *in the* General, Ἄγομεν τὴν ἡμέραν ὀγδόην εἰς εὐφροσύνην ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν, We keep the eighth day a Festival, in which our Jesus rose from the dead. *Sect.* 15.

Century *the Second*, *I have produced the plain Testimonies of* Ignatius, Justin M. Irenæus, Dionysius *of* Corinth, Melito Sardensis.

Century *the Third*, *I have produced already the Testimony of* Clemens *of* Alexandria, *to which add that of* Tertullian, *who saith in his* Apology, Diem solis lætitiæ indulgemus, Sunday is the Festival of us Christians. *And in his Book* Ad Nationes, *That they did rejoice upon that day*, *and that this was a thing so well known to the* Heathens, *that hence they took occasion to conjecture*, That the Sun was the God of Christians; *that of* Origen, That the Resurrection of our Lord is not celebrated annually only, but every seventh day; *which therefore*, *in opposition to the* Jews, *he calls*, Dominica nostra, The Christians Lord's day. *And that of* Cyprian, *That* Aurelius, *Dominica legit*, reads on the Lord's day. *Cap.* 16. *Solem Christianorum deum æstimant quod innotuerit nos die solis*, &c. Lib. 1. cap. 13. *Neque enim Resurrectio Domini semel in anno & non semper post septem dies celebratur.* In Esa. Hom. 6. *Hom.* 7. *in Exod. fol.* 41. *Ep.* 38. *Ed. Ox p.* 75.

Century *the Fourth*, Epiphanius *informs us*, *That* the Holy Catholick Church keeps every Lord's day as a Festival. *In a word*, *no* Church, *no single Writer ever represented this as a new*, *or introduced Practice*, *but do continually speak of it as the constant Practice of the* Christian Church. *We never read that any of the converted* Jews, *though they retained the* Jewish Sabbath, *ever disputed the Observation of* the first day of the week *in honour of our* Lord: *And therefore*, *as the* Reverend Bishop Brannhal *truly saith*, To question now whether there was a formal precept for that which all the Christian World hath obeyed ever since Christ's time, and shall obey until his Second Coming, is a strange degree of Folly. *And that this may be further evident*, *I add this second Proposition:* Τὰς κυριακὰς ἀπόστολοι παρέδοσαν ἡγεῖται ἡ Καθολικὴ ἐκκλησία. Expos. fid. cap. 22. *Pag.* 918.

That the Apostles had Commission from the Lord Christ, or were directed by his Spirit to ordain and chuse this day, to be employed in the publick Exercise of Christian piety, and in remembrance of the Resurrection of our Lord. *For*, §. 5. *Prop.* 2.

First,

First, Christ *did Commission his* Apostles *to teach the* Churches *all his Doctrine, and to deliver them all his Commands and Orders, which concerned their Duty and his Service; for thus he delivers his Commission to them*; All Authority is committed to me in Heaven and Earth, Go therefore, and disciple all Nations, teaching them to observe all that I have commanded you: *He also saith unto them, That* as my Father sent me, so send I you; *and surely the* Father *sent him, who was* Lord of the Sabbath, *with full Commission to change and alter it, and substitute another day in lieu thereof. Accordingly the* Apostles *exercised this Power, they founded* Churches, *they delivered to them the Doctrines and Commands of* Christ, *they setled* Church Officers, Orders *and* Discipline; *and surely then they had Commission also to settle the time to be appointed for the Service of their* Lord *and* Master. *When therefore they began to practise the Observation of the first day of the Week, they only did what their Commission from the* Lord *impowered them to do.*

Matth. 28. 18.

John 20. 21.

Secondly, *That the* Apostles *were directed by the* Holy Ghost *to set apart this day for Holy Worship, or to appoint* Church-*Meetings on this Day; and therefore that this was done by a* Divine Authority *appears from this, That their Determinations touching smaller Matters, and which were only* [illegible]*porary, are by themselves ascribed to the* Holy Ghost; *thus, when* Saint Paul *gives his advice,* in respect of the present necessity, *touching a single Life, though he confesseth he had no express from* Christ *touching that matter, yet he ascribes this Counsel to the* Holy Ghost, For I think, *saith he,* I have the Spirit of Christ. *Again, the same* Apostle *speaking of the Directions which he gave concerning their* Church-*Meetings, and their Behaviour in them, saith,* If any man think himself to be a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of the Lord. *The same must therefore be much more acknowledged of things of so high a nature as that is which they delivered to be observed by the* Universal Church, *they being equally Appointed, and Authorized to instruct them in Discipline and in Matters of Divine Worship, as in matters of Doctrine, and as well by Word as by* Epistle, *and therefore as well in the Observation of the time appointed for the Worship of their* Lord, *as in the due Regulation of it when they came together. The same* Saint Paul *professeth, That* he had received from the Lord what

1 *Cor.* 7. 40.

1 *Cor.* 14. 37.

1 *Cor.* 11. 23.

what he delivered to the Church of Corinth, *touching the Sacrament of the* Lord's Supper; *and when he ſpeaks of one particular concerning which he had no precept from* Chriſt, *he ſaith expreſly,* This ſpeak I, not the Lord; *if then the practice touching the Obſervation of the* Lord's Day, *had been of the ſame nature, we may ſuppoſe the* Apoſtles *would not have failed to inform the* Chriſtian Churches, *That this was their own Conſtitution, not the* Lord's, *which ſince they did not, we may preſume that they in this, as well as other things, did only what they received from the* Lord. *And laſtly the* Apoſtle *doth command the* Chriſtians *to obſerve the* Traditions *which they had received, whether* by Word, *or* by Epiſtle, *and therefore muſt command them to obſerve that day which by Tradition from the* Apoſtles *was certainly delivered to them.* 1 Cor. 7. 12. 2 Theſſ. 2. 15.

But againſt theſe Arguments it is Objected, That we read in Scripture *of many things ordained by the* Apoſtles, *which are now laid aſide,* viz. The Kiſs of Charity, the Love-Feaſt, the Anointing with Oil, the abſtaining from things ſtrangled, and from blood, and *therefore cannot rationally conclude the* Lord's *day ought to be obſerved perpetually and unalterably, becauſe it was ordained by thoſe* Apoſtles *who were aſſiſted by the* Holy Ghoſt. *Object.*

To this I Anſwer, That Apoſtolical Conſtitutions *which concern the whole* Church *muſt be eſteemed invariable and perpetual, if they have theſe Conditions:* *Anſw.*

First, *That they were made upon ſuch Grounds and Reaſons as equally concern the whole* Church *of all Ages, and there hath happened ſince no alteration of Circumſtances, which made it reaſonable then to obſerve, what now we have no Reaſon to perform:* v. g. *The* Anointing of the Sick *was a Ceremony annexed to the extraordinary Gift of Healing, which ceaſing, this Appendix of it ceaſed with it, not by any repeal of the* Church, *but by expiration; as all the Conſtitutions of Saint* Paul, *touching* the uſe of Tongues, *did with the failure of that Gift. The Law which obliged the* Gentile *to* abſtain from things Strangled, and Blood, *was deſigned only to avoid offending the weak* Jew; *there being therefore none ſuch now, nor any hopes remaining of their Converſion by this Abſtinence, that Law muſt ceaſe, not by a poſitive repeal, but by ceſſation of the Cauſe, or Reaſon of it, according to thoſe known Rules,* Sublatâ cauſâ tollitur effectus, & ratio

legis est lex, Take away the Cause, and the Effect ceaseth.

Secondly, *When they are not about some lesser Ceremonies or Circumstances, which in tract of time may become subject to abuse and hindrance, to a greater good; and for that reason may be dispensed with, and abrogated by the* Church, *by virtue of that general Rule of* doing all things to Edification, *but about Matters of great Moment, such as concern the Service of our Great* Master, *and the time to be set apart for the performance of it. For Instance, touching* the Kiss of Charity, *all that* Saint Paul *or* Peter *have delivered concerning it is this, That some times or other* Christians *should testifie their mutual affection to each other by a Kiss; and that this Kiss be not a wanton or dissembling one, but an* Holy *one, or a true* Kiss of Charity, *and in this sence 'tis still continued among* Christians: *Moreover 'tis of it self a thing indifferent, and only good as 'tis an indication of true Charity, and therefore is equivalently continued by all Acts of* Christian Charity. *The* Love Feasts *were designed for the Refreshment of the Poor, by what the Rich brought to the* Holy Sacrament *to be eaten by them at that Feast of Love; and since it after happened through the looseness of* Christians, *that great Disorders were committed in those Feasts, they being made occasions not of Divisions only, but of Intemperance and Drunkenness, they were universally disused in the Fourth Century, and converted into a more unexceptionable Charity to be distributed among the Poor; according to that never failing Rule, That where the abuse is greater than the use of a Ceremony, if the intended use may be obtained other wise,* Abusus tollit usum, *the abuse makes it reasonable to cease the usage of that Rite.*

Thirdly, *If they have been universally received through the whole* Christian *World, from the* Apostles *times unto our dayes; not that the neglect of this Observation, by any* Church *in any Age or Ages, could have rendered this Ordinance invalid, or not obliging to Posterity, but because the continuance of it from the time of its first Practice or Institution to this present moment, is a just Presumption that all* Christians *have been always satisfied, and well assured of their Obligation to comply with it, and that no* Christians *can have any cause to vary from it. Now all those three particulars here meet. For,* 1. *This* Christian Festival *hath always been observed in all places, and throughout all Ages of the* Church. 2. *It was observed by all* Christians *for those very Reasons,* 1st. *That as the* Jews, *by Observation of the* Sabbath,

professed

profeſſed to own the Lord of the Creation *for their* God, *and themſelves to be his Servants*; *ſo they by Obſervation of the* Lord Chriſt *might own him as their* Lord *and* Maſter, *who was* the Lord of the New Creation. 2dly. *As they obſerved their* Sabbath, *in Commemoration of the Bleſſings procured to them by the* Creation, *ſo the* Chriſtians *obſerved the day of our* Lord's Reſurrection, *in thankful Remembrance of the ineſtimable Bleſſings procured and conſigned to them by it. Now ſure this ſolemn Act of owning* Jeſus *for our* Lord, *on which account* Tertullian *ſays*, The Heathens feared to obſerve the Lord's Day, *is a Duty of the higheſt moment*; *and ſurely the Bleſſings partly purchaſed, partly confirmed to us by our* Lord's Reſurrection, *muſt as well deſerve a day to be employed in ſolemn and in grateful commemoration of them, as the Mercies which the Creation did conferr upon Mankind*; *and ſo this Conſtitution muſt be concerning Matters of great Moment. And*, 3dly. *Theſe are never failing Reaſons, and ſuch as render it as neceſſary now to obſerve this day, and will do ſo for ever*; *and no Man ever can refuſe the Obſervation of this day without being careleſs to own* Chriſt *for his* Lord, *or to return Thanks for the Benefits of his Reſurrection, or without oppoſing, yea condemning the Wiſdom of the* Apoſtles, *and the whole* Chriſtian *World to this very day.*

Non Dominicum diem timerent enim ne Chriſtiani vidercntur.

Moreover, This Aſſertion is confirmed by the concurring ſuffrage of the Ancient Fathers; *for* Juſtin M. *ſpeaking of the Obſervation of this day, ſaith, That our* Lord ariſing from the dead, ἐδίδαξε ταῦτα, taught theſe things. Euſebius *ſaith, That* Chriſt hath preſcribed to all the Inhabitants of the World, by Sea and Land, that coming together into one place, they ſhould celebrate as a Feſtival the Lord's day. In time paſt, *ſaith* Athanaſius, the Sabbath was of great account, which Solemnity the Lord tranſlated to the Lord's day, nor do we ſet light by it without his Authority. *In a word, the* Fathers *generally apply that Paſſage of the* Pſalmiſt, This is the Day which the Lord hath made, let us be glad and rejoice in it, *to the* Lord's day, *as made or Inſtituted by the* Lord, *and* Conſecrated *or Sanctified by his* Reſurrection. *Others of them ſay, That the Obſervation of the* Lord's Day *was an* Apoſtolical Tradition,

Apol. 2. *p.* 99.

Τὴν κυριακὴν ἡμέραν ἑορτὴν ἄγειν διδάσκει ὁ σωτὴρ ἡμῶν. De laudibus Conſtant. p. 664.

Μεθῆκε ὁ κύριος τὴν τῶν Σαββάτων ἡμέραν εἰς κυριακήν. De Sement. p. 106c.

So *Athanaſ. Serm. de Reſurrect. Tom.* 2 *p.* 277. *Ambroſ. Ep.* 83. *Pſalm.* 118. 24.

Heſych. in Levit. c. 9. Leo. Ep. 11. Ed. Queſnel. p. 436.

and that they kept it as an Holy Day, Apoſtolorum ſequentes traditionem, following the Tradition of the Apoſtles. *The* Apoſtles, *and* Apoſtolical Men having decreed, *Dominicum diem religioſâ ſolennitate habendum,* That the Lord's day was Religiouſly to be celebrated.

And ſurely it is enough to ſatisfie all Conſcientious Chriſtians *in the Obſervation of this Day, that it was conſecrated to the Service of our* Lord, *either by* Chriſt *himſelf, or his* Apoſtles, *and as ſuch hath been celebrated ever ſince by the perpetual practice of the whole* Church Catholick, *eſpecially if we conſider what excellent Names theſe ancient* Obſervers *of it have aſcribed unto it, and what great Dignities they have put upon it, calling it the* Queen of Days, *the* Princeſs *and* the Principal of Days, a Royal Day, higher than the higheſt, *the* firſt Fruits of the Days, *whereas had they conceived it only an humane Ordinance, it could not have deſerved theſe Titles above other Daies ordained by the* Church. *In fine, how dangerous it is to ſay, That the publick Exerciſe of* Chriſtian Religion *ſhould depend upon ſo weak a Foundation as* humane Authority, *which may alter its own Conſtitutions, and is ſubject to manifold Errors, I leave to the prudent and* judicious Reader *to conſider.*

§. 6. *Let then the* Romaniſts *ſhew three Texts of* Scripture *expounded conſtantly in that ſence by the whole* Church, *which confirms any of their Doctrines; let them ſhew us the Names of any of thoſe Practices of theirs which we condemn, in* Scripture, *and the* Fathers *of the firſt* Centuries; *let them give clear evidence from their Writings, that ſuch Practices were received in the* Apoſtles *daies throughout the* Chriſtian *World, no* Church, *no* Chriſtian *Writer ever excepting againſt them, or mentioning them as newly introduced Cuſtoms; let them ſhew us plain Expreſſions from them declaring that they were inſtituted either by* Chriſt *or his* Apoſtles, *and that they practiſed them,* Illorum ſequentes traditionem, in compliance with their Tradition, *and then we ſhall no longer queſtion or condemn them.*

Having thus Anſwered Mr. M's. *Argument againſt the ſufficiency of the* Scripture *from this Head, I retort it thus.*

§. 7. Pag. 204. That is neceſſary to be done to Salvation, which left undone, cauſeth Damnation; but the obſervation of the *Sunday*

(commanding

(commanding the abstaining from all servile Works) if neglected, or left undone, brings Damnation; therefore to observe in this manner the *Sunday*, is a thing necessary to Salvation; and yet this point is so far from being clearly put down in Tradition, that standing meerly to the sole judgment of it, we can clearly shew *more Declarations for the lawfulness of working on the* Sunday, *than for the unlawfulness thereof. The* Canon *of the* Council *of* Laodicea *only saith, That* Christians shall rest on the Lord's Day, εἴγε δύναιντο, if they can, *well knowing that it was not possible for many of them so to do, some of them being Servants to* Pagan Masters, *some condemned to labour in the* Mines, *and toil in* Gallies *when their* Lords *required them, and yet we find not in all* Ecclesiastical History *those* Christians *ever then refused to labour upon this account; and therefore* Balsamon *upon this* Canon *saith, That,* οὐκ ἀναγκαστικῶς ἐπέτρεψαν, they did not enjoin this as a thing necessary; *but added,* If they could, let them do it; εἰ γὰρ ἐκ πενίας ἢ ἄλλης τινὸς ἀνάγκης, καὶ κατὰ τὴν κυριώνομον ἐργάσεται τις, οὐ προκριματισθήσεται, for if any one work on the Lord's day out of Poverty, or any other necessity, he will not be condemned. *And* Zonaras *on the same* Canon *adds, That* the Civil Law commands all without excuse to rest upon the Lord's day, ἄνευ τῶν γεωργῶν, excepting Husbandmen, ἐκείνοις γὰρ καὶ ἐν Κυριακῇ ἐργάζεσθαι ἐφίησιν, for it permits them to work on the Lord's day, provided that they find no other day so fit for their work. *That which he saith touching the* Civil Law, *is evident from that* Law *of* Constantine *where commanding all men to rest on the* Lord's day; *he excepts* Rural Labours, *in which delay may be very prejudicial to them; which Law* Hermenopulus *gives us thus,* Ἐν τῇ Κυριακῇ τῶν λοιπαῖς ἑορταῖς καὶ οἱ δικασταὶ καὶ πάντες ἀργείτωσε πλὴν τῶν γεωργῶν, On the Lord's day and other Festivals, let the Judges and others rest, excepting only Husbandmen; *and none of the* Fathers *of the* Church *living in those dates, or in the following* Centuries *reproved these Laws, or spake any thing to signifie that they esteemed them* Prophane: *On the contrary* Saint Jerom *tells us, That* Paula, with all the Virgins and Widows that lived at *Bethlehem* in a Cloyster with her, repaired to the Church on the Lord's Day, *Atque inde pariter revertentes instabant operi distributo,* and returning thence, they all fell to their work, and made Clothes for themselves, or others.

Can. 29.

Cod. Just. l. 2. Cod. de feriis.

Enchirid Tit. 4.

Epitaph. Paulæ ad Eustoch. f. 64.

And

§. 8. *And lastly, let it be observed, that though I verily believe this day to be of* Divine Institution, *and, jure positivo, to be observed, yet am I far from thinking that it is necessary to* Salvation *so to do, and much less to abstain wholly from working that day, or that if any* Church *should rather think it fit to keep another day in Honour of our* Lord, *or that if any* Christians *should think, as some of the* Ancient Fathers *seem to have done, that under the* Gospel *Dispensation there was no difference of daies; but that the* Christian *should observe every day as a* Spiritual Sabbath, *they should be damned, or even* Unchurched *for that Opinion. And therefore this is like unto most other Instances urged by Mr.* M. *impertinent, and such as reacheth not unto the Question,* viz. Whether the Scripture be deficient in any thing that's necessary to be believed, or practised to Salvation.

To proceed to the Second Question *touching our Freedom from any Obligation to observe the* Sabbath *injoined in the Fourth Commandment: I say, that though* Tradition *seems not sufficiently to do it,* Scripture *affords sufficient Evidence, that the Observation of the* Seventh day from the Creation *was only* a ceremonial Precept, *and therefore not obliging to the* Christian; *that is, the Observation of the* Seventh day from the Creation, *as a day wholly to be set apart* for rest from bodily Labour, *according to the* Fourth Commandment, *was not enjoined by a* Moral Law, *or by a Law commanding what is naturally good antecedently to the Command of the* Lawgiver; *or which can be resolved into any Principle, or Dictates of the Law of Nature, imprinted in Mens Hearts at the* Creation, *but that it was a Law which only did oblige the* Jews *and* Jewish Proselytes *to rest from Labour on that day, laying no Obligation on the* Christian *so to do. And,*

§. 9. First, *That this Command to observe the* Seventh day from the Creation *could be no Moral Precept, obliging all Mankind, is evident,* 1. *From the Reasons there assigned of it;* Because God having made the World in six days, rested the seventh, *and that* therefore the Lord blessed the seventh day and hallowed it. *Now, evident it is, that no Man by the Light of Nature could discern that God imployed* six days *in the Creation of the World, or that he rested on the seventh day only from his Labour;*

no

no humane Reaſon could, with any certainty inferr, That becauſe he reſted from his Labour on this day, we ſhould reſt alſo on it; and ſo no Man, without a Revelation, could be acquainted with theſe Grounds for Obſervation of this day. Moreover no Man by the Light of Nature could know that Time ought rather to be computed by Weeks, *or by the Number* Seven, *than any other Number, and much leſs that one day in ſeven preciſely, rather than in ten, ſhould be dedicated to God's* Service; *this being neither a principle evident in it ſelf, nor derivable from any thing that is ſo, and much leſs that the laſt of* ſeven *days ſhould be kept holy, rather than the firſt, or any other of the ſeven, no day being more holy than another by* inherent Sanctity, *but only by* God's *free and arbitrary injunction to apply it, or conſecrate it to Religious Uſes. And ſure God, notwithſtanding the Creation of the World in ſix days, had he ſo pleaſed, might have deſigned any of thoſe days for his* Religious Worſhip. 4thly. *Such Precepts as are purely Moral, and are injunctions of things good antecedently to the command, can in no time or caſe be violated or tranſgreſſed; whereas our* Lord *expreſly hath declared, That this Law touching the* Sabbath, *in many caſes, might be violated. And therefore* Chryſoſtom *obſerves, That* of thoſe natural Laws, Thou ſhalt not Kill, or commit Adultery, *&c.* God gave no Reaſon, becauſe the Light of Nature taught them; but when it pleaſed him to preſcribe the Obſervation of the Sabbath day according to the Fourth Commandment, he adds theſe Reaſons, becauſe he reſted on the ſeventh day from all his Work, and becauſe thou waſt a Bondman in the Land of *Egypt*, as knowing this Commandment was not primogeneal, nor made known to us by the dictate of our Conſciences, but was temporary and particular, *i. e. given only to the* Jewiſh Nation, *according to thoſe Words of* Moſes, I have given you the Sabbath, *Exod.* xvi. 19.

Περὶ Σαββά-
τ. νομοθετῶν
— τὴν αἰτίαν
προσέθηκεν,
ὅτι ἦ τὲ φύσει
ἀδὲν τοιοῦτον
ἐποίησεν ἐκεῖ-
νὸ αὐτὴ μὴ ἦ
ἀλλὰ μετὰ τὰ
φυλαχθῆς ὑπ' ἦ
ἑβδομὰς ἡμέρας ἐν τῷ συνεχῆ τῷ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ἐνάτῃ ἐν τῷ ἑξῆς τῷ δεκάτῃ ἐν τῷ ἑξῆς τῷ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ 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ὀγδόῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ἑκατοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ διακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ τριακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ τετρακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ πεντακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ἑξακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ἑπτακοσιοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ δωδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ τρισκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ τεσσαρεσκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ πεντεκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἑκκαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἑπτακαιδεκάτῃ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ὀγδοηκοστῇ ἐν τῷ ἑξῆς τῷ ὀγδοηκοστῇ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ πρώτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ δευτέρᾳ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ τρίτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ τετάρτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ πέμπτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἕκτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἑβδόμῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ὀγδόῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἐνάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ δεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ ἑνδεκάτῃ ἐν τῷ ἑξῆς τῷ ἐνενηκοστῇ δωδεκάτῃ

verſ. 3. *Example of* David *and his Men*, Who being hungry ate the ſhew Bread, which by the Law of Moſes was to be eaten only by the Prieſt: *Now in all Arguments*, à pari, *or taken from Example, the Ground, or the Foundation of them muſt be this*, In paribus par ratio, the Reaſon is the ſame where the Caſe is ſo. *And ſo in Arguments drawn from ſuch Actions, the Caſes muſt be ſtill alike in all conſiderable Circumſtances, and ſo it will be in the* Example *here produced, provided that the reſt enjoined in the* Fourth Commandment *be* Ceremonial, *for then the Caſe runs thus, I and my Men, and* David *and his Men being both hungry, did that which was forbidden by a* Ceremonial *Law of* Moſes; *if therefore* David *and his Men were blameleſs, I and my* Diſciples *muſt be ſo: But if the Reſt enjoined by the* Fourth Commmandment *had been* Moral, *'tis evident the Caſes could not be alike, ſince* David *and his Men did only violate a* Ceremonial Precept; *but* Chriſt's Diſciples *did tranſgreſs a* Moral Precept. *So that we ſtand obliged to confeſs the Reſt enjoined by the* Fourth Commandment *was* Ceremonial, *or that our* Saviour's *Argument was unconcluding and unſound, which it is* Blaſphemy *to aſſert.*

verſ. 7. *Again our* Saviour *Argues, That his* Diſciples *were not to be accuſed of doing evil, though they did not obſerve the Reſt required on the* Sabbath *day, becauſe God had declared* he will have mercy, and not Sacrifice; *that is, he will have works of Mercy, which are* Moral Duties, *to be preferred before* Sacrifices, *which are but* Ceremonials, *the feeding of the hungry Body muſt therefore be compared to works of Mercy, the violating the Reſt preſcribed by the* Fourth Commandment *is that which is compared to Offering* Sacrifice: *Since then the Law concerning* Sacrifices *moſt certainly was* Ceremonial, *the Law concerning the* Sabbatick Reſt *muſt be ſo alſo.*

§. 11. *Argum.* 2. Gal. 4. 10, 11. Secondly, *This may be fairly gathered from theſe Words of the* Apoſtle Paul *to the* Galatians, You obſerve days, and months, and times, and years. I am afraid of you, leaſt I may have laboured among you in vain. *Where obſerve,*

Firſt, *That the* days, *and* months, *the* times *and* years *here mentioned are only* Jewiſh *days and times, as will appear firſt from the ſcope of the Apoſtles, which is to ſhew the* Chriſtian Gentiles *were exempt from any Obligation to obſerve the Law of* Moſes

Moſes, *for this being the chief deſign of that* Epiſtle, *the days forbidden here muſt be the days and times commanded by the Law of* Moſes. 2dly. *By Obſervation of thoſe days and times*, &c. *they are here ſaid to be willing* to return again to the ſervice of weak and beggarly Elements. *Now theſe Elements to which they are ſaid to have been in Bondage are the* Moſaick Ceremonies, *v.* 3, *and* 4. For we, *ſaith he*, when we were Children were in Bondage to the Elements of the World, *but* when the fulneſs of time was come, God ſent to redeem thoſe that were under the Law, *from any farther Bondage to it.*

Secondly, *Obſerve*, *That the* Months, Times *and* Years *here mentioned, do comprehend all other* Jewiſh Feſtivals *beſides the* Sabbath, *for the* Months *ſignifie their* New Noons; *the* Times, *the* ſet times *of going up to* Jeruſalem; *the* Years, *their* ſolemn Anniverſary Feaſts, *which conſtantly returned at ſuch a time of* Year, *or after ſuch a* period of Years; *and therefore the* Days *here mentioned can only ſignifie the* Sabbath *Days obſerved by the* Jews, *and ſo Saint* Jerom *and Saint* Chryſoſtom *interpret the Place.*

Thirdly, *Obſerve*, *That the* Jewiſh Sabbath, *or the Day of Reſt, appointed by the* Fourth Commandment, *is certainly the* ſeventh day from the Creation, *as is evident*, 1. *From the Reaſon there aſſigned*, You ſhall keep the Sabbath, for in ſix days the Lord made Heaven and Earth, and reſted the ſeventh day. 2. *That was the day which the Lord* Bleſſed *and* Sanctified; *if therefore that be abrogated, and not to be obſerved by* Chriſtians, *the day of Reſt enjoined in the* Fourth Commandment *muſt be aboliſhed, which was the thing to be proved.*

Thirdly, *This will be ſtill more evident from thoſe words of the ſame* Apoſtle *to the* Coloſſians, *affirming, That* Chriſt had blotted out the hand-writing of Ordinances which was contrary to us, and had taken it out of the way, nailing it to his Croſs; *and making thence this Inference*, Let no man therefore judge you in meat, or in drink, or in reſpect of an holy day, or of the New Moons, or of the Sabbath days, which are a ſhadow of things to come, but the body is of Chriſt. *Where Note*, §. 12. *Argum.* 3. 2 *Coloſ.* xiv. 16, 17.

1ſt. *That* the hand-writing of Ordinances *reſpecteth* Ceremonial *Orders, for of them only can it be truly ſaid, That* they

were againſt us, and were contrary to us, *as being Yokes of Bondage, and Burthens grievous to be born*; *that they were* blotted out, *and* cancelled, *and* nailed to the Croſs of Chriſt, *and that they were* ſhadows of, *or* ſhadows in reſpect of things to come.

2dly. *When it is ſaid*, Let no Man judge you in reſpect of *theſe things*, *the meaning clearly is*, *Let no Man cenſure or condemn the* Chriſtian *for not obſerving theſe* New Moons, Feaſts *or* Sabbaths. *Hence then theſe Arguments reſult.*

Firſt, *No Man ought to condemn the* Chriſtian *for not obſerving of the* Jewiſh Sabbath, *becauſe that* Chriſt hath blotted out the hand-writing of ceremonial Ordinances, which was againſt them; *therefore the* Jewiſh Sabbath *was a* ceremonial Ordinance; *therefore 'tis blotted out*; *therefore the* Chriſtian *is not obliged to obſerve it*: *That which is joined with Meats and Drinks*, *and with* New Moons, *which are things confeſſedly* Ceremonial, *no difference at all being obſerved by the* Apoſtle, *as to their being named* hand-writings, *things* cancelled, ſhadows, *or the like*, *that muſt be* ceremonial; *that which is a ſhadow of*, *or in reſpect of things to come*, *of which* Chriſt *by his Advent exhibited the* Body, *that muſt be* ceremonial, *that muſt be* cancelled, *and* aboliſhed *by* Chriſt; *therefore the* Jewiſh Sabbath *muſt be aboliſhed*, *as being only* ceremonial. *The Anſwers which the* Sabbatarians *return to this laſt Argument are theſe*;

Anſwer 1. 1ſt. *That the* Apoſtle *meaneth here by* Sabbaths, *not the weekly* Sabbath *of the* Jews; *but the firſt*, *and laſt days of the* great Jewiſh Feaſts, *which were by them obſerved as* Sabbaths, *and are in* Scripture *ſometimes ſtiled by that Name.*

Reply. 1. *The* Apoſtle *having ſaid before*, Let no Man condemn you, ἐν μέρει ἑορτῆς, for not obſerving of the Jewiſh Feſtivals, or any part thereof, *cannot be rationally ſuppoſed in the word* Sabbaths *following*, *to forbid only the ſame thing.*

2. *In the* New Teſtament *the word* Sabbath, *or* Sabbaths, *is uſed above* ſixty *times*, *and in* Fifty ſix *of thoſe places*, *it doth unqueſtionably ſignifie the* Jewiſh weekly Sabbath, *and in the other places the* whole week: *ſith then the* Sabbath *in the* New Teſtament *is never uſed for the firſt and laſt days of the* Jewiſh *Feaſts*, *but ordinarily is there uſed for their* weekly Sabbath, *we ought in reaſon to conclude it here importeth the ſame thing which it is uſed to ſignifie where it is mentioned in other places by*

the

the Holy Ghoſt, *and not conceive it here importeth that which it is never uſed to ſignifie in the* New Teſtament; *that is, we ought to judge it ſignifies the* ſeventh day Sabbath, *and not the* ſolemn days *of the* great Jewiſh Feaſts.

3. *Where-ever the word* Sabbath *in the* Old Teſtament *is mentioned in conjunction with* New Moons, *or* Jewiſh Feaſts, *it doth import the* ſeventh day Sabbath *diſtinctly and ſeparately from all others, as will appear from the peruſal of all the places where theſe things are jointly mentioned, as,* v. g. 2 Kings iv. 23. Eſa. i. 13. Eſa. lxvi. 23. Lament. ij. 6. Ezek. xlv. 17. Ezek. xlvi. 1. Hoſ. ij. 11. Amos viij. 5. *Being then here mentioned together with* New Moons *and* Jewiſh Feaſts, *'tis reaſonable to conceive it ſignifies the ſame thing.*

4. *The* Sabbath day *in the* Old Teſtament *is often contradiſtinguiſhed to all other* ſolemn Feaſts, *and more particularly to* New Moons, *and* anniverſary Feaſts; *and therefore being here mentioned with them, we may preſume it cannot ſignifie them, or any portion of them, but rather that it doth import that* Jewiſh Sabbath, *which in other places is put in oppoſition to them; as for Example,* 1 Chron. xxiij. 31. 2 Chron. ij. 4. xxxi. 3. Neh. x. 32, 33. *And laſtly* Moſes, *having reckoned up the* ſolemn Feaſts, Leviticus *the* 23. *he adds v.* 37, 38. Theſe are the Feaſts of the Lord which you ſhall proclaim beſides the Sabbath of the Lord; *ſeeing then the word* Sabbath *where-ever it is uſed in conjunction with* New Moons *or* Feaſts *in the whole Book of God, doth always ſignifie the* Jewiſh weekly Sabbath *we cannot doubt but in conjunction with them, here it ſignifies the ſame; ſeeing the word is often put in oppoſition to* New Moons *and* ſolemn Feaſts *indefinitely taken, what reaſon have we to conceive that in this place it ſhould be taken for any part or portion of them.*

Some Sabbatarians *tell us, That by* Sabbath *here the* Apoſtle *underſtandeth not the* weekly, *but the* yearly Sabbaths, viz. *the ſeven Years* Sabbath, *and the* Sabbath *of the Year of* Jubilee. *Anſw.* 2.

But the ſame Obſervations do confute this Gloſs; *for ſeeing the word* Sabbath *in the whole* New Teſtament *doth never ſignifie the yearly* Sabbath, *but ſtill the* ſeventh day Sabbath, *or the whole week; ſince the word* Sabbath, *when it is joined with* New Moons *and* Feaſts, *as here it is, doth always ſignifie* the ſeventh *Reply.*

day Sabbath, *this* Sabbatarian Gloſs *muſt be repugnant to that Sence in which the word is uſed by the* Holy Ghoſt, *and therefore contrary to thoſe Rules by which we are obliged to expound the* Scripture.

Anſw. 3. *'Tis Thirdly Anſwered, That the* Apoſtle *ſaith not, as the words are rendered,* Let no Man judge you in reſpect of a Feaſt; *but as they ought to be rendered,* Let no Man judge you, ἐν μέρει ἑορτῆς, ἢ νουμηνίας, ἢ Σαββάτων, in part of a Feaſt, New Moon, *or* Sabbath; *whence they conclude, that he intends not the whole* Sabbath, *but that part of it which conſiſted in* offering Sacrifices, *and this he calls a* ſhadow, *or a* hand-writing of Ordinances.

Reply. *This Quarrel at the Tranſlation of theſe Words is groundleſs; for,* ἐν μέρει, *doth as truly ſignifie* on the account, *or* on behalf *or* in reſpect, *as it doth ſignifie* in part; *as when the ſame* Apoſtle *ſaith,* That which was made glorious, had no glory, ἐν τούτῳ μέρει, in this reſpect, by reaſon of the Glory that excelleth. *And again,* I have ſent the Brethren, leaſt our boaſting of you ſhould be in vain, ἐν τούτῳ μέρει, on this behalf. *And when Saint* Peter *ſaith,* If any Man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God, ἐν τούτῳ μέρει in this behalf. *Moreover this expreſſion was in uſe among the* Jews *of that* Age, *as appears from that ſaying of the Book of* Maccabees, The care they took for their Wives and Children, &c. was, ἐν ἥττονι μέρει, in leaſt account with them, *their principal fear being for the* Holy Temple; *whence it appears, that our Tranſlation of this Phraſe is very ſuitable to the Language of the* Apoſtles, *and of the Age in which they lived, and conſequently to the true meaning of theſe Words.*

2 *Cor.* 3. 10. 2 *Cor.* 9. 3. 1 *Pet.* 4. 16. 2 *Maccab.* 15. 18.

2dly. *The* Apoſtle *here makes no diſtinction of parts of the* Sabbath *to be retained, and other parts to be aboliſhed; if therefore no Man ſhould condemn us,* ἐν μέρει Σαββάτου, for not obſerving part of a Sabbath, *then no Man ſhould condemn us for not obſerving the* Reſt *enjoined on that day, that being eminently part of the* Sabbath.

3dly. *If,* τὸ ἐν μέρει, *the word,* in part, *can only be referred to the* Sacrifices *offered on the* Sabbath, *then muſt it only relate to the* Sacrifices *of the* New Moons, *and other* Feaſts, *to which it more immediately is joined; whereas it is acknowledged,*

not

not only that the Sacrifices *offered then, but even the whole* New Moons *and* Feaſts *were part of that* hand-writing *which was blotted out, and* ſhadows of things future, *and Solemnities, for not obſerving any part of which the* Chriſtian *was not to be cenſured or condemned, and therefore this muſt be affirmed alſo of the whole* Sabbath Feſtival.

4thly. *There is not one Example in the whole* ſacred writ, *in which it can be ſhewed, that,* μὴ & Σαββάτου, *doth ſignifie the* Sacrifices *offered on the* Sabbath *day, in diſtinction from the other Duties of the Day; whence evident it is, That this Expoſition of the words is groundleſs. Beſides, had the* Apoſtle *intended by theſe words only to ſignifie, That no Man ſhould condemn the* Chriſtians *for not offering* Sacrifice *on that day; what Reaſon could there be, why he ſhould not have plainly ſaid ſo, rather than ſignifie his mind in Terms ſo much offenſive to the* Jews, *as ſeeming to declare the Abrogation of their whole* Sabbath, *and to miſguide the* Chriſtian *into ſuch an apprehenſion? Surely, had the* Apoſtle *embraced the* Sabbatarian *Doctrine, he would not have afforded ſo great occaſion to others to reject it. But againſt this Argument the* Sabbatarians *thus Object;*

That the Sabbath *here mentioned is ſaid to be* a ſhadow of things future, *but the Seventh day* Sabbath *was a ſign of a thing paſt,* viz. *of the* Creation *of the World.* *Object.* 1.

That the Sabbath was (not as the Objection, without Ground, affirms, A Sign, but) a Feaſt *Inſtituted in Commemoration of the Creation of the World, proves not that it was not a ſhadow alſo of things future; for the* Paſſover *was the memorial of God's Mercy in paſſing over the Houſes of* Iſrael, *when he ſmote the* Ægyptians; *the Feaſt of* Tabernacles *was a memorial that their Fathers dwelt in Tents and Tabernacles;* Pentecoſt *was a memorial of the giving of the Law at* Mount Sinai; *the Feaſt of* unleavened Bread *was celebrated in memory of their Paſſing out of* Ægypt *with their* Dough unleavened, *and of their deliverance from the Afflictions they endured in* Ægypt; *if therefore, notwithſtanding the Inſtitution of theſe* Feaſts *in memory of what was paſt, it is acknowledged by all* Chriſtians, *that they were* ſhadows of good things to come, *the* Seventh day Sabbath *may be both.* *Anſwer.*

And whereas it is by the Sabbatarians *ſaid, That the* Seventh day Sabbath *ſeems not to be a* ſhadow *of any Bleſſing which*

which we at present do enjoy by Christ, *is may be Answered,*

1. *That this Expression of the* Apostle *doth not necessarily import, that the things mentioned here were* shadows *which related to things future, but only that comparatively to those future things which were to be prescribed and taught by* Christ *and his* Religion, *they were shadows.*

2. *This Objection seems to contradict the very Words of the* Apostle, *and therefore what Saint* Austin *said to* Faustus *is very proper here*; Answer thou the Apostle, if thou canst, who witnesseth, That resting on the Sabbath day was a shadow of that which was to come. *Even the* Ancient Jews *acknowledged, That their* Sabbath *was a* shadow of the Age *of the* Messiah; *this being their Assertion, That* the Sabbath was given as a Type of the Holam Habba, or the Age to come, *by which they understand the Age of the* Messiah; (*whence in the* Epistle *to the* Hebrews, the World to come *doth clearly signifie the* Gospel Age,) *and this they gathered from these Expressions of the* Prophet Isaiah, *which say, That* it shall come to pass that from one New Moon, and from one Sabbath to another, *shall* all flesh come to worship before the Lord; *which, say the* Jews, *is spoken of that Age to come, which shall be* all Sabbath. *And all the* Ancient Fathers *do with one Voice declare, That the* Jewish Sabbath *was* Typical, *and figured the* Spiritual *Rest which Righteous Persons should enjoy by* Christ, *and their Spiritual Ceasing from the Works of Sin, and that we always ought to be employed in God's Service.*

Apostolo responde si potes, qui vacationem illius diei umbram futuri esse testatur. Contra Faustum l. 30. Ita *Iren. l. 4. c.* 30. *Barnabas, Ep. §. 15. Orig. Hom. 23. in Numer. f. 136. August. l. 4. De Gen. ad lit. c. 11. Clemens Alex. Strom. l. 4. p. 477. Orig. Hom. 23. in Num. f. 136. Macar. Hom. 35. Greg. Nyssen. Hom. 7. in Eccles. Tom. 1. p. 440. Cyril. Alex. in cap 6. Amos p. 315.* Sabbata perseverantiam totius diei erga deum deservitionis edocebant, *Iren. lib. 4. cap. 30. Just. M. in Dial. cum Tryph. p. 229. c. Tertull. adverf. Jud. c. 4.* In signo data sunt Judæorum populo, *Iren. l. 4. c.* 30.

§. 13. Fourthly, *The* Fathers *with one Voice Assert, That the* Sabbath *was* ceremonial, *and that the* Christians, *or at least the* Gentile *Converts, were not obliged to observe it.* Justin M. *Asserts, That* after the Appearing of the Son of God we have no need to observe the Sabbath. Irenæus, *That* it doth not Justifie, *and that the* Ancient Patriarchs pleased God without the Observation of it. Tertullian, *That the Observation of it was* Temporary, *and that it was blotted out like as* Circumcision,

Lib. 4. c. 30.

Adv. Jud. c. 4.

cumcision, *and other Rites of the Old Law.* *The* Council *of* Laodicea *declares, That* Christians ought not to Rest on the Sabbath, but work on it, preferring before it the Lord's day. Epiphanius *saith, That* our Lord did his Miracles on the Sabbath, and commanded the Impotent Man to take up his Bed on that day, to insinuate that the Sabbath was to be dissolved; *that hence the* Apostles *knew,* ὅτι λέλυται τὸ Σάββατον, that the Sabbath was dissolved; *that it was dissolved by the Coming of* Christ *the Great Sabbath, who gives us Rest from our Sins.* *Saint* Cyril *of* Jerusalem *tells his* Catechist, *That* all Observation of Sabbaths is to be rejected. *It would be endless to recite all that the* Fathers *say upon this Subject; but if we do consider how constantly the* Fathers *teach, That the* Patriarchs *and pious Men, before the promulgation of the Law of* Moses *observed not the* Sabbath, *how generally they teach that it was a* shadow of good things to come by Christ, *and that our* Saviour *both by his* Miracles *performed upon that day, and by his Contests with the* Pharisees, *designed to insinuate the dissolution of it, we can no longer doubt the Judgment of the* Ancients *in this Matter.*

Can. 29.

Her. 30. Ebion. §. 32. vid. Her. 66. c. 82.

Catech 4. p. 38.

To proceed then to Answer the Objections of the Sabbatarians. §. 14.

First, Mr. M. *Objects, That* God Blessed the Seventh day and Sanctified it, because in that, and not in any other, he had rested from all his Work, *Gen.* 2. *And then enquires,* How comes this Blessing given to no other day among the Seven, but given to the Seventh day, only to be lost? who took away the Sanctification of it given by God himself, and given for a Reason which is as obliging now, as ever?

Object. 1. §. 9. p. 205.

To this I Answer, That to Bless *and* Sanctifie *the Seventh day doth only signifie to set apart that day for his peculiar Worship, or as the Badge and Sign by which the People, who owned* Jehovah *for their God, should be distinguished from all other People, and by which He should also be distinguished from all other Gods, by a Work peculiar to himself; for it being the Custom of all* Nations *and of all* Religions, *to set apart some day or time as Sacred for the Worship of their Gods, and in that time to Solemnize their Worship by the Commemoration, or the imitation of some peculiar Actions for which they were Honoured; God would have this to be the Sign of His* peculiar People, *the Resting on the* Sabbath *day, in Token that they owned him as the Creator of the World by imi-*

Answ.

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tation of the Rest he took when he had made it: This God himself
Exod. 31. 15, 16. *declares by saying,* The Children of Israel shall keep the Sabbath to observe it through their Generations for a perpetual Covenant. It is a sign betwixt me and the Children of Israel for ever; for in six days the Lord made Heaven and Earth, and on the seventh day he Rested; *that is, Now that the Seed of* Abraham *are come to be my People in* Covenant, *they shall keep the Seventh day as a Sign that they are Consecrated to the Service of the Creator of the World, and that they own him as*
Ezek. 20. 12. *their God. Hence are these Sabbaths said to be given* to be a sign betwixt God and them, that they might know he was the Lord that sanctified them: *and God commands them to*
Exod. 31. 13. *observe them,* that they might know he was the Lord that sanctified them; *that is, did consecrate and separate them from all other* Nations, *to be his own peculiar People. Hence also was it that till God had made of* Abraham a great Nation, *till he had freed this Nation from that Bondage they were under to the* Ægyptians, *who would not let them rest from Work, and chosen them to be* his own peculiar People: *He laid not this injunction on them, for even the very* Sabbath *day before that mentioned by* Moses *to be observed by them as a day of Rest, they marched a*
Exod. 16. 1. Neh. 9. 14. *wearisom Journey, and* came *at Night* to the Wilderness of Sin; *and therefore* Nehemiah *saith, That God* made known to them his Holy Sabbath by the hand of Moses his Servant; *that is, then did he set a part that day to be a day to be observed by them in Honour of him. Accordingly the* Christian Fathers *generally teach, That none of the* Patriarchs *did keep the Sabbath, nor do we find from* Adam *to* Joseph *the least mention of the Observation of it, though we find frequent mention of all other Acts and Requisits of their Religious Worship, of their Groves and Oratories, their Priests and Altars, their Sacrifices and Oblations, Prayers, Vows, Thanksgivings, and, after* Abraham, *of their Circumcision; the Book of* Genesis *is partly spent in giving an account of the Travels of these* Patriarchs *from one place to another, and yet it addeth not one word of their resting any where, because it was the* Sabbath *day. Now doth it not seem strange that such a solemn Command should have been given to* Adam *and all Mankind, as some conceive it was, and not the least Print or Token of the Observation of it to be found for Two thousand Years?*

And

And whereas ſome Object thoſe Words of Moſes, This is that which the Lord hath ſaid, To morrow is the Reſt of the Holy Sabbath to the Lord, *and thence Collect, that God had before* Moſes *given a Command touching the Obſervation of that day;* *Object.* *Exod.* 16. 23.

It may be Anſwered, That the word is, *is wanting in the* Hebrew, *and ſo the Words may thus be rendred,* This is that which the Lord hath ſaid, To morrow ſhall be the Reſt of the Holy Sabbath to the Lord; *and ſo they will accord exactly with thoſe other* Scriptures, *which tell us, That the* Sabbath *was* made known *to the* Jews, *not by* Abraham *or* Joſeph, *but* by the Hands of Moſes; *that God cauſed them* to go forth out of the Land of Ægypt, *and* (*then*) gave them his Sabbaths to be a ſign between him and them; *whereas the Sign of the Covenant between him and* Abraham *was only that of* Circumciſion. *Now from all theſe Conſiderations it ſeems evident that the import of thoſe Words of* Moſes *in* Geneſis *the Second,* Wherefore the Lord bleſſed the ſeventh day, and hallowed it, *is only this, God made the World in Six days, and reſted the* Seventh, *which was the Reaſon that when he choſe to himſelf a* peculiar *People, he made that the day they were to ſet apart for his Service that ſo they might acknowledge him, whom they ſerved, to be the Creator of the World.* *Ezek.* 20. 10, 12.

And Becauſe on the ſame Day God overthrew Pharaoh *and his* Hoſt *in the* Red Sea, *and by that Action compleated his Deliverance of his People from* Ægyptian *Bondage, therefore he gives that as a farther Reaſon of the Obſervance of that Day, ſaying,* Remember that thou waſt a Servant in the Land of Ægypt, and that the Lord thy God brought thee out thence with a mighty hand, and with a ſtretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath day. *Hence therefore,* See Mr. *Mede,* Diſc. 15. p. 56. *Deut.* 5. 15.

1. *We ſee ſufficient cauſe why this Command ſhould be inſerted into the* Decalogue *with as much Ceremony and Solemnity as the others were, although it were not Moral, as to the Nature of it, it being ſo far Moral with reſpect unto the end of its Obſervance,* viz. *The owning the Creator of Heaven and Earth, as their peculiar God, in oppoſition to all* Heathen Deities; *that upon this depended the performance of all the other Duties, which belong to the Firſt Table. For 'twas this Inſtitution which continually*

nually brought this Fundamental Article *to their Remembrance, that the God they Worshipped was the Creator of the World; they could not ask themselves why they thus rested, but this must come into their Minds; this could not come into their Minds but they must be inclined to despise all the old* Heathen Deities, *the* Sun, Moon *and* Stars, *and the whole* Earth, *as being all the Creatures of their Great* Jehovah: *Wherefore this Precept having such strict Affinity with the other Three, which were unquestionably intended to remove the Kinds, the Objects, the Signs, and Instruments of* Idolatry, *and keep them close to the sole Worship of the True* Jehovah, *might very well find place among the Precepts of the* Decalogue.

2. *Hence also may we see sufficient Reason for the strict Charge God gave for Observation of the* Sabbath; *for the severest Punishments which he inflicted on the Violaters of it, and for the Promises he made of signal Blessings to the Observers of it,* viz. *Because the Observation of this day tended so fully to establish the great Foundation of the Law of* Moses, *That* Jehovah *the Creator of the World was their God in Covenant; and because it was a most effectual Bar against the Old* Idolatry *of the World, which chiefly did consist in Worshipping the whole, or else some parts of Heaven and Earth, on which account we find God often mentioning these things together, the keeping of the* Sabbath, *and the*

Levit. 19. 3, 4. *fleeing from* Idolatry, *as in these words,* Ye shall keep my Sabbath, I am the Lord your God, turn you not to Idols, nor make to your selves molten Gods, I am the Lord your God.

Levit. 26 1, 2. *And in these following,* You shall make no Idols, nor graven Images, nor shall you set up an Image of Stone in the Land to bow down unto it; for I am the Lord your God, ye shall keep my Sabbaths. *Lastly, Because the Violation of this Law was a virtual denial of the Creation of the World, and consequently of that God who made it, and gave them this Temptation to Worship the Heavenly Beings, that they were eternal. Accordingly we find the* Jews *usually committing both these Sins at once,* Idolatry, *to wit, and violation of the* Sabbath, *as in those Words,*

Ezek. 20. 16. They polluted my Sabbaths, for their Hearts went after their Idols; *and in those of the Author of the Book of* Maccabees,

1 *Mac.* 1. 43. Many of the Israelites consented to the Religion of Antiochus, and sacrified unto Idols, and prophaned the Sabbath. *Since then the Observation of this Day was of so great moment for*

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preſervation of them from that Idolatry *to which they were ſo prone, and the neglect of it put them in ſo great danger of returning to it. Surely we may diſcern ſufficient Reaſon of the Severities and Promiſes forenamed, and of the frequent Charges given for the ſtrict Obſervance of it.*

3. *Hence alſo may we ſee the plaineſt Reaſon for the non-Obligation of the* ſeventh *day* Sabbath *now, Becauſe that Reaſon of the Inſtitution of it, which concerned their Freedom from* Ægyptian *Bondage, was peculiar to the* Jews, *and therefore never could concern the* Chriſtian. *The other Reaſon Aſſigned by God that it might be a* Sign between God and them, *that they were his peculiar People, and that he was the* Lord that ſanctified them, *muſt alſo ceaſe upon their ceaſing to be his* peculiar People, *and to have any more Relation to him as* their God in Covenant. *Yea ſeeing God hath now caſt off that very People to whom he gave the* Sabbath *for a Sign, and as* Joſephus *truly ſaith,* ὁ πᾶς ἡμῶν νόμος, a Law peculiar to that Nation, *and that diſpenſation, it ſeems to be a kind of* Judaiſm, *and as it were a virtual revolting to the* Moſaick *Diſpenſation to be ſtill, out of Conſcience, Obſervers of the Reſt which was peculiar to that Law and Nation.*

If it be here enquired, whether the Reaſon of the Obſervation of the Seventh day aſſigned in the Fourth Commandment, viz. *Becauſe God reſted on that day, doth not remain and equally concern all* Chriſtians: *Object.*

I Anſwer, No. For, 1. *it ſeems a vulgar Error to conceive that God did chiefly and primarily command the* Jews *to reſt upon the Seventh day in imitation of his Reſt, there being nothing moral, or nothing in the Light of Nature which could induce them to imitate him in this matter any more than in the Work of the Six days preceeding, in which God worked; which was ſo far from laying any neceſſary Obligation on them to work upon thoſe days, that God himſelf eſtabliſhed many other* Feſtivals *as a perpetual Ordinance, in which they were obliged to ceaſe from Labour on thoſe Days on which he Worked. Wherefore the great deſign of God, in requiring them to Reſt upon that day, as he did, was this, that by ſo doing they might acknowledge, as by a Sign and Pledge, That they did Worſhip and own him as their God in Covenant, who was the ſole Creator of the World, according to theſe Words of God to* Moſes, Speak thou unto the Children of Iſrael, ſaying, Verily my Sabbaths ye ſhall keep, for it is a ſign betwixt me and *Anſw.* Ex. 31. 13. 14.

and you throughout your Generations, that you may know that I am the Lord that doth ſanctifie you. You ſhall keep
15. the Sabbath therefore, for it is Holy *unto you*. Wherefore
16. the Children of Iſrael ſhall keep the Sabbath to obſerve the Sabbath throughout their Generations, for a perpetual Co-
17. venant. It is a ſign between me and the Children of Iſrael for ever, for in ſix days the Lord made Heaven and Earth, and on the ſeventh day he Reſted. *Now hence it follows, That God neither did, nor could, agreeably to his Deſign, Command the* Gentiles *then, or before, to obſerve the* ſeventh *day in imitation of his Reſting; for then the doing this by his own* Nation *could be no ſign betwixt him and the* Jews, *that they were his peculiar People, becauſe it was, according to this Suppoſition, the common duty of all other* Nations. *The* Gentile Chriſtians *therefore never were obliged to obſerve this reſt by virtue of the fourth Commandment, and being alſo not obliged to it by any Precept* Evangelical, *it cannot be in them any act of* Chriſtian *Obedience, but rather muſt be deemed the Fruit of* Jewiſh Superſtition, *ſo to do.*

Anſw. 2. Secondly, *I add that the injunction of this Reſt upon a reaſon which remains, and which doth in the General concern all* Chriſtians, *will not inferr the Obligation of the* Chriſtian *to obſerve the Reſt commanded for that Reaſon, it being very common in the Law of* Moſes *to require the Obſervation of Ceremonial Precepts for Reaſons which remain, and which do equally concern all* Chriſtians, *v. g.* Thou ſhalt not glean thy Vineyard, neither ſhalt
Lev. 19. 10. thou gather every Grape of thy Vineyard, but thou ſhalt
verſ. 30. leave them for the Poor. I am the Lord, thou ſhalt Rever-
verſ. 37. rence my Sanctuary, I am the Lord. You ſhall obſerve all my Statutes, and all my Judgments, and do them, I am the Lord. *Now God is ſtill the Lord of* Chriſtians, *but hence it will not follow that they are obliged to obſerve theſe Ceremonial Precepts, enjoined for Reaſons ſtill remaining, and equally concerning* Chriſtians; *it therefore cannot rationally be concluded, that* Chriſtians *are obliged to obſerve the Reſt enjoined in the Fourth Commandment, becauſe it is commanded for a Reaſon that doth ſtill remain.*

4. *Hence we may eaſily diſcern the Reaſon why the* Chriſtians *ſtill obſerved one day in Seven, and alſo why they choſe to obſerve the firſt day of the Week, and not the laſt. For when* Chriſtiani-

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ty began, it had two ſorts of *Adverſaries* to encounter, viz. *The unbelieving* Jews, *and the* Idolatrous Gentiles; *and therefore as a Teſtimony againſt the* Heathens, *who worſhipped falſe Gods; that is, the Gods* who made not Heaven and Earth, *they choſe one day in ſeven to ſignifie they worſhipped the true God, and the Creator of all things.*

But then they choſe the firſt of theſe ſeven days, to teſtifie, againſt the Jews, *that they worſhipped this God, not now as one in Covenant with the* Jews, *or as their Redeemer out of* Egypt, *but as the* Father of our Lord Jeſus Chriſt, *and through him our moſt loving* Father, *and to own themſelves the Servants of that God who on the morning of that day vanquiſhed Satan the Spiritual* Pharaoh, *and redeemed us from our Spiritual thraldom, by raiſing* Jeſus Chriſt our Lord *from the dead, begetting us inſtead of an Earthly* Canaan, *to an* Inheritance incorruptible in the Heavens; *this account of this change of the day I have borrowed from two very Learned and Ingenious men, and for the further illuſtration and confirmation of it, let it be obſerved,* *Dr. Spencer de. Legibus Hebr. Mr. Maule Diſc.* 15.

1. *That the* Jews *never worſhipped God, or put up their addreſſes to him under the name of* Father, *as we* Chriſtians *by our Lord are taught, and commanded to do in theſe words,* When you pray ſay, Our Father; *this being as the* Apoſtle *hath obſerved, the peculiar privilege of* Chriſtians *above the* Jews, *that* we have not received, *as they*, the ſpirit of bondage unto fear, but the ſpirit of adoption, whereby we cry Abba Father. *They were, it is confeſſed,* Children *alſo, but* nothing differing from ſervants, *as being Children in their Minority, and ſo* in bondage to the Rudiments of the world; *whereas we having received, through faith in* Chriſt Jeſus, *the Adoption of Sons*, God hath ſent forth the Spirit of his Son into our hearts, crying, Abba Father. *It is the ſaying of the* Jews, *that* a ſervant cannot ſay unto his Lord Abba; *this being a word proper to a Son, and only uſed by natural, or adopted Sons; we being therefore all the Children of God, and his adopted Sons* through faith in Chriſt Jeſus, *we have through him received this privilege to addreſs our ſelves unto him by the name of* Abba, or our Father; *and yet more certainly is it peculiar to the* Chriſtian *to own him as the* Father of our Lord Jeſus Chriſt, *which is his uſual name in the* New Teſtament, *and to addreſs unto him in, and by that Name.* *Rom.* 8. 15. *Gal.* 4. 1, 4. *Joh.* 1. 12. *Gal.* 3. 26.

2ly. *Ob-*

2ly. *Observe that the Resurrection of our* Lord Christ *is generally ascribed in the* New Testament *to* God the Father;
Joh. 10. 18. *and when our Lord declares that he had* power to lay down his life, and take it up again, *he adds immediately*, This Commandment have I received of my Father. *Hence doth the Holy Ghost assure us, that God the Father said unto him,*
Act. 13. 33. Thou art my Son, this day have I begotten thee; *for this as well as other reasons, that he had raised him from the dead,*
Rom. 1. 4. *and that* He was declared to be the Son of God with power, by his raising him from the dead.

3ly. *Observe that our* Lord's *Resurrection is represented as the Great foundation of all the mercies derived to us from our* Saviour, *as being that by which they were compleated, or confirmed to us. Our Baptism doth* save us, *saith St.*
1 Pet. 3 21. Peter, through the Resurrection of Christ Jesus. *Our freedom from condemnation is ascribed rather unto his Resurrection, than his death; as*
Rom. 8. 34. *in that question*, Who is he that condemns us? it is Christ that died, yea rather that is risen again. *Our Justification*
Rom. 4. 25. *is ascribed to it*: For Christ was delivered for our offences, and rose again for our justification. *From it derives our*
1 Pet. 1. 3. *hope of Glory, for* we are begotten to a lively hope, through the Resurrection of our Lord Jesus from the dead, of an inheritance incorruptible, and undefiled, reserved in the Heavens for us. *In a word, 'tis the foundation of our whole*
1 Cor. 15. 14. *faith, for* if Christ be not risen, then our faith is vain.

Since then these blessings, so far exceeding those of the Creation, or of the Jews *deliverance from* Egypt, *were procured to*
Ephes. 1. 19. *us by the Resurrection of our Lord, which was effected* κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, *by the operation of the strength of the power of God the* Father, *since he became the* Father of our Lord Jesus Christ, *and through him* our Father, *by raising him from the Dead, there seems great reason why this day should be appointed as the day in which the* Christian *should acknowledge himself a Worshipper of* God his Father through our Lord Jesus Christ.

Moreover this day being peculiarly stiled the Lords-day, *it is highly probable it was observed by* Christians *primarily in honour of our* Lord Jesus Christ, *and through him*, to the Glory of God

God the Father, *to whom our prayers, our praiſes, and ſpiritual ſacrifices are offer'd on that day through Chriſt.*

And for Illuſtration of this matter let it be obſerved,

1. *That the times of the* Meſſiah *were ſtill repreſented by the* Jews *under the Notion of* Holam Habba, *or* the world to come; *and the work of the* Meſſiah *as* a new Creation, *or a Creation of* new Heavens, *and a* new Earth. The Lord God ſhall ſlay ye, and call his ſervants by another name: *Iſa.* 65. 15, 17.
——For behold I create new Heavens, and a new Earth, *Iſa.* 66. 22.
and the former ſhall not be remembred, nor come into my mind. *Accordingly, the Author to the* Hebrews *ſtiles this new Diſpenſation* τὴν οἰκουμένην τ�ὴν μέλλουσαν, the world to come; *and* *Heb.* 2. 5.
they who then enjoy'd the Gift of Miracles, or other extraordinary operations are ſaid to have taſted δυνάμεις μέλλοντος αἰῶνος, the powers of the world to come. *And the Renovation of* *Heb.* 6. 5.
Chriſtians *by this Diſpenſation, is repreſented as* a new Creation, *wrought by* Chriſt; *for* we are his workmanſhip created *Epheſ.* 2. 10.
in Chriſt Jeſus to good words. He hath aboliſhed the Law of Commandments, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, *Ver.* 15.
that he might create thoſe two, *the* Jew, *and* Gentile, into one new man in himſelf; *ſo that now* if any man be in Chriſt Jeſus, he is καινὴ κτίσις, a new Creation, old things are *2 Cor.* 5. 17.
paſs'd away, that all things might become new *in him*; *for* in Chriſt Jeſus nothing availeth, ἀλλὰ καινὴ κτίσις, but this *Gal.* 6. 15.
new Creation.

2ly. *Obſerve that this* new World, *and* new Creation, *as* *Hieron. & Theodoret in Iſa.* 9.
it was made by Chriſt, *ſo is it immediately ſubjected to him.* *6. Euſeb. dem. Evan. l.* 7 *p.* 336
He by the Septuagint *was ſtiled* Πατὴρ τοῦ μέλλοντος αἰῶνος, the Prince of Peace, the Father of the Age to come; *to him, and not unto the* Angels, *hath* God ſubjected this world to *Heb.* 2. 5.
come. *He hath* crown'd him with Glory and Honour, *Ver.* 8, 9.
and ſet him over the works of his own hands, and hath put all things in ſubjection under his feet, *declaring that he will have* all men honour the Son, even as they honour the *Joh.* 5. 23.
Father; *and determining that* at the Name of Jeſus every *Phil.* 2. 10, 11.
knee ſhould bow, and every tongue ſhould confeſs that Jeſus was the Lord, to the Glory of God the Father. *Moreover this power he received at the Reſurrection, having then, as* *Mat.* 28. 18.
he ſaith, all power both in Heaven and Earth committed to him; being then, ſaith the Apoſtle Peter, *made both Lord and Chriſt,* *Act.* 2. 36.

and

and exalted to be a Prince and a Saviour; whence he is said to
Col. 1. 10. *be* the first b orn from the dead, that he might be in all things ὁ πρωτεύων, the preeminent.

3ly, *Observe that* Christians *are represented in the* New Testament *as those who do succeed the* Jews *in all their Covenant-*
Rom. 11. 19. *Relations*; They being broken off from the true Olive, and we grafted in; *and being therefore* a chosen Generation, a peculiar people, a Royal Priesthood, an Holy Nation to
1 Pet. 2 9. shew forth the vertues of him who called us from darkness to light, and from the power of Satan unto God. *This Covenant-Relation they enjoy by virtue of that Jesus who is* the Mediator of a better Covenant; *and who gave himself for us,*
Tit. 2. 14. *that he might redeem us, and purifie us to himself a peculiar people. In fine, the vertues for which we are to celebrate his Praises, are our Redemption by him from the wrath to come, from the curse of the Law, from the power of Satan, from the dominion of sin, our Adoption, our receiving of the spirit, by which we are enabled to cry Abba Father, and as a consequent of that, our being heirs of Glory; and all these mercies, as I have observed already, were confirmed by, and were compleated to us at his Resurrection.*

If then in this Oeconomy there be a new world, and a new Creation, a new Lord to whom this world is subject, and who is to be honoured and worshipped, as the former was, tho' to the honour of the former; if there be a new Covenant established in his blood, and by which he hath purified to himself a peculiar people; if to this Lord all power both in Heaven and Earth is given by the Creator of the World, unto this very end that all men might thus honour him; if this Lord hath procured for us a Redemption from the power of Sin and Satan, much more valuable than the Redemption of the Jewish Nation *from* Egyptian *thraldom; if by his Resurrection we are all begotten to the lively hope of a much better* Canaan; *is there not cause sufficient for the Translation of the Day appointed for the celebration of the mercies of the old Creation, and of deliverance from the* Jewish *thraldom, and the agnizing of the Author of it as the* Lord *that sanctified them, to a day appointed for Celebration of the new Creation, and the deliverance accomplished by it, and the acknowledging the* Author *of it as the* Christians *Lord? Is there not cause sufficient why* Christians *should observe the day on which their* Lord *did triumph over their*

spiritual

ſpiritual Pharaoh, *redeem'd them from ſpiritual thraldom, begot them to a lively hope of a Spiritual Canaan, and by the obſervation of it ſhould profeſs that they are* Chriſtians, *and own that Jeſus who is Lord of all things? Can we refuſe to give this honour to the* Son, *who is by God's appointment to be honoured as the* Father, *and whom we do thus worſhip* to the Glory of God the Father?

Mr. M. *in behalf of the* Sabbatarians *Objects*, That our Lord ſaid to one enquiring of him, What good thing ſhall I do to have eternal life, if thou wilt enter into life keep the Commandments; and when he ſtill enquired of him which Commandments, did clearly explicate himſelf to mean all the Commandments of the Decalogue given by Moſes; *whence he infers*, That the Author of our new Law with his own mouth required no leſs the keeping of this Commandment of the Saturday Sabbath, as neceſſary for our entrance into life everlaſting, than the keeping any other Commandment. § 15. *Obj.* 2. *p.* 207, 208. *Mat.* 19. 17, 18. *Mark* 10. 19. *Luk.* 18. 20.

Anſw. 1. *This Aſſertion is expreſly falſe, and manifeſtly contradicts the Text, for in none of theſe* Evangeliſts *doth our Lord mention the Commandments of the* firſt Table, *of which that of the* Sabbath *is one, but only doth enumerate thoſe which belonged to the ſecond.*

2ly. *His Inference is alſo falſe, for* Chriſt *there ſpeaks not of what was neceſſary to Salvation to be obſerved by the* Chriſtian *after his Reſurrection, but of what was neceſſary then to be obſerved by the* Jew, *ſpeaking there to a* Jewiſh Governour, *who was acquainted already with the Law of which he ſpake, and had obſerv'd it from his Youth.*

Mr. M. *Objects*, That St. *Paul* preached every Saturday, for he diſputed in the Synagogue every Sabbath. § 16. *Obj.* 3. *Act.* 18. *p.* 209.

Anſw. 1. *To this I anſwer firſt, That this* Apoſtle *hath declared that the ſeventh-day* Sabbath *was part of that* hand-writing of Ordinances which Chriſt took away, *and was* a ſhadow of good things, *exhibited by* Chriſt, *and ſo he plainly did diſcharge the* Chriſtian *from obſervation of the Reſt required by the fourth Commandment on the* Sabbath-*day.*

2ly. *That He, or any of his Brethren preached the Goſpel in the* Jewiſh Synagogues *upon that day, can be no evidence that they eſteemed the Reſt required on that day obliging to the* Chriſtian, *but only that they prudentially complied with* Jews *and* Proſelytes *in coming to their* Aſſemblies *on that day, that ſo they might have more fami-*

that access unto them, and better opportunity to instruct them in the Christian *faith*; *and therefore in pursuance of the same good end,* St. Paul, *who was most free and vehement in declaring his and our freedom from the legal Ceremonies, saith, notwithstanding* that to
1 *Cor.* 9. 20. the Jew he became as a Jew, that he might gain the Jews; to them that were under the Law as under the Law, that he might gain them that were under the Law; *and therefore his example in these cases will as much prove that we are to observe the Law of* Moses, *and the* Jewish *Customs, as that we are obliged to keep the* Jewish Sabbath.

§. 17. *Obj.* 4. *p.* 210. 1 *Cor.* 7. 19. *Mr.* M. *farther adds, That St.* Paul *tells us that in* Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but the keeping of the Commandments of God, of which the Sanctification of the seventh day was one.

Answ. *To which I answer that here he plainly begs the Question, which is only this,* Whether the Saturday under the Christian Oeconomy, be still, by God's Commandment, to be observed as a day of Rest; *and contradicts the plainest declaration of our* Lord, *and the whole* Christian Church, *that it was* Ceremonial, a shadow of things to come, a temporary precept, *which laid no obligation on the* Christian.

§. 18. *Obj.* 5. *p.* 211. *Mr.* M. *closeth with the common* Sabbatarian *Objection,* That Christ foretelling the destruction of *Jerusalem,* which was to happen forty years after his Resurrection, when all the Ceremonial Laws belonging to the *Jews* were abrogated, bids his Disciples pray their flight might not be in the Winter, or on the
Mat. 24. 20. Sabbath-day, that they might avoid the profanation of that day; whereas if that Commandment had been Ceremonial, and then abrogated, they might have fled upon that day as well as upon any other, and could not by so doing have profaned it.

Answ. 1. *To this I Answer, first, That these words of* Christ *cannot be rationally deemed to import that he advised them to pray their flight might not be on the* Sabbath, *because he thought such flying then a sinful action, or a profanation of that day, seeing he so expressly hath declar'd the contrary, saying, that* it was lawful to
Mark 3. 4. save life upon the Sabbath-day, *and that in all such cases* God
Mat. 12. 7. would have mercy and not Sacrifice; *that the Rest of that day might be violated to preserve* the life of a Beast, *and much more to preserve the life of man; that* the Sabbath was made for man, and not man for the Sabbath, *and therefore man might wave the*

Rest

Reſt required on that day when it was for his good to do ſo. Having then ſo oft, and ſo expreſly taught his Diſciples *that it was lawful to fly for ſaving of their lives upon that day, he could not uſe theſe words to intimate the contrary.*

2ly. *Tho' it were lawful, even when the Fourth Commandment was ſtill in force, to flee upon that day from danger, and travel upon caſe of urgent neceſſity; yet many of the* Jews *thought otherwiſe, eſteeming this an intolerable profanation of the* Sabbath, *perſecuting, and condemning our Lord for teaching the contrary. If therefore his* Diſciples, *or other* Chriſtians, *ſhould have been compell'd to flee upon that day they might have been moleſted, and perſecuted by their own* Superſtitious Nation, *and ſo had cauſe to pray* their flight might not be on the Sabbath-day. *And,*

3ly. *The believing* Jews *adhered ſtiffly to the obſervance of the* Jewiſh *Rites (and conſequently to the obſervance of the Reſt commanded on the* Jewiſh Sabbath*) till the deſtruction of* Jeruſalem, *and thought themſelves obliged ſo to do, and therefore* Chriſt *might well adviſe them, knowing that they would ſtill retain theſe apprehenſions, to pray their flight might not fall out upon that day. And tho' it cannot be expected that we ſhould know the Reaſons of all his actions, yet might he ſtill permit the* Chriſtians *to continue under this apprehenſion of their obligation to obſerve the Law of* Moſes, *that ſo the unbelieving* Jews *might be the leſs offended at them, and ſo might be more ready to embrace the* Chriſtian *faith; and becauſe he knew the time would ſhortly come when the* Temple *ſhould be deſtroyed, and they ſhould thereby be convinced that the Rites confined to that* Temple *were aboliſhed.*

OF TRADITION.

CHAP. VI.

That there is no Evidence of Traditions for the Doctrines of the Church of Rome *is proved*; 1. *Because there is no mention of them in the ancient Councils, the* Codex canonum Ecclesiæ universalis, *the Discourses of the Ancients Church Government and Discipline, or in their Rituals*, §. 1. 2. *Because we find no mention of their Articles of Faith in the Creeds, Enchiridions, Compendiums of Christian Doctrine, and Ecclesiastical Opinions, or in the catechistical Discourses of the ancient Fathers*, §. 2. 3. *Because the Fathers of the first Ages were very careful and concerned to preserve the Traditions of the Apostles truly so called, and so esteemed by them, and had occasion to mention them, by reason of the pretences of the Hereticks of their Times to Tradition, and yet they have not been concerned to preserve the pretended traditionary Doctrines and Practices of the Church of* Rome, §. 3.

HANING thus Stated the Question in these propositions, I come now to shew, that there is no Evidence of *Tradition* for any, much less for all those Doctrines of the *Church* of *Rome*, which she hath put into her *Creed*, and hath required all her *Clergy* to believe and teach, as that *true Catholick Faith without which no Man can be saved.*

For, *First*, Had they this Evidence concerning the Exercise of *the papal Jurisdiction over all Christians, the practice of auricular* §. 1.

Confession and Indulgences, of Prayer to Saints and Angels, of Veneration of Images, of performing the publick Services of Prayer, Singing, Reading in a Tongue not understood by the People; I say, had they that evidence of *Apostolical Tradition* for these things, it would be as notorious, that these Doctrines were handed down by the *Catholick Church* throughout all Ages to this present, as it is of other matters of continual practice, *viz. The Lord's Day Assemblies, the Ordination of Presbyters and Deacons by Bishops, the Government of the Church by them, the Observation of the* Easter *Festival, Baptizing by Trine Immersion, the mixture of Wine with Water in the Sacrament*, &c. For all these matters are therefore evident in the *Tradition* of the *Church*, because, being continually practised by her Members, they had continual occasion to speak of them in their Discourses of *Church* Government, and *Church Assemblies*, and of the Sacraments of the *Church*, and made numerous Constitutions about them; they all appear in their most *ancient Rituals*, in the Accounts they give us of their *Assemblies*, and of their practice when Assembled, and in their *ancient Councils*, the *Primitive Writers* mention them upon all Occasions; they draw Arguments and Conclusions from them, and shew the Reasons why such establishments were made by the *Apostles*. The like we see now practised in the *Roman Church*, touching the Novelties now mentioned; since they have obtained in that *Church*, we find them got into their *Rituals*, and Books of *S. Offices*: Their *Councils* do consult about them, make Canons and Decrees in favour of them. Having then so frequent mention of these matters in the *Councils*, *Liturgies*, the *Canons* and the *Constitutions* of the *Western Church* in these last Ages, why is it we have nothing of them in the *Canons* or *Constitutions Apostolical*, or in the *Code* of *Canons* of the *universal Church*, or of the *Church* of *Africk*, where we have so frequent mention of all the other received Practices and Customs of the *Church*, when *Tertullian* sets himself on purpose to enumerate those things which had obtained in the *Church*, Traditionis titulo, & consuetudinis patrocinio, *under the* specious *Titles of Custom and Tradition*, why is it that he doth not mention one of these *Romish* Practices? When St. *Basil*, if that be his Work which bears his Name, doth professedly discourse of the, τὰ ἄγραφα τῶν ἐθῶν, *unwritten Customs* which had obtained in the *Church*,

De Cor. c. 3.

De Sp. Sancto, c. 25, 27.

why

why is he wholly ſilent as to all theſe practices, if equally owned by the *Church* as *Apoſtolical*? Surely theſe things give us juſt reaſon to ſuſpect, that they were not acquainted with them, and knew nothing of them.

Again, had they the Evidence of *Tradition*, that thoſe points of Faith which in their *Councils* have been eſtabliſhed, and impoſed upon us under an *Anathema*, were handed down unto them from our *Lord*'s *Apoſtles*; had the *Apoſtles* and their *Succeſſors* ſtill taught all *Chriſtians* the Doctrine of *Concomitance, and the ſufficiency of one Species to make an entire Sacrament, and to conveigh the whole benefit of the Sacrament*; *Of the neceſſity of the intention of the Prieſt to make a Sacrament*; *Of the number of the Sacraments, that they are neither more nor leſs than Seven*; *Of Marriage, that it is a Sacrament properly ſo called, and that by virtue of our Lord's Inſtitution*; *Of the Tranſubſtantiation of the Bread and Wine into the Body and Blood of Chriſt*; *Of the Oblation of a true propitiatory Sacrifice for the Dead and Living in the Maſs*; *Of a Purgatory, or place in which the Souls of Pious Men do ſuffer Puniſhment, and from which, being afterwards relieved by the Prayers and good Works of the Faithful upon Earth, they go to Heaven before the Day of Judgment*: had they informed all *Chriſtians*, That *a Power of Indulgences is left by Chriſt unto his Church*; That *Saints departed are to be Invoked*, and *Images to be Venerated*; That *the Church of* Rome *is the Catholick Church, the Mother and Miſtreſs of all Churches*; and, That *the Pope is the Vicar of our Lord Jeſus upon Earth, and that without the Belief of this Faith Salvation cannot be obtained*, and conſequently never was obtained by any *Chriſtian*. I ſay, had all theſe Articles deſcended to them from the *Apoſtles* through all Ages of the *Chriſtian Church*, they muſt be as notorious as any which have thus deſcended, and which we can run up from Age to Age till we come to the *Apoſtles*. For Inſtance, they muſt have been as obvious to be found in all the Writings of the *Fathers*, as the Tradition of the *Apoſtles Creed*, the *Canon* of the *Scripture*, the Writing of the *Four Evangeliſts*, *&c.* They alſo muſt have been as diligently taught, as frequently inculcated as thoſe things were, as being no leſs neceſſary to Salvation, than any Doctrine contained in the *Scriptures*, or in the *Creed* of the *Apoſtles*. We muſt have met §. 2.

with them in all their *Summaries* of *Chriſtian Doctrine*, of *Eccleſiaſtical Doctrines*, and their Diſcourſes writ on purpoſe to inſtruct others in the Articles of Chriſtian Faith, they would have been inſerted into their *Creeds*, as other neceſſary Articles were, taught their *Catechumens*, required of their *Clergy* at their admiſſion to Holy Orders, ſent by their *Patriarchs* and *Biſhops* in their circular Letters, included in the *Paſchal Cycles*, as were the Rule of Faith, the *Chriſtian Symbol*; and yet by diligent peruſual of all theſe, we can find no ſuch matter in the *Creeds*, *Enchiridions*, *Compendiums* of *Chriſtian Doctrine*, the *catechiſtical Diſcourſes*, the Treatiſes of Faith, and *eccleſiaſtical Doctrines*, ſo frequent in the Writings of the five firſt Centuries; and therefore have good reaſon to believe they were not then received or owned as Articles of *Chriſtian* Faith.

The Wiſdom of the preſent *Church* of *Rome* yields a ſtrong confirmation of this Argument, for ſince their latter *Councils* have defined theſe Articles, we find them Inſerted into her *Creed*, and her *Trent Catechiſm*, contained in all the Writings of her *Doctors*, touching the Articles of *Chriſtian* Faith, and of *eccleſiaſtical Tradition*, required to be believed, profeſſed, and taught by all her *Clergy*. What therefore ſhall we think of all the *Fathers* of the five firſt *Centuries*, was it out of want of love to Souls, or care of their inſtruction, in the neceſſary Articles of *Chriſtian* Faith, that they were wholly ſilent in theſe matters? Why then may we not fear that they neglected to hand down unto Poſterity other neceſſary *Articles* of *Chriſtian* Faith? Or was it out of ignorance that they were then neceſſary, how then came *Romaniſts* to know by *Tradition*, that they are neceſſary now? Or, if they wanted neither knowledge to diſcern all neceſſary Articles of *Chriſtian* Faith, nor will, nor care to teach all they conceived to be ſuch, muſt it not follow, that thoſe Articles which in their numerous Diſcourſes and Inſtructions on theſe Subjects, are not ſo much as touched upon, were not then owned as neceſſary Articles of the *Chriſtian* Faith, and therefore ought not now to be impoſed or received as ſuch?

§. 3. Add to this, that the *Fathers* of the firſt Ages were very careful, and concerned to preſerve the *Traditions* of the *Apoſtles*,

ſtles, truly ſo called, or ſo eſteemed by them, and to commit them unto writing to be the Teſtimonies of their Faith againſt the importunity of *Hereticks*, to whom it was peculiar, for the three firſt *Centuries* to refuſe tryal by the *Scriptures* only, and to pretend unto ſome *ſecret Traditions* not contained in the *Scriptures*. For the Great *Ignatius* going to his *Martyrdom*, confirmed the *Churches* he arrived at with his Diſcourſes, requeſting them in the firſt place to avoid the *Hereſies* which were then ſpringing up. He exhorted them alſo, ſaith *Euſebius*, ἀπεὶξ ἔχεσθαι τ῀ς τ῀ν Ἀποστόλων παραδόσεως, *to ſtand firm to the Tradition of the Apoſtles*, ἵν', ὡς᾽ ἀσφαλείας, καὶ ἐγγράφως ἅδη μαρτυρήσων & διαλυπῆσθαι ἀναγκαῖον ἡγεῖτο, *which, for the greater certainty, he, having teſtified concerning it, thought neceſſary to leave in writing*, and ſo endited his *Epiſtles*. *Papias*, often naming the *Apoſtles*, ſaith the ſame. *Euſebius*, τίθησιν αὐτ῀ς παραδόσεις, *puts down their Traditions*. And *Polycarp*, ſaith *Irenæus*, not only teſtified what was the truth which he received from the *Apoſtles*, and by that teſtimony converted many of the *Hereticks*, but he alſo writ an *Epiſtle* to the *Philippians*, from which they, who are willing and deſirous of their own Salvation, may learn, τ῀ν χαρακτῆρα τ῀ς πίστεως αὐτ῀ῦ, καὶ τὸ κήρυγμα τ῀ς ἀληθείας, *the Character of his Faith, and the Declaration of the Truth*, ſo plain and ſimple was the Faith of thoſe firſt Ages, that the whole Faith and Truth of *Chriſt* was thought to be contained there, where is not the leaſt intimation of one Article of the *Romiſh* Faith. The Faith received from the *Apoſtles*, ſaith *Irenæus*, *the Church*, ἐπιμελῶς φυλάσσει, *keeps with the greateſt care*, and *preaches*, *and teaches*, καὶ παραδίδωσιν, *and by Tradition hands it down*, as he himſelf there doth, by giving us a written Copy of all the *Articles* of Faith received by the univerſal Church from the *Apoſtles*, *beyond which the moſt learned Biſhop taught nothing*, *as being not above his Maſter*; *nor did the meaneſt Chriſtian believe leſs*, *the Faith*, *and Tradition of it being one and the ſame in all places*. Now, not to inſiſt upon the inference which plainly follows hence, that none of the *R. Articles* could be then eſteemed *Articles* of Faith received from the *Apoſtles Tradition*, there being nothing at all of them in the *Epiſtles* of *Ignatius* writ on purpoſe, ὡς᾽ ἀσφαλείας, *for confirmation of the Chriſtian Churches in the Tradition of the Apoſtles*, againſt the *Hereticks*, or in that of *Polycarp*, *though*, ἱκανωτάτη, *moſt*

Lib. 3. c. 35.

Ibid. c. 38.

Lib. 3. c. 3.

Lib. 1. c. 23.

most sufficient for declaration of the Truth; nor in *Irenæus*, when purposely laying down for confutation of the *Hereticks*, Τὴν ὑπὸ τῆς ἐκκλησίας κηρυσσομένην ἀλήθειαν, *The Faith Preached by the Church, the exposition of the Truth, which the Church having received from the Apostles, keeps*, and of those things belonging, *ad Fidem & Traditiones, to Faith and Traditions*, in which the *Christian Church* unanimously doth consent, I say, not to insist at present on so plain an inference. Nothing can be more natural than to collect, that had they known of any other *Articles of Faith*, delivered to them from the *Apostles* only by word of Mouth, they would have taken at least equal care for the propagation of them also to posterity. Inasmuch therefore as the common Sense of Mankind agrees to this, That *Records* are a more certain means of conveighing Truth to posterity, than *Report*, and Men would be more apt to believe that the *Apostles* said what themselves wrote, than that they said what they did not write, and what only comes down by hearsay from them; surely the *Fathers* of the *Church*, had they known of these *Supernumerary* Traditions of the *Roman Church*, in compliance with the Example and Advice of St. *Ignatius*, would have committed them to writing, ὑπὲρ ἀσφαλείας, *for the better security of them*, and would have thought that very fit which he declared to be, ἀναγκαῖον, *very necessary, for conservation of Apostolical Tradition*. Surely they would have taken all the care imaginable, that these unwritten Doctrines might not lose their credit by being long unwritten, for they were not ignorant of that great truth of *Origen*, Τὰ γὰρ ἀγράφως λεγόμενα παύεται μετ' ὀλίγον οὐκ ἔχοντα ἀπόδειξεν, *That which only is delivered by word of Mouth quickly vanisheth, as having no certainty*. They therefore, had they known of such *Traditions* necessary to be believed, would not have left it to an half witted *Papias*, to run up and down to gather up these Hear-says from them who had conversed with the *Apostles*, and to digest them in a Book of which they were so careless as to preserve us nothing, but, τὰ μυθικώτερα, *some idle Fables* which he related, ὡς ἐκ παραδόσεως ἀγράφου εἰς αὐτὸν ἥκοντα, *as coming to him from* unwritten Tradition, and by which he deceived, πλείστους τῶν ἐκκλησιαστικῶν, *most of the Church Guides*; but would of purpose have written Books to secure the conveighance of them to posterity, and to prevent the future Cheats, that such bold and half witted Men

Lib. 1. c. 1. p. 42.
Cap. 2.
Cap. 3.
Dial. contra Marcion. p. 59.
Euseb. H. Eccl. l. 3. c. 38.

Men might have put upon them, with falſe pretenſions to *Antiquity* or to *Tradition*. Even *Eutropius*, the Heathen, could argue againſt *Marcion*, "That it was, σφόδρα ἀλίσιον, *exceeding Fooliſh* to conceive thoſe who were ſent to preach the "Goſpel ſhould do it, ἀγεγράφως, *without committing what they "Preached to writing*; for it is probable, ſaith he, that they "preached or declared this Salvation to them only who heard "them, and had no care the Knowledge of it ſhould deſcend "to Poſterity; as had they only preached, ἀγεγράφως, *without "writing*, they muſt have done. And may not we in like manner argue againſt theſe latter *Marcionites*, That had the Fathers of the Age following the *Apoſtles* obſerved and known, that ſome points of neceſſary Faith had not been touched in any of their Writings, it is highly probable, that they by handing of them down in writing, would have taken care the knowledge of them ſhould deſcend unto poſterity, and would have formally, and with one voice declared, that whereas the inſpired Preachers, and Publiſhers of their *Religion* had committed to Writing ſome *Articles* of the *Chriſtian* Faith, but had not in thoſe writings expreſſed others which were of equal neceſſity to be believed; it is therefore, to prevent all falſe pretenders to theſe *Traditions Apoſtolical*, declared, defined, and made known to future Ages, that theſe, and theſe alone are Doctrines of this kind, delivered orally by the *Apoſtles* to the *Church* to be preſerved and taught to future Generations. When even in the firſt Ages of the *Church* they had to do with *Hereticks*, who, when their Doctrines were confuted out of *Scripture*, as are the Doctrines of the *Church* of *Rome*, inſtead of anſwering the Arguments produced by the *Fathers* of the *Church* from *Scripture*, accuſed the Scriptures of *Obſcurity, and Inſufficiency*, ſaying, That *they were ſpoken variouſly, or ſo as to admit of divers Senſes, and that from them the Truth could not be known by them who were ignorant of Tradition*, non enim per literas traditam illam, ſed per vivam vocem, *this Truth being delivered, not by writing but by word of Mouth*. When theſe *Hereticks* pleaded for their Doctrines not found in *Scripture*, Apoſtolos non omnia omnibus revelaſſe, quædam enim palam & univerſis, quædam ſecreto, & paucis deman-

Dial. contra Marcion *p.* 59.

Cum enim ex Scripturis arguuntur in accuſationem convertuntur ipſarum Scripturarum, quaſi non recte habeant, neque ſint ex Authoritate, & quia varie ſunt dictæ, & quia non poſſet ex his inveniri veritas ab his qui neſciunt traditionem. *Iren. l.* 3. *c.* 2.

Tertull. de præſcript. *c.* 25.

demandâsse, *That the Apostles revealed not all things to all Men, but some things they delivered openly, and to all, some things secretly, and to few.* When they vaunted that they were, *Filii sapientum qui ab initio Doctrinam nobis Apostolicam tradiderunt, The Sons of the wise Men, who from the beginning delivered to them the Doctrine of the Apostles*, pretending to have received it as it were by *Tradition* from the *Apostles*. When they had the boldness to affirm, Τοὺς μὲν προτέρους ἅπαντας, καὶ αὐτοὺς τοὺς Ἀποστόλους παρειληφέναι, καὶ δεδιδαχέναι ταῦτα ἅ νῦν οὗτοι λέγουσι, *That all the Ancients, and even the Apostles taught the same things which they did, and that what they delivered was afterwards corrupted by the Orthodox.* I say, that in their Discourses against these *Hereticks*, they should not once endeavour to stop their mouths by telling them what were indeed the Doctrines and *Traditions* received from the *Apostles*, what were the things revealed to them by the *Apostles*, but should still keep these necessary *Traditions*, which the *Church* of *Rome* now teacheth, as received from them, *secret*, not saying one word of them, no not when they, in confutation of these pretences of the *Hereticks*, declare what was *the Rule of Faith*, and the *Tradition* received from the *Apostles*, and preserved by all the *Apostolick Churches*, is so incredible, as nothing can be more, except this vain Imagination, That these very *Fathers* should concurr with these *Hereticks*, as do some others in this Assertion, That *saving Truth could not be known from Scripture by them who were ignorant of Tradition, as being not delivered down to Posterity by writing, but by word of Mouth*, and yet at the same time should say, as *Irenaeus* doth in his Discourse against them, That *the Apostles first Preached the Gospel, and after by the Will of God delivered it unto us in the Scriptures, to be hereafter the Foundation and Pillar of our Faith.* And as *Eusebius* doth, That *the pretences of the Hereticks unto Tradition might be probable*, εἰ μὴ πρῶτον ἀντέπιπτον αὐτοῖς αἱ θεῖαι γράφαι, *did not the Holy Scriptures contradict them.* And as St. *Jerom*, That *those things which they feign to have received as Tradition*, absque authoritate, & testimoniis Scripturarum, percutit gladius Dei, *without the Authority, and Testimonies of the Scripture, the Sword of God doth smite*; for what is this but to talk like us *Northern Hereticks*, for to quarrel with Men for appealing from *Scriture*, as obscure, and insufficient to decide our Controversies without the Suffrage of *Oral Tradition*, to alledge *Scripture* as a sufficient

Hieron. in Es. 19. fol. 40. b.

Euseb. Hist. Eccl. l. 5. c. 28.

Lib. 3. c. 1.

Lib. 5. c. 18.

In Hagg. c. 1. fol. 102. a.

ſufficient evidence, that others vainly did pretend unto it, to reject what others do pretend to have received from *Tradition*, becauſe it wanteth the *Authority* and Teſtimony of the *Holy Scriptures*, whatſoever it may paſs for in theſe *ancient Fathers*, is one of thoſe very things for which we are proclaimed *Hereticks*.

In a word, That there ſhould be unwritten Traditions neceſſary to be believed unto Salvation, and neither the *Creed* of the *Greek*, nor of the *Latin Church* make the leaſt mention of any of them. That a *Creed* ſhould be made perhaps at *Gentilly* in the Seventh *Century*, and to obtain the better credit ſhould be called the *Creed* of *Athanaſius*. That this *Creed* ſhould inform us in the beginning, That *whoſoever will be ſaved, before all things it is neceſſary that he hold the Catholick Faith*, threatning that *he ſhall periſh everlaſtingly* who doth not keep this Faith entire, and whole; that therefore in the next words it ſhould ſay, *and the Catholick Faith is this*, and ſhould conclude in theſe Expreſſions, *This is the Catholick Faith*; and yet leave out almoſt as many neceſſary *Articles* of *Chriſtian* Faith, as it contained.

That the principal written *Traditions* which in compariſon needed it not, ſhould be put together into a *Creed*, but that the unwritten ones, which needed it very much, ſhould be quite left out, and never thought of to that purpoſe, till about *Fifteeen hundred* Years after; and that the *Ancients*, *Tertullian*, St. *Baſil*, *Euſebius*, and others, ſpeaking expreſly, and profeſſedly of *Traditions* not contained in Holy *Scripture*, ſhould reckon up many unneceſſary things, and never mention in their *Catalognes* one of theſe neceſſary Traditions. That in their *Treatiſes* of *Chriſtian* Faith and *Chriſtian* Doctrine, and of *Eccleſiaſtical Opinions*, and their Inſtructions of the *Catechized*; the *Fathers* ſhould ſay nothing, the Perſons who were to be inſtructed in all the Doctrines of the *Chriſtian* Faith, ſhould hear nothing of all theſe *Articles*, and yet they ſhould be throughout all Ages of the *Chriſtian* World ſo neceſſary that no *Salvation* could be had without them; theſe, I confeſs, are truly *R. Catholick*, that is, *incredible Aſſertions*; and if we muſt give credit to them, we muſt do it upon *Tertullian*'s Ground, *Becauſe it is impoſſible they ſhould be true.* Credo, quia eſt impoſſibile.

CHAP. VII.

The Novelty of the R. Doctrines farther proved, First, *from the general Tradition of the Church; that the Four Gospels and the Scriptures comprized all that was necessary to be believed or done by Christians; this proved,* 1. *in general,* §. 1. 2. *From the particular account Tradition gives us of the Writings of the Four Evangelists,* §. 2. *Inference; this Tradition shews, That to preserve a Doctrine safe to Posterity, 'twas not sufficient to receive it by Oral Tradition, unless it were written,* §. 3. Secondly, *This is proved from the general Tradition of the whole Church of Christ; that the Apostles, or the* Nicene *Symbol was a compleat summary of all things necessary to be believed by Christians,* §. 4. *Where it is shewed, that the Apostles delivered to their Converts a System, or a form of Words,* Ibid. *That this form was delivered to all Churches, and was for substance the same with that, which afterwards was stiled the Apostles Creed,* §. 5. *That Christians were received into the Church by Baptism on the profession of this Faith,* §. 6. *That it was taught as the entire System of things necessary to be believed,* §. 7. *That it was esteemed a Test of Orthodoxy, by which they prescribed to Hereticks,* §. 8. *That this whole Summary of Christian Faith was evidently contained in Scripture,* §. 9. *And that notwithstanding they unanimously stiled it a Tradition,* §. 10.

MOreover, That the Articles of Faith owned by the *Church* of *Rome*, and imposed upon all who hold Communion with her to be believed, and owned as such, under the penalty of *Anathema* to him who doth *believe*, or *say* the contrary, were not received from *Christ*, or his *Apostles* either by unwritten Tradition, or by traditional Interpretation of the *Holy Scriptures*, or any portion of them, to that sence from whence it may be certainly concluded, that they were in the *Scriptures* mentioned, or owned by the *ancient Church* as *Articles* of *Christian* Faith, or as things necessary to be believed, or practised by all *Christians*, will be exceeding evident from these Considerations, *v. g.*

First, From

First, From that plain and *general Tradition* of the *Church* of *Christ*, that all which the *Apostles* preach'd, and taught their Converts by word of mouth, as either necessary to be believed or practised, they afterwards, at their desire, committed unto writing, and deliver'd to them in the *Gospel*, and the Holy *Scriptures*. This, in the general, the *Fathers* do expresly say, declaring, That *the Apostles first preached the Gospel, and afterwards, by the Will of God, delivered the same Gospel which they preached to us in the Scripture, to be for future Ages the Pillar and the Ground of Truth.* §. 1.

Postea per dei voluntatem in Scripturis nobis tradiderunt fundamentum & columnam fidei nostræ futurum. *Iren. lib.* 3. *cap.* 1.

The *Marcionites* owned the Writings of St. *Paul*, but rejected the *Evangelists*, St. *Matthew* and St. *John*. Against them therefore *Origen* doth in the person of *Eutropius* dispute after this manner, *Did these Apostles preach the Gospel with writing, or without writing what they preached?* Marc. *Without writing.* Eutrop. *Is it probable they preached Salvation only to them that heard them, and had no regard to them that were to come after, as must be supposed if they writ not that Doctrine of Salvation which they preached, for those things which are spoken, and not written, do presently vanish?*

Ἐγγραφῶς ἐκήρυξαν καὶ εὐηγγελίσαντο, ἢ ἀγράφως. Dial. contra Marcion, p. 59.

Εἰκὸς οὖν ὅτι τοῖς τότε μόνον ἀκούουσι τὴν αὐτηρίαν ἐκήρυσσον, τοῖς δὲ μετὰ ταῦτα οὐδεμίαν ἔννοιαν παρέσχον. Ibid.

St. *Austin* is express for the same Doctrine, for having told us, That our *Lord Jesus*, according to the saying of St. *John*, *Did many things which were not written.* He adds, *Electa sunt autem quæ scriberentur ea quæ saluti credentium sufficere videbantur*, That *they chose out of them those things to be written which they conceived sufficient for the Salvation of Believers.* Again, *He*, saith the same St. *Austin*, *who sent the Prophets before his descent, sent also the Apostles after his Ascention, of all whom he was the Head, wherefore it must not be said that he writ nothing, seeing his Members writ that which they knew by the Dictates of their Head, for whatsoever he would have us read concerning what he did, or said, he commanded his Apostles, as being his Amanuenses to write down.* Now seeing all they were to teach was only his Sayings and Commands, they who stood thus engaged to write *all that he would have us read of his Sayings*, must write all that was needful to be known in order to Mens Salvation; for all this, sure, the *Saviour* of the World would have us read; all this 'twas there-

Tr. 49. in Joh. Tom. 9. p. 355.

Quicquid enim ille de suis factis & dictis nos legere voluit, hoc scribendum illis, tamquam suis manibus, imperavit. *De consensu Evangelist. lib.* 1. *cap.* 35.

therefore necessary for them to write that we might read.

Εὐδόκησε γραφῆναι τὰ εὐαγγέλια, ἵνα ἐκ τούτων διδασκόμενοι τὴν ἀλήθειαν, μὴ παρασυρῶμεν ὑπὸ τῆς φθορᾶς τῆς αἱρέσεων, &c. Proem. in Matth.

Because that Heresies would afterwards break in upon the Church, and the Manners of Christians would be corrupted, saith *Theophylact*, *it pleased the Apostles to write the Gospels, that from thence being taught the Truth, we might not be perverted by the Falshood of Heresie, nor be corrupted in our Manners.* Now sure what is sufficient to preserve us *from Heresie in Doctrine, and from Corruption in Manners*, must plainly and fully contain all things necessary to be believed, that we may not be *Hereticks*, and to be done, that we may not be wicked.

§. 2. To proceed to the particular accounts the *Ancients* give us of the inditing of every Gospel in particular.

Τὸ λεῖπον τῇ αὐτῇ περιουσίᾳ τούτοις ἀφ' ὧν ἐξέλειπε διὰ τῆς γραφῆς ἀπεπλήρου. Hist. Eccl. l. 3. c. 24.

Eusebius informs us of St. *Matthew*, that the Tradition was, That *he was necessitated to write*; for *having first preached to the* Hebrews, *as he was about to go to others, committing his Gospel to writing in his own Language, he supplied by writing their want of his Presence from whom he went.* St. *Chrysostom* saith, They had it by *Tradition*, that the believing *Jews* desired St. *Matthew* to *leave those things in writing which he had delivered by word of mouth to them*, and that in compliance with this request he writ his *Gospel* in the *Hebrew* Tongue. The *Author* of the imperfect Comment on St. *Matthew*, who passeth under the same name, delivereth the Tradition thus, That *St.* Matthew *was compelled to write his Gospel* upon this account, That *when a* grievous *Persecution arose in* Palæstin, *so that they were in danger to be separated from each other; that wanting Teachers, they might not want the Doctrine of Faith, they desired* Matthew *to write for them the History of all the Words and Works of Christ, that so, wherever they should be hereafter, they might have with them,* totius fidei statum, *the whole form of Faith.*

Ἆρα εἶπε διὰ ῥημάτων, ταῦτα ἀφεῖναι διὰ γεγραμμάτων αὐτοῖς. In Matth. Hom. 1. pag. 3.

Sicut referunt Matthæum conscribere Evangelium, causa compulit talis, cum facta fuisset in Pal. persecutio — ut carentes forte doctoribus fidei, non carerent doctrina, petierunt Matthæum ut omnium verborum & operum Christi conscriberet eis Historiam, ut ubicunque essent futuri totius secum haberent fidei statum. *Præfat.*

The

The Tradition concerning the *Gospel* of St. *Mark* runs thus, That when the Hearers of St. *Peter*, had been illuminated by his Doctrine: *They were so affected with it, as not to be contented with hearing of it all at once, or with the unwritten Teaching, or oral Tradition of the heavenly Word; but with all manner of Exhortations did entreat St.* Mark, *the Follower of St.* Peter, *that he would leave them in writing a digest or memorial of the Doctrine delivered to them by word of Mouth*, and that *they never ceased till they had obtained their requests*; and that thus they were the causes of writing the *Gospel* of St. *Mark*.

Ὡς μὴ ἀρκεῖσθαι τῇ ἀγεγράφῳ τὰ θεῖα κηρύγματα & διδασκαλίαν. Euseb. Hist. Eccl. l. 2. c. 15.

Ὡς ἂν μὴ διὰ γραφῆς ἐπόμνημα τὴν διὰ λόγου παραδοθείσης αὐτοῖς καταλείψοι διδασκαλίας. Ibid.

This *Eusebius* relates from the Tradition of *Clemens* of *Alexandria*, and *Papias*, *Bishop* of *Hierapolis*. The words of *Clemens* he gives thus, Clemens *in the same Book puts down the Tradition of the ancient Presbyters, touching the Order of the Gospels, which is to this effect*, —— Peter *preaching the Word publickly at* Rome, *and speaking the Gospel by the Spirit, many that were present intreated* Mark *to write what he spake, as being one who had long followed him, and remembred the things spoken, and that thereupon* Mark *having writ the Gospel, gave it to those who desired it.* And of the same *Mark*, *Papias*, saith *Eusebius*, relates, That *he took especial care to say nothing that was false, and, τὶ μηδὲν ὧν ἤκουσε παραλιπεῖν, to leave nothing out of his Gospel he had heard from* Peter.

Ἀναγράψαι τὸ εἰρημένα. Hist. Eccl. l. 6. c. 14.

L. 3. c. 38.

Moreover *Eusebius* farther informs us, from the same Authors, that *St. Mark* going afterwards to *Alexandria*, preached there, τὸ εὐαγγέλιον ὃ δὴ καὶ συνεγράψατο, *the Gospel which he had written.* And that the first Successors of the *Apostles* leaving their Countries, did the work of *Evangelists* to them who had not as yet heard of the *Christian* Faith, to whom they preached Christ, *and delivered the Writings of the Holy Evangelists, αὐτὸ μόνον καταβαλλόμενοι, laying this only in those places as the Foundation of the Faith, and so going on to other Countries to convert them*; and surely then the Successors of the *Apostles* did not doubt, but that these *Gospels* did, with sufficient fulness and perspicuity, contain the necessary Articles of *Christian* Faith.

Hist. Eccl. l. 2. c. 16.

Τὴν τῶν θείων εὐαγγελίων παράδοσιν γεγράφαν. l. 3. c. 37.

Thirdly, Of St. *Luke*, the Follower of St. *Paul*, *Irenæus* informs us, That he *writ in a Book that Gospel which was preached by him*, he adds, That *St.* Paul *neglected not to teach the whole Counsel*

Lucas quod ab illo prædicabatur Evangelium in libro condidit. l. 3. c. 1

Cap. 14. *Counsel of God*, and that *St.* Luke *neglected not to write what St.* Paul *had taught*; and thence inferrs against the *Hereticks*, that *they could not pretend to know what was not taught by* Paul, *or was not written by St.* Luke.

Fourthly, St. *John*, saith the *Tradition* of the *Ancients*, was importuned by all the *Asiaticks*, and by the *Embassies* of many others, to write his *Gospel*, and his great care in Composing it, say they, was *to speak of those necessary things which they had pretermitted who writ before him*; or of the Deity of Christ, which *Ebion*, *Cerinthus*, and other *Hereticks* denied, and the other *Evangelists* had not so fully spoken to. The *Martyrology* of *Timothy Bishop* of *Ephesus* adds, That the other *Evangelists* were brought to him, containing, Τὰ σωτήρια τῦ Δεσπότε πάντα τε καὶ θαυμάλα, καὶ διδάγμαλα, *The salutary Passion, the Miracles and Doctrines of our Lord, and that he digested them in order, and added his own to them.* Here then from this Tradition it is plain and obvious to observe.

Περὶ τῶν ἀναγκαίων εἰς αὐτὸν κηρυγμάτων κεκλιφότων. Epiph. Hær. 51. §. 6. Theoph. proem. in Joh.

Apud Phot. Cod. 254. p. 1403.

§. 3. *First*, That it was constantly supposed, and looked on by all *Christians*, as a thing most certain, that to preserve a Doctrine safe unto posterity, to keep it sure and certain, 'twas not sufficient for them to hear it by the Ear, or to receive it by *Tradition*, though from the mouth of an *Apostle*, but that 'twas requisite in order to that end, that what they heard should be committed to writing, that so it might be both to them and others, *the Pillar and the Ground of Truth.* Why else do they declare, that those things which are only spoken, and not written, *quickly vanish*, and thence inferr, That if the *Evangelists* intended the Salvation of Posterity, they must have written what they preached? Why do they say, it was necessary for the *Apostles* when they were about to leave their Converts to commit what they taught in writing to them? Why was it that they could not be contented, τῇ ἀγράφῳ τῆς θείας κηρύγματος διδασκαλίᾳ, *with the unwritten teaching of the divine Doctrine*, or in the *Romish* phrase, with *the infallible way of oral Tradition*, but did, παρακλήσει παντοίᾳ μάλιστα λαβεῖν, *desire with all earnestness St. Mark* to give them a Digest or Memorial in writing of that Doctrine they had received by word of mouth? And why was *Peter* so delighted, τῇ τοῦ ἀνδρὸς φρονήσει,

Euseb. Hist. Eccl. l. 2. c. 15.

προθυμία, *with this deſire of the Chriſtians*, which was a plain renouncing of *oral Tradition*, and a preferring of the *written word* before it.

Secondly, Hence it is obvious to obſerve, That *oral Tradition* being thus ſubject to failure and miſcarriage, the Wiſdom of our *God* and *Saviour* thought fit, that what was preached by the *Apoſtles* ſhould be committed unto writing, that it might be unto poſterity the *Pillar and the Ground of Truth*. Hence, Lib. 3. c. 1. ſaith *Irenæus*, they *by the Will of God* writ the Scriptures for this end. They ſaith St. *Auſtin*, writ what they knew by the dictates of their Head. *He commanded* the *Apoſtles* to write, and what things ſhould be written, were choſen, doubtleſs, by the *Holy Ghoſt*, whoſe Pen-men the *Apoſtles* were. Εὐδόκησεν Proem. in γεγρῆναι τὰ εὐαγγέλια, *It was the pleaſure of Chriſt*, or his *Apo-* Matth. *ſtles*, ſaith *Theophylact*, that the *Goſpel* ſhould be writ, ἵνα ἐκ τούτων διδασκόμενοι τ ἀλήθειαν, *that Chriſtians being taught the Truth* from them, *might neither be perverted by Hereſies, or corrupted in manners.*

Thirdly, Hence alſo it is evident, That the things choſen by our *Lord* and his *Apoſtles*, and by the Holy Spirit to be written, were ſuch as ſeemed to their Wiſdom ſufficient for the Salvation of Believers, that they contained all which our *Lord* would have us read concerning what he did, or ſaid, all that truth which was needful to preſerve us from *Hereſie* in Doctrine, or Corruption in Manners, the whole ſtate or ſyſtem of the *Chriſtian* Faith, which whoſoever did retain could not want Faith, even when he wanted Teachers, all that St. *Peter* preached; the Foundations of Faith; the whole Council of God; the ſalutary Doctrines of our *Lord*; all that was neceſſary to be known.

2. This will be ſtill more evident from that unqueſtionable §. 4. Tradition of the whole *Church* of *Chriſt* for many *Centuries*, that the *Apoſtles Creed*, as it was firſt delivered, and as it was afterwards explained by that of *Nice*, was a compleat and perfect Summary of all things ſimply neceſſary to be believed by *Chriſtians*.

That the *Apoſtles* and firſt Preachers of the *Chriſtian* Faith, comprized the Fundamentals of their Doctrine in ſome *Creed*, Syſtem, or form of words we learn not only from the *Tradition*

dition of the *Church*, but also from many passages of *Scripture*,
Luk. i. 4. which mention, λόγους τῆς κατηκήσεως, *the words of their Catechism*;
Heb. v. 12. τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, *the elementary Principles of*
Heb. vi. 1. *the Oracles of God*; τὴν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, *the word of the*
beginning of Christ, or the Foundation upon which *Christians*
Rom. xij. 6. grew up unto perfection; τὴν ἀναλόγιαν τῆς πίστεως, *the Analogy of*
Faith, according to which all the Dispensers of the word must
1 Tim. iij. 15, 16. frame their Doctrine; τὸ τῆς εὐσεβείας μυστήριον, *the mystery of*
Godliness to be preserved in, and by the *Church*, *the Pillar and*
2 Tim. i. 13. *the Ground of Truth*, ὑποτύπωσιν ὑγιαινόντων λόγων, *a form of sound*
words which was delivered to, and must be held by all *Chri-*
verse 14. *stians in Faith and Love*; or a brief Summary of the things
which were to be believed by all; τὴν καλὴν παρακαταθήκην, *the*
good depositum, or Summary of *Christian* Doctrine, committed
to the trust of others, or agreed on by the *Apostles* to be taught
2 Tim. ij. 2. by all, and which also was by them to be *committed to faithful*
Men, able to instruct others in it: Τὴν πίστιν ἅπαξ παραδοθεῖσῃ τοῖς
Jud. iij. ἁγίοις, *The Faith once*, and at once, *delivered to the Saints*, which
Philip. i. 27. they must hold in a good Conscience, and earnestly contend
for.

§. 5. 2. That this *Creed*, System, or Summary of Faith, was by
the *Apostles* delivered to all *Churches*, and was for substance
that which is now called the *Apostles Creed*, is also evident
from the Tradition of the *Church* of *Christ*. *Irenæus* saith,
Lib. 1. c. 2. It is the Faith which the *Church* received, παρὰ τῶν Ἀποστόλων καὶ
τῶν ἐκείνων μαθητῶν, *from the Apostles and their Disciples. The*
true and life-giving Faith, quam ab Apostolis Ecclesia percepit,
Lib. 3. c. 1. & distribuit filiis suis, *which the Church received from the Apo-*
Apol. c. 47. *stles, and distributes to her Sons. It*, saith *Tertullian*, *is the Rule*
of Truth, quæ venit à Christo transmissa per comites ejus,
which came from Christ, and was by his Companions handed down
De præscrip. *to us. The Institution of Christ, which all Nation ought to believe*:
Cap. 9. Regula à Christo instituta, *The Rule prescribed by Christ*; and
Cap. 14. *which the Churches received from the Apostles, the Apostles from*
Cap. 21. *Christ*. This, saith *Athanasius*, is, πίστις θεία καὶ Ἀποστολικὴ, *the*
Epist. ad Jov. *Divine and Apostolical Faith, which was preached from the beginning*:
Tom. p. 246, 247. It is, saith *Cyril* of *Jerusalem*, *the Tradition*, ἁγίας καὶ ἀποστολικῆς
Pag. 501. πίστεως, *of the Holy and Apostolick Faith. Is is*, saith *Ambrose*,
Epist. 81. *the Symbol of the Faith of the Apostles*, which *Symbol the Church*

of

of Rome *keeps undefiled.* *Ruffinus* in his Expoſition of this Symbol, ſaith, That *their Anceſtors left to them this Tradition, that the Apoſtles being to depart one from the other, did firſt agree upon this as the Rule of what they afterwards ſhould preach; and determined*, hanc credentibus dandam eſſe regulam, *this ſhould be given as a Rule to Believers, and as an Index of their Faith, by which he ſhould be known*, qui Chriſtum vere ſecundùm Apoſtolicas regulas prædicaret, *who preached Chriſt truly according to the Rules of the Apoſtles.* *It is*, ſaith *Auſtin*, certa Regula Fidei, *the ſure Rule of Faith, which the Apoſtles delivered.* And then he proceeds almoſt in the very words of *Ruffinus*, to declare, That *this was the Tradition of the Ancients.* *Iſidore Hiſpalenſis* ſaith, *Tali ratione inſtitutum majores noſtri dixerunt, Our Anceſtors have ſaid, that the Apoſtles Creed was inſtituted after this manner*; and then he goes on in the very words of *Ruffinus* to the end of that Chapter. *Rabanus Maurus* alſo hath tranſcribed the ſame words, and in them brought down the Tradition to the Ninth Century. And to return to the Age following *Ruffinus*, *Pope Leo* tells us, *This is the ſhort and perfect Confeſſion of the Symbol which is ſigned with the twelve Sentences of the Apoſtles.* *Venantius Fortunatus* in the Sixth Century informs us, That *this is the Symbol which they among themſelves wholeſomely made by the aſſiſtance of the Holy Spirit.* It is, ſaith *venerable Bede*, *the Symbol of Faith delivered by the Apoſtles.*

Apud Hieron. Tom. 4. f. 46.

De Temp. Serm. 181. To. 10. p. 984.

De Off. Eccleſ. l. 2. c. 22.

De inſtit. Cler. l. 1. c. 27. l. 2. c. 56.

Ep. 96.

Præfat. ad Expoſ. Symb. Apoſt.

Apud Ivon. decret. part. 1. c. 35, 36.

§. 6.

3. It is alſo evident from Tradition, that *Chriſtians* were received into the Church by *Baptiſm* on the profeſſion of this Faith, or that this only was the Faith which they required them to believe and to profeſs at *Baptiſm.* *Juſtin Martyr* ſaith only in the general, That *as many as believed, ἀληθῆ ταῦτα τὰ ὑπ' ἐμοῦ διδασκόμενα, καὶ λεγόμενα εἶναι, that the things which were ſaid, and taught by Chriſtians were true, were admitted by Baptiſm among the number of Chriſtians.* But *Ireneus*, his Cotemporary, gives us the Creed delivered by the *Apoſtles*, and ſays it was *the undeclinable Rule of Truth, ὃν διὰ τοῦ βαπτίσματος ἐλάβομεν, which the Chriſtian received by Baptiſm*, and *the preaching of that Truth by which, φυλάττει πᾶσαν ἀνθρώπου τὸν βουλόμενον εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν, the Church illuminates all that are willing to come to the knowledge of the Truth.* The *Apoſtolical Conſtitutions* tell the

Apol. 2. p. 93.

L. 1. c. 1. p. 40.

L. 7. c. 40, 41.

Priest what the *Catechist*, who is to be Baptized, must renounce, καὶ τὰ περὶ τῆς συνταγῆς τοῦ Χριστοῦ, and *the things which cencern his being Listed among Christians.* Now they are these, *I rank my self among the Souldiers of Christ, and I believe I am Baptized into the one unbegotten only true God*, &c. And after he hath made profession of this *Creed*, he is to be Anointed, and *Baptized.* The Council of *Laodicea* saith, That they who are to be Baptized must first, τὴν πίστιν ἐκμανθάνειν, *learn the Faith, and recite it to the Bishop, or his Presbyter.* The Seventy eighth *Canon* of the Sixth *General Council* saith the same thing. Now what it is *to learn the Faith*, we know from all the *Fathers* of those times, who do with one consent inform us, that the *Catechists* were prepared for *Baptism* by being taught the *Creed*, the *Symbol*, or the *Rule of Faith*, delivered and taught by the *Apostles*, and afterwards explained by that of *Nice*, or of *Constantinople*, and that they were Baptized into the profession of this Creed. *Sozomen* and *Gelasius* inform us that a plain Lay-man, and Confessor undertook to confute a Philosopher in the *Council* of *Nice*. And that he did this by repeating of his Creed, saying to the Philosopher, *There is one God, who having made all things, sustained them by his Word and holy Spirit. This word, O Philosopher, we adore, knowing him to be the Son of God, and believing that for our Redemption he was incarnate of a Virgin, and was born, and was made Man, and that by his Death and Passion on the Cross, he delivered us from eternal condemnation, and by his Resurrection he purchased for us Life eternal, whom, being ascended into Heaven, we hope that he will come again to be judge of all our Actions.* And that the *Philosopher* answering, He believed this, the *Confessor* bid him then follow him to the *Church* to be *Baptized*, at which, ἡ σύνοδος ἔχαιρεν, *the Nicene Synod rejoiced.* From both which Instances we learn, what was the *Symbol* into which *Christians* were Baptized, when that *Council* met, and which they owned as sufficient for that end. *Eusebius Cæsariensis* speaks thus of his own *Creed*, approved by the *Nicene* Council, *As we have received from the Bishops that were before us*, καὶ ἐν τῇ κατηχήσει, καὶ ὅτε τὸ λούτρον παρελάβομεν, *both when we were Catechized, and when we received Baptism; and as we have learned from the Scriptures, and as we have*

Can. 46.

Hist. Eccl. l. 1. c. 18.

Gelas. Cyz. l. 2. c. 13.

Τῶν τιη. πατέρων συναχθέντων κατὰ τὴν Νικαιέων τῶν, καὶ τὸ ἅγιον σύμβολον τῆς πίστεως καὶ ὁριτάντων, καὶ ἐκφωνησάντων εἰς ὁ καὶ ἐβαπτίσθημεν καὶ βαπτίζομεν. Syn. Const. sub Menna Act 5. Bin. Tom. 4. p. 78, 82.

Socr. Hist. Eccl. l. 1. c. 8. p. 24.

have both believed and taught when we were made Priests and Bishops, so believing at present we declare this our Faith unto you. The Council of *Constantinople* confirms the *Nicene* Confession of Faith, as, πρεσβύτατον ἦ καὶ ἀκόλουθον τῷ βαπτίσματι, *being most ancient, and annexed to Baptism.* The *Synod* of *Jerusalem* says it was, Τὸ ἄγιον σύμβολον εἰς ὃ ἐβαπτίσθημεν καὶ βαπτίζομεν, *The Holy Symbol into which we were Baptized and do Baptize.* The *Synod* at *Tyre* saith the same thing. The *Council* of *Constantinople* under *Menna* stiles it, Τὸ ἄγιον σύμβολον ἐν ᾧ πάντες ἐβαπτίσθημεν, *The holy Symbol into which we were all Baptized.* *Basilicus* and *Maurus* in two several Edicts confirmed the same *Nicene Creed* with these words, Εἰς ὃ ἡμεῖς τε καὶ πάντες οἱ πρὸ ἡμῶν πεπίστευκες ἐβαπτίσθημεν, *That it was the Creed into which they, and all the Believers before them were Baptized.* St. *Jerom* writing against the *Luciferians*, calls the Apostles Creed *the Faith of the Church*, which *Lucifer*, se die Baptismatis servaturum promiserat, *had promised to keep at the day of his Baptism.* *Theodoret* saith, We require those who come every Year to Baptism, τὸν ἐκτεθεῖσαν ἐν Νικαίᾳ πίστιν ἐκμανθάνειν, *to learn the Faith expounded at* Nice. *Pope Leo* saith of it, That it is *the Confession, which pronouncing before many Witnesses*, Sacramentum Baptismi susscipimus, *we receive the Sacrament of Baptism*, and that it was *the Symbol*, quod per totum mundum omnium regenerandorum voce depromitur, *which was pronounced by all that were Baptized throughout the World.* After this time we find one of these two *Symbols* required to be rehearsed in the *baptismal Offices*, either by those who came to be Baptized, or by their *Sureties*, as is evident from the *Ordo Romanus*, were it is required to be pronounced at Baptism in *Greek* and *Latin*. From the Treatise of *Isidore Hispalensis*, where it is called the Symbol, *quod competentes recipiunt, which they who were prepared for Baptism received and learn'd.* From the Treatise of *Rabanus Maurus* of the *Institution* of the *Clergy*, which saith, That *before the Catechumen was brought to Baptism*, Apostolicæ fidei ei ostenditur Symbolum, *the Apostles Symbol was shewed to him, and he was asked whether he believed it.* From the Degrees of *Ivo*, which say, That *Baptizandis traditur salutare symbolum, the wholesome Symbol is delivered to those that are to be Baptized.* From the *Canon Law* compiled by *Gratian*, were we find many *Canons* to the same effect. And lastly from the form of *Baptism* still retain'd in the *Roman Church.*

Theodor. Hist. Eccl. l. 5. c. 9.

Con. Constant. sub Menna Act. 5. Bin. Tom. 4. p. 78. 87, 85. & 91, 96.

Evagr. Hist. Eccl. l. 3. c. 4. 7.

Ep. 145. Tom. 3. p. 1023.

Ep. 97. ad Mon. Palæst. c. 8. p. 637.

Ep. 24. ad Flav. c. 1. & 2.

Pag. 39.

De Eccles. Off. l. 2. c. 21, 22.

Lib. 1. c. 27.

Part. 81. —90. & c. 223.

De consecr. Dist. 4. c. 155, 156, 158, &c.

§. 7. 4. The same Tradition teacheth, That the *Creed* used in the *Church* till the *Nicene Council*, and that of *Nice*, as the true Explication of it, were by the whole *Church* of *Christ*, for many *Centuries*, esteemed and embraced, and taught to others as the whole system of all things necessary to be believed by Christians in order to Salvation, or as a perfect Summary or Rule of the meer Articles of *Christian* Faith.

Irenæus in the second *Century*, having cited the *Creed* of the whole Church, which, with unanimous consent, *she preached*, *taught* and *delivered*, *as having but one Mouth*, τὴν ἀπὸ τῆς ἐκκλησίας κηρυσσομένην ἀλήθειαν, the truth preached by the Church, and which the *Church dispersed through the World*, *received from the Apostles* and their *Disciples*, *the one and the same Faith which the Church retained throughout the whole World*. The Tradition of the *Apostles* manifested in the whole World, and *to be seen in every Church*, μίαν καὶ μόνην ἀλήθειαν, *the one and only truth* which she received from the *Apostles* and delivered to others. I say, he speaking of this *Creed*, this Faith, this κήρυγμα ἀληθείας, this *preaching of the truth*, declares, That *he*, *who*, among the *Governors* of the Church, *was the most able Speaker could say no other things*; *for none of them was above his Master*, *nor could he who was infirm in Speech*, *lessen the Tradition*, *for the Faith being one and the same*; *neither did he who was most able to speak of it exceed*, *nor he who spake least of it diminish it*. And as a farther Witness of this matter, he brings in *Polycarp* attesting, Μίαν καὶ μόνην ταύτην ἀλήθειαν ὑπὸ τῶν Ἀποστόλων παραληφέναι, *That he received this truth from the Apostles*, *and this only*.

L. 1. c. 1. p. 42.
Cap. 2.
Cap. 4.
Lib. 3. cap. 3.
Ibid. p. 234.

Μιᾶς γὰρ καὶ αὐτῆς πίστεως ὄντος ὅτε ὁ πολὺ πρὸ αὐτῆς δυνάμενος εἰπεῖν ἐπλεόνασεν, ὅτε ὁ τὸ ὀλίγον ἐλαττόνησε. Lib. 1. cap. 2.

Lib. 3. c. 3.

Tertullian producing a like *Creed* of his times, which he declares to be that Rule which the Church received from the *Apostles*, and the *Apostles* from *Christ*, the *unum apud omnes edictum Dei*, *the one Edict of God*, *which hangs up among all Christians*; that is, saith *Rigaltius* on the place, *The Symbol of the Christian Faith*. I say, having produced this *Creed*, he stiles it, *Regulam fidei unam omnino*, *solam immobilem*, *& irreformabilem*, *That Rule which is entirely one*, *and which alone is unmoveable*, *and not to be reformed*; that is, which admits not, *novitatem correctionis*, *of any new Correction*, as other things belonging to the *Church's Discipline* might do. This Rule,

De præscrip. Hær. cap. 37.
De Resur. Car. cap. 18.
De Virg. Veland. cap. 1.

Rule, ſaith he, we, having once believed, *nihil deſideramus ultra credere, hoc enim prius credimus, non eſſe quod ultra credere debeamus, deſire to believe nothing more, for this we firſt believe that we ought to be believe nothing more*; that knowing this, *there is no need of ſeeking after other things*, quia quod debeas noſti, *becauſe*, in it, *we know all that we ought to know*; the only *Article* to be believed beſides it being this, *aliud non eſſe credendum, that nothing elſe is to be believed*; this being *regula fidei quæ ſalvum facit, the Rule of Faith which brings Salvation.* De præſcrip. Hær. c. 8. Cap. 14. Cap. 9. Cap. 14.

Origen in his Book of *Principles* lays down this Rule; *Let the eccleſiaſtical Preaching delivered by order of Succeſſion from the Apoſtles, and to this preſent time continuing in the Churches, be obſerved.* Adding, That *we ought to know this, that the Holy Apoſtles preaching the Faith of Chriſt, did manifeſtly deliver even to thoſe who were moſt ſlow in Inquiſition of divine Knowledge*, quæcunque neceſſaria crediderunt omnibus credentibus, *all things which they believed neceſſary for all Believers*; and then he runs over the Articles of the *Apoſtles Creed*, as they were then received in the *Church* of *God*, and ſaith, *Theſe are the form of thoſe things*, quæ per prædicationem Apoſtolicam manifeſte traduntur, *which are manifeſtly delivered by the Preaching of the Apoſtles.* Proem. in libr. περὶ ἀρχῶν.

St. *Cyril* calls this *Creed*, Τὸ περὶ δογμάτων μάθημα καὶ τῆς πίστεως διδασκαλία, *The teaching of the Faith, and the inſtruction of the Catechiſt in the Doctrines of the Church.* Adding, That the *Church* had in few words comprized, τὸ πᾶν δόγμα τῆς πίστεως, *the whole Doctrine of Faith*, and adviſing his *Catechiſt*, μόνην τὴν ἐκ τῆς ἐκκλησίας νυνὶ σοι παραδιδομένην πίστιν τηρεῖν, *to keep the Faith alone, delivered to him by the Church. It is*, ſaith *Hilary*, *the ſafeſt courſe to retain that firſt and only Evangelical Faith confeſſed in Baptiſm, and to innovate nothing in it.* And this he affirms in oppoſition to the *New Creeds* ſo frequent in his Days. The *Creed* of *Nice*, ſaith *Nazianzen*, *is a ſhort Boundary and Rule of Chriſtian Wiſdom. It is*, ſaith *Athanaſius*, *ſufficient for the deſtruction of all Impiety*, σύσσημον τῆς εἰσεβοῦς εἰς Χριστὸν πίστεως, *and for the confirmation of the true Faith in Chriſt, for the deſtruction of every wicked Hereſie*, καὶ πρὸς ἀσφάλειαν τῆς ἐκκλησιαστικῆς διδασκαλίας, *and for confirmation of the eccleſiaſtical Doctrine.* The *Synod* held at *Sardis* defined, That nothing farther ſhould be written of the Faith, but that all Men ſhould reſt contented with the Catech. 4. p. 24. Catech. 5. p. 44. Ad. Conſt. Aug. p. 342. 343. Ἔστιν ὅρος τῆς καλῶν τῆς μαθήσεως ὁ σωτήριος μαθητός. Orat. 52. init. Ep. ad Epictet. Tom. 1. p. 582. a. Epiſt. ad Afric. Epiſc. p. 932.

Athanas. Ep. ad Antioch. p. 576. the Faith confessed at *Nice*, διὰ τὸ μηδὲν αὐτῇ λείπειν, *because it was in nothing defective*; and *because if any other Faith should be composed, that might be looked upon*, ὡς ἀτελὴς οὖσα, *as imperfect*.

De tempore Serm. 115, 119, 131, St. *Austin* saith, That the *Catholick Faith is made known to the Faithful in the Creed*; that this Creed is, *Comprehensio fidei nostræ atque perfectio*, *The comprehension and perfection of our Faith*; that it is, *Plenitudo credentium, totum continens compendio brevitatis, & confirmans omnes perfectione credendi, The fulness of Believers, comprising the whole of their Faith in a compendious brevity, and confirming all in perfect Faith.* *Theodoret* writes to the *Bishops* of *Cilicia*, that they would require their People *to keep the* Nicene *Faith entire and undefiled*, ἅτε δὲ τὴν εὐαγγελικὴν καὶ Αποστολικὴν διδασκαλίαν ἐν κηφαλαίῳ διδάσκουσαν, *as compendiously teaching the Evangelical and Apostolical Doctrine.* *Damasus* closeth his *Symbol*, which for substance is the same with that of *Nice*, in these expressions, *Hæc crede, hæc retine, believe and retain these things: Subject thy Soul to this Faith, and thou shalt obtain Life, and a reward from Christ*; which shews he thought this Faith sufficient for that end. *Ruffinus* informs us, that according to the request of *Pope Laurence*, he was to compose something, *de fide secundum Symboli traditionem, of the Faith delivered in the Symbol*: And of this he declares, That it was, *norma prædicationis, the Rule of the Apostles preaching*, the Rule which they composed, *credentibus dandam, to be delivered to Believers*, fidei suæ indicium, *the index of their Faith.* *Petrus Chrysologus* saith, That it is *salutis symbolum, vitæ symbolum, forma fidei, credulitatis norma, fides quam credimus & docemus, the symbol of Life and Salvation, the Rule of Faith, the Faith which we believe and teach.* *Pope Leo*, That it is *a short*, & perfecta confessio, *and perfect Confession of the Catholick Faith.* The *Great Council* of *Chalcedon* saith of the Faith of *Nice*, That it sufficeth, εἰς ἐντελῆ τῆς εὐσεβείας ὀπίγνωσιν, *to the perfect knowledge and confirmation of Piety.* The *Synod* of *Ariminum*, That it was, ὁ ἀκριβὴς κάνων τῆς πίστεως, *an exact Rule of Faith*; that of *Sardis*, That *nothing was to be added to it*, διὰ τὸ μηδὲν αὐτῇ λειπεῖν, *because nothing was wanting to it*; that of *Sirmium* adds, That there was *no need of running to Synods*; *that of* Nice, *Having done all things for the Catholick Church*, a *Synod* to which συνεψηφίσαντο πάντες, καὶ ταύτῃ πάντες ἔκριναν ἀρκεῖσθαι, *all Men assented, and all Men judged it sufficient.*

Ep. 84. Tom. 3. p. 961.

Apud Hieron. Tom. 4. f. 44.

Ibid. f. 46.

Serm. 57, 58, 59, 60, 61.

Ep. 27. ad Pulcher. c. 4. p. 492.

Act. 5. in fine.

Theodor. Hist. Eccl. l. 2. c. 15.

Apud Athanas. Ep. ad Antioch. p. 576.

Id. de Synod. Arim. & Selsach. p. 876, 878.

The

The *Ordo Romanus*, or old *Roman Liturgy* saith, *This is that Faith*, qua credentes justificati sumus, *by which believing we are justified*; salutaris fides, *the saving Faith, which the Holy Spirit dictated to the Masters of the Church.* The summ of our Faith, which, as they had received, so they delivered it unto them. *Isidore Hispalensis* saith of the *Apostles Creed*, That *they appointed it to be given to Believers as a Rule*, that it contained *few words, but in them were contained* omnia Sacramenta, *all the Articles of Faith*; that they *who could not read the Scriptures, retaining in their Heart these things, might have sufficient and saving knowledge*, that it contains *the Confession of the Trinity and the Unity of the Church*, & omne Christiani dogmatis Sacramentum, *and the whole Christian Doctrine*; that this *Symbol* of Faith and the *Lord's Prayer*, parvulis Ecclesiæ sufficit ad cœlorum regna capessenda, *sufficed to bring the little ones of the Church to the Kingdom of Heaven.* And of the *Nicene Creed* he adds, That it speaks, *de omni parte fidei, of every part of Faith.*

Apud Hittorp. P. 38, 39.

De Eccl. Officiis. l. 2. c. 22.

Orig. l. 6 c 19.

Sentent. l. 1. c. 21.

De Eccles. Off. l. 1. c. 16.

Rabanus Maurus, in his Book of the *Institution of the Clergy*, transcribes the forecited words of *Isidore*. *Regino* in the same Century saith, That *all who come to Penance, or to receive the Sacrament, must be able to recite the Creed, and the Lord's Prayer; for in the one is contained the Christian Faith, in the other we are taught what we are to pray for*; and that *no Man in these matters must pretend the slowness of his Understanding, or defect of Memory, for these things are so short, as that the dullest Man may learn them, and yet they are*, tam magna, ut qui eorum scientiam pleniter capere potuerit sufficere ea sibi credatur in salutem, *so great that whosoever fully understands them will find them sufficient for his Salvation.*

Lib. 2. c. 56.

De Eccl. Disc. l. 1 c. 272.

Moreover, *Ruffinus*, *Isidore*, and *Rabanus Maurus* do inform us, that the *Apostles* made this the sign by which he should be known who preached Christ truly, *secundum Apostolicas literas, according to the directions of the Apostles, from those deceitful Workers who did not preach him*, integris traditionum lineis, *according to the integrity of Tradition.* Accordingly,

§. 8. 5. Observe, That these *Fathers* do constantly assert this *Symbol* to be a Test of *Orthodoxy*, and that by which they did prescribe against all *Hereticks*, proving their Doctrines to be new,

new, and such as ought to be rejected, as being not contained in this *Symbol*, or this *Rule* of Faith. *Irenæus* in his Book against *Heresies* declares, that it is, *sola vera & vivifica fides, the only true and life-giving Faith, which the Church received from the Apostles, and distributes to her Children.* That even, without arguing, we might exactly discern the firmness of the Truth preached by the Church, and the falseness of the *Heretical* persuasions, there being nothing of them, ἐν τῇ τῆς πίστεως ὑποθέσει, *in the institution of Faith delivered to the Church*, and that, *hanc tenentes regulam, holding to this Rule, how many and various soever were their Doctrines*, we might easily shew their deviation from the truth. In his Third Book he confutes them from the same *Topick*, *viz.* this *Tradition* of the *Rule* of Faith, *visible in all Churches*, and preserved in all the *Bishops* of them succeeding the *Apostles*, declaring, That *nihil tale docuerunt, neque cognoverunt quale ab his deliratur*, in their account of the Tradition received from the *Apostles*, and the Faith preached to Men, *they taught no such thing as the deliriums of these Hereticks.* And he informs us, that *Polycarp* had converted many of these *Hereticks* to the *Church*, by declaring this was *the only Truth* which he received from the *Apostles:* And in his Fourth *Chapter*, repeating again this *Creed*, he saith, It is that which even the *Barbarians*, who had not the *Scriptures*, preserving in their Hearts, *would stop their Ears against, and sufficiently repel*, ea quæ ab Hæreticis adinventa sunt, *the Inventions of the Hereticks.*

Tertullian also lays down this Creed as the Foundation of the *Christian* Faith, and confutes all the *Hereticks*, because their Doctrines were later than this *Creed*, and were not contained in it. He begins his Discourse of *Prescription* against the *Hereticks* with this Foundation, That *Christians could induce no new thing, that they had the Apostles for the Authors of their Doctrines, who themselves induced nothing of their own*, sed acceptam à Christo disciplinam fideliter nationibus adsignaverunt, *but faithfully delivered to the Nations the Doctrine they received from Christ.* And whereas the *Hereticks* objected that Saying of our *Lord*, *Seek and ye shall find*, and thence pretended that they, by seeking, had found their Doctrines in the *Scripture*, though they pretended also to *Tradition* for them, and especially for the interpretation of *Scripture*, as

Lib. 3. cap. 3.

Lib. 1. c. 1.

Cap. 4.

Ibid. c. 19.

Cap. 3.

Nobis nihil ex arbitrio nostro inducere licet. *cap.* 6.

Cap. 8.

Irenæus

Irenæus hath informed us; to this *Tertullian* answers, That true it was they were to search the *Scriptures* for their Rule of Faith, and prove it thence, but then they also were to believe, that when they had found that there, *aliud non esse credendum ideoque, nec requirendum, that nothing more was to be believed, and therefore nothing more was to be inquired after*, besides those things which they believed were the matters of their Faith, and that otherwise there would be no end of seeking, *nec statio credendi, nor any boundary of Faith*; *Let us seek therefore*, saith he, idque duntaxat quod salva regula fidei potest in quæstionem devenire, *but that only which may be inquired after, so as that the Rule of Faith be safe.* Then he lays down the *Creed* as that Rule, and declares, That *knowing this we need seek no more*, because *we know all that we need to know.* He adds, that the *Apostles* receiving a command to teach, and to baptize, planted Churches in all *Cities*, whence other *Churches*, Semina Doctrinæ mutuatæ sunt, *borrowed the Seeds of their Doctrine*, and that all these *Churches* were *one*, *first*, and *Apostolical*, not by virtue of any Roman Unity, but by the Union of Peace, and brotherly Affection; and, *per ejusdem Sacramenti unam traditionem, by shewing the same Creed*, which when they journeyed to any other *Church*, was, *Contesseratio Hospitalitatis, the League of Hospitality.* And then he adds, *Hinc igitur dirigimus præscriptionem, Hence therefore we direct our prescription, i. e.* From the very Faith and *Symbol* which the *Apostles* preaching to the *Churches* delivered to them, in which Rule we find nothing of the *New Doctrines* of the *Hereticks*, and so are sure they belong not to the Faith, but are to be rejected, *ob diversitatem Sacramenti, as being different from our Creed.*

Unum utiq; & certum aliquid institutum esse a Christo quod credere omnino debeant Nationes & idcirco quærere ut possint cum invenerint credere. *Cap.* 9.

Cap. 8, 9.

Cap. 12, 13.

Cap. 14.

Cap. 20.

Cap. 21.

Cap. 33.

And by these Examples we may learn by the way what *Dionysius Bishop* of *Corinth* did, when, as *Eusebius* informs us, He combating the *Heresie* of the *Marcionites*, τῷ τῆς ἀληθείας παρίστατο Κανόνι, *stuck to the Canon of Truth*; *viz.* that he confuted them, as doth *Irenæus* and *Tertullian*, by appealing to the *Apostles Symbol*, or Rule of Faith left to the *Churches*.

Hist. Eccl. l. 4. c. 23.

Now here I appeal to any indifferent Reader, whether the Arguments of *Irenæus* and *Tertullian* against the *Hereticks* of their Times be not to this effect: The *Tradition* of the Faith

is manifest to all the World, you may see, and hear it in all *Christian Churches* where this Symbol is recited, in which, *nihil tale docuerunt*, *they taught nothing like to those New Heresies*; they therefore are to be rejected. And I desire any Man to tell me whether this Argument be not stronger in the mouth of *Protestants*. The *Apostles Symbol*, the *Rule of Faith* here mentioned by *Irenæus* and *Tertullian*, contain nothing of the *Romish Articles*, therefore they are to be rejected; whether this be not our way of *prescribing against the Church of* Rome, that her *Creed*, as distinct from ours, is *new*, not a tittle of it, not any thing like it was delivered in the *Rule of Faith*, the *Symbol*, the *Tradition of Christian Doctrine*, taught, say these men, by *Christ*, by his *Apostles*, received from the beginning by all *Apostolical Churches*, and for Ten *Centuries* at least declared to have been *the whole*, and *perfect Rule of Christian Faith*; and by our *Catechism* said to contain, *All the Articles of the Christian Faith*.

§. 9. 6. Let it be noted, that all these *Fathers* do unanimously teach, That this whole *Symbol*, *Summary*, and Rule of Faith was most apparently contained in *Scripture*, that it was gathered out of *Scripture*, and when they taught it to their *Catechists* they proved every *Article* of it from the holy *Scriptures*. *Irenæus* saith expressly, That *they who would might learn the Apostolical Tradition of the Church*, ex ipsa Scriptura, *from the Scripture it self*; the *Doctrine* which the Apostles preached, *being afterwards delivered in the holy Scriptures, to be the Pillar and the Ground of Faith*. *Tertullian* saith of it, That it is *antiquitas præstructa divinæ literaturæ*, *antiquity built upon the divine Scriptures*. That as for this Rule of Faith, we are to search the *Scriptures* for it, *and seek until we find it there*; That, *quærendum est donec inveneris & credendum ubi inveneris*, *and that no man can speak of Matters of Faith*, nisi ex literis fidei, *but from the Holy Scriptures*. St. *Cyril* adds, that it is the Faith, ἐκ πασῶν γραφῶν ὀχυρουμένη, *confirmed by all the Scripture*, and gathered out of them, and that he would, ἀπὸ τῶν θείων γραφῶν, *from the Holy Scriptures give them the proof of every Article of it*. Δεῖ γὰρ φησὶ τῶν θείων καὶ ἁγίων τὴν πίστιν μυεῖσθαι μηδὲ τὸ τυχὸν ἄνευ τῶν θείων παραδίδοσθαι γραφῶν; *For*, saith he, *we must not deliver one tittle of the Mysteries of Faith, without proof from the holy Scriptures*; *nor would*

Lib. 3. c. 3.

Apol. c. 47.

De præscript. c. 9.

Cap. 15.

Catech. 4. p. 44, 45.

Pag. 30.

I have

I have you to believe me barely saying these things, ἐὰν τὴν ἀπόδειξιν τῶν καταγγελλομένων ἀπὸ τῶν θείων μὴ λάβῃς γραφῶν, *if you receive not a demonstration of them from the Holy Scriptures;* ἡ γὰρ σωτηρία τῆς πίστεως ἡμῶν, *for the safety or security of our Faith is not to be had,* ἀλλ' ἐξ ἀποδείξεων τῶν θείων γραφῶν, *but from the demonstrations of the holy Scriptures. Athanasius* saith, *It is a vain thing for men to run about, pretending to desire Synods for the Faith;* ἔστι μὲν γὰρ ἱκανωτέρα πάντων ἡ θεία γραφὴ, *for the holy Scripture is more sufficient than all Synods; but if they must have Synods, that of* Nice *is sufficient, so that he who sincerely reads their Writings, may by them learn,* τὴν ἐν τοῖς θείαις γραφαῖς καταγγελλομένην εἰς Χριστὸν εὐσέβειαν, *that Religion towards Christ which is declared in the holy Scriptures.* And elsewhere he adds, That *the Faith of* Nice *was confessed,* κατὰ τὰς θείας γραφὰς, *according to the holy Scriptures. Ruffinus* confesseth, That *the Articles of the Creed ought to be proved,* evidentibus divinæ Scripturæ testimoniis, *by evident Texts of Scripture. Eucherius Lugdunensis* saith, That *the Apostles Creed was gathered,* ex diversis voluminibus Scripturarum, *out of divers Volumes of the Scripture. Isidore Hispalensis,* and *Rabanus Maurus,* That *the Apostles briefly did collect it from the holy Scriptures: That they who could not read the Scriptures, retaining these things in their Hearts, might have knowledge sufficient to Salvation.* And,

De Syn. Arim. & Seleuc. p. 873.

Ep. ad Epictet. p. 582.

Apud Hieron. To. 4. f. 48. b. Hom. 1. de Symb.

De Eccl. Off. l. 2. c. 22.

De instit. Cler. l. 2. c. 56.

Lastly, It is observable, That although they conspired to declare that this *Creed,* and *Rule* of Faith was entirely contained in, and gathered from the *Scriptures,* yet did they as unanimously concurr to call it *a Tradition delivered* viva voce, or *by word of Mouth,* and written *not in Paper,* but *on the Tables of the Christian's heart,* because they generally required all that were to be Baptized to commit it to their *Memory. The* Barbarians, saith Irenæus, *keeping diligently this Old Tradition, have this Doctrine written without Paper and Ink, by the Spirit in their Hearts. This the Apostles preached,* saith *Tertullian,* tam vivâ voce, quam per Epistolas postea, *as well by oral Tradition, as afterwards by their Epistles. It is the Rule,* saith *Cyril, which you must studiously keep,* οὐκ εἰς χάρτας ἀπογραφόμενοι, *not writing it in Paper, but keeping the remembrance of it in your Heart, and in your Meditation. Our Fathers left it by Tradition,* saith *Ruffinus,* that *these things were required to be written, not in Paper,* sed in credentium

§. 10.

Lib. 3. cap. 4.

De præscript. c. 21.

Catech. 4 p 44.

Symb apud Hieron. To 4. p 46 vide Crysol. Serm. 62.

tium cordibus, *but in the Hearts of Believers. It is the Symbol,* saith the *Ordo Romanus, which is not to be written in any matter*
Orig. l. 6. c. 19. *subject to corruption,* sed paginis vestri cordis, *but in the pages of your Hearts;* in tabulis cordis carnalibus, *in the fleshly Tables of the heart,* says *Isidore Hispalensis, Rabanus Maurus,* and innumerable others. Hence, as the Councils of *Laodicea, Trullo,*
Concil. Brac. 2. can. 1. and of *Braga* have determined, *it was to be learnt by all that came to be Baptized, before the great Solemnity of* Easter; and they required a publick *Repetition* of it by the People as oft as they
Concil. Mogunt. c. 45. received the Holy *Sacrament:* And lastly hence *St. Cyril* doth
Catech 5 p 45. press upon his *Catechist, the keeping of it in his Memory from that*
2 Thess. ij 14. *of the Apostle,* κρατειτε τας παραδοσεις, *hold the Traditions which you have been taught.*

CHAP. VIII.

The Corollaries from these propositions touching the Creed are these, 1. *That these Symbols must contain all that the Apostles delivered as simply necessary to be believed of all Christians, and all that the whole Catholick Church judged needful to be held in point of Faith,* §. 1. 2ly. *That these Creeds must be a perfect digest of all things necessary to be believed now, and throughout all succeeding Ages of the World,* §. 2. 3ly. *That no Man who doth heartily believe these Creeds and the immediate Doctrines plainly contained in them, or evidently deduced from them can deserve to be Anathematized, or to be excluded from the Communion of Christians, for not believing any other simple Article of Faith,* §. 3. 4ly. *That all those Councils which have Anathematized their fellow Christians for such Doctrines as are not in these Creeds, nor can be evidently inferr'd from any thing contained in them have actually erred,* §. 4. 5ly. *That all the necessary Articles of Christian Faith are fully and perspicuously contained in Scripture according to the Doctrine of the whole Church of Christ,* §. 5. *Mr. M.'s Objection from* Tertullian *answered and retorted,* Ibid. 6ly. *That the Faith of Protestants in all their necessary Articles is most certain,* §. 6. 7ly. *That in this Sence the Faith was handed down to us by Tradition,* viz. *That this Creed which*

contains

contains all the Essentials of it, hath been thus handed down by it, though by the same Tradition it was declared to be also fully contained in the Scripture, §. 7. 8ly. *That the Romanists impose upon us when they argue for Traditions neither contained in Scripture nor the Creed, from the Sayings of* Irenæus *and* Tertullian, *and other Fathers, which evidently relate to the Tradition of the Creed*, §. 8. 9ly. *That here is a full Answer to the Catalogue of Fundamental Articles of Faith so oft demanded*, §. 9. *And to that other Question, Where was your Religion before* Luther? §. 10. *The Reason why we still judge the Church of* Rome *a true Church*, §. 11.

NOW the Consequences which naturally result from this *Tradition*, are sufficient to confirm the most important *Articles* of the Faith of *Protestants*, to clear up the most considerable Objections which are made against it, and to confute, and wholly overthrow the Doctrines of the *Romish Church*. For,

First, If, according to the Second Observation, the *Apostles* delivered that which we call the *Apostles Creed*, or something like it to all *Churches*, if all the *Christian Churches* received such standing Rule of Faith from the *Apostles* and their *Successors*; if, according to the Third Observation, all *Christians* were received into the *Church* by *Baptism*, upon profession of this Faith, and were admitted to the participation of the *Eucharist* upon the like profession; if, according to the Fourth Observation, the *Fathers* of the *Church* have always owned these *Creeds* as perfect digests of all the necessary Articles of *Christian* Faith; if, according to the Fifth Observation, these *Symbols* were always owned as a sufficient Test of *Orthodoxy*; and it was thought a clear and a convincing proof, that the additional Doctrines of all kind of *Hereticks*, were on this sole account to be rejected, because they were not mentioned or contained in this *Creed*. I say, if all these things are so, then it demonstratively follows, both from the nature of the thing, and the *Tradition* of the *Church* of all these Ages, that in these *Symbols* were contained all that the *Apostles* delivered as simply necessary to be believed of all *Christians*, and all that the whole *Catholick Church* judged needful to be held in point of Faith. For is it reasonable to think that the *Apostles*, the *Apostolick Churches*, §. 1.

Churches, or the four first *General Councils* were so forgetful as to omit any fundamental point in that *Creed*, which they delivered to be believed by all *Christians* as the Rule of Faith? What account can be given why any such summary of Faith should be made at all by the *Apostles*, or their *Successors*, but for this end, that in them all the necessary Articles of *Christian* Faith might be comprized; if a *Creed* were suitably to this *Tradition*, delivered by the *Apostles* to the *Church*, either we must think these *Apostles* unfaithful in their Work, or the *Creed* an unfaithful account of their Doctrine; or that all which they esteemed simply necessary to be believed is comprized in it; for to imagine otherwise is in effect to say this is not the *Apostles Creed*, but a part of it; but the *Apostles*, and the *Church* of the succeeding Ages giving it that name, seem plainly to inform us that the summ, and substance of their *credenda* was comprized in it. To deny this is in effect to say they dealt deceitfully, and were a snare to *Christians* in composing of it; for to call it a *Creed*, and to leave out of it that which was necessarily to be believed, what had it been but to deceive the World, it being in effect to think that they had given us a Symbol which was indeed no Symbol, as being no distinctive mark betwixt the sound Believer and the *Heretick*, or one that errs in Fundamentals, which yet the notion of the word *Symbol* doth import, and which the *Ancients* tell us this Apostolick Symbol was designed to be. In fine, it is to believe that the Compilers of this *Creed* would put in some things unnecessary to be believed in themselves, only as being circumstances of things necessary, as that our Saviour's Crucifixion happened under *Pontius Pilate*, his Resurrection was on the *Third Day*, and yet would leave out some things which were simply to be believed of all Christians. Moreover could the *Apostles* agree upon this as the Rule of what they afterwards should preach, and as a Rule to be given to Believers, if it contained not *the whole Council of God* in things simply necessary to be believed; if so, it follows, that either they observed not their own Rule in Preaching of the *Gospel*, or if they did, they kept back from the knowledge of the Faithful something necessary to be believed unto Salvation. It is well known that in the Notion of the *Fathers*, a Rule importeth fulness and perfection, even such a fulness, say *Varinus* and St. *Basil*,

as

as, τᾶς πρόθεσιν καὶ ἀφαίρεσιν οὐδαμῶς ὀπιδέχεται, *by no means doth admit of any Diminution or Addition*; that it is, εὐθύτητος ὅρος μηδένος προσδεόμενος, *a boundary of what is right, wanting nothing.* So *Theodoret*, *Chrysostom*, *Oecumenius*, *Theophylact*. And could the Fathers then so constantly have stiled any of these *Creeds* the Rule of Faith, had they conceived them deficient in any necessary Points of Christian Doctrine? Could they have stiled either of them *a perfect Confession, comprizing the whole Doctrine of Faith, the whole of Christian Doctrine, the comprehension and perfection of the Christian Faith, a comprisal of all the Articles of Faith, a Symbol that speaks of every part of Faith, the Faith sufficient for Salvation, the Life-giving, the saving Faith, the saving Knowledge, the only Truth which they received from the Apostles, the only Rule which admits of no Correction, no Addition, and no Diminution, the only Faith delivered by the Church to be kept by her Children?* Could they have told us, that *the most Learned could believe no more, and the meanest Christian did believe no less*; that *they need know no more*, that *they desired to believe no more*, that *they believed this first*, that *nothing more was to be believed*, that *in it nothing was to be innovated?* Could they have said expresly, that *the Apostles delivered in it whatsoever they thought necessary for all Believers*, and that they indited it *to be a mark by which he should be known, who preached Christ truly according to the Rules of the Apostles; and by producing of which it might be known*, saith *Ruffinus*, *whether he were an Enemy or a Companion?* And lastly, could their Great and *General Councils* have defined so often, That *it should be lawful for no Man*, ἑτέραν πίστιν προφέρειν, ἤνουν συγγράφειν, ἢ συντιθέναι, *to introduce, write, or compose another Faith besides that which was defined by the* Nicene *Council.* These are the words of the Third *General Council*, where presided that *Cyril* of *Alexandria*, who, in his letter to *John* of *Antioch*, saith, We by no means permit the Faith defined, ἤτοι τὸ τῆς πίστεως σύμβολον, or *the Symbol of Faith made by the Holy Fathers met at* Nice, *to be shaken by any; nor do we suffer our selves or others to change one word, or transgress one Syllable of what is there contained.* This Epistle, saith *Mark* Bishop of *Ephesus*, was read, and approved by the *Fourth General Council*, which also decreed, Μηδενὶ μηδόλως ἐξεῖναι προσθεῖναι τῷ συμβόλῳ τούτῳ, ἢ ἀφελεῖν ἀπ' αὐτοῦ, *That it should be lawful for no Man to add any thing to this Symbol, or take any thing from it, or to change it at all, or transform*

Contr. Eunom. l. 1. p. 701.

In Philip. iij. 16.

Concil. Ephes. Can. 7.

Apud Concil. Florent. Sess. 5.

Theodoret. H. Eccl. l. 2. c. 18. *transform it into another Symbol.* *Athanasius* speaking of the *Synod* of *Ariminum*, saith, That the *Orthodox* and true Servants of the Lord defined, that *Men should be contented with that Faith alone which was held at* Nice, ἐν μηδὲν πλέον ἢ ἔλαττον παρ' ἐκείνην ζητεῖν καὶ φρονεῖν, *and mind, and seek for nothing more, or less*, and that *they deposed them who taught the contrary.* And again, That *they should,* μηδὲν πλέον ζητεῖν, *seek for nothing more than what was confessed by the Fathers at* Nice. In the Fifth *General Synod*, *John*, *Patriarch* of *Constantinople* saith, *We have taken care,* τὸ σύμβολον τὸ πίστως χάριν τὸ ἁγίων πατέρων παράδοσιν ἀῤῥαγῆ διαμένειν, *that the foundation of Faith might remain inviolate according to the Tradition of the Holy Fathers.* And this determination they declared was made,

Ibid. Syn. Constant. Sub Menna Act. 5. p. 87. apud Bin. T. 4.

Apud Concil. Flor. Sess. 5. Bin. Concil. Tom. 8. p. 591. *Ibid.* Athan. Epist. ad Afric. Episc. p. 932. Orat. de Div. Christi p. 165. Syn. Sard. apud Athan. Ep. ad Afric. Episc. p. 941.

1*st.* Because this venerable *Symbol*, saith the *General Council* of *Chalcedon*, Ἀρκεῖ εἰς ὁλόγνωσιν ἐντελῆς τὸ ἀληθείας, *sufficeth to the perfect knowledge of the Truth*; and as the *Bishop* of *Ephesus* well notes upon that place, *It is manifest,* ὅτι τῷ πλείῳ οὐδὲν ἐλλείπει, *nothing is wanting to what is perfect*; they also said, there was no need of adding any thing to it, *because it was sufficient,* εἰς ἀναίρεσιν πάσης αἱρετικῆς αἱρέσεως, *for the Subversion of every wicked Heresy,* πᾶσαν ἀσεβεστάτην αἵρεσιν ἀναιρεῖται, *to overthrow all the most ungodly Heresies*, and that it was, συλλογαρία καὶ πάσης αἱρέσεως, *an Inscription as upon a Pillar against all Heresies.*

Apud Concil. Flor Sess. 5. Bin. Ibid. p. 589.

2*dly.* Because they would not alter the *Tradition* they had received from their *Forefathers*. *We*, saith *Cyril* in the *General Council* of *Ephesus*, have taken this care that nothing should be added to, or altered in the *Nicene* Symbol, *as being mindful of him, that said,* Μὴ μέταιρε ὅρια αἰώνια ἃ ἔθεντο οἱ πατέρες σου, *Remove not the ancient Bounds which thy Fathers have set.*

Apud Athan. Ep. ad Antioch. p. 576.

3*dly.* Because they would not give occasion to any to suspect their Faith imperfect, or that any Article of Faith was wanting in the *Creeds* already made. Thus the *Synod* of *Sardis* decreed, Μηδὲν ἔτι δεῖ πίστως γεγράφθαι, That *nothing more should be written touching the Faith, but that all should rest satisfied with the Faith confessed by the* Nicene *Fathers,* διὰ τὸ μηδὲν αὐτῇ λείπειν, *because it was deficient in nothing*; *and,* ἵνα μὴ ἡ ἐν Νικαίᾳ γεγραφῶσα ὡς ἀτελὴς ἔσα νομισθῇ, *least that of* Nice *should be esteemed imperfect, and a pretence should be given to as many as will to write, and define touching the Faith.* The *Orthodox Fathers* in the *Council* of *Ariminum* professed, That they were Children of the *Nicene Fathers*,

Theodoret H. Eccl. l. 2. c. 15.

thers, but if, say they, *we should dare to take away any thing from what they have written,* ἢ προσθεῖναι τι, *or add any thing to it, we should be spurious Children,* κατήγοροι τῶν γεγενηκότων γενόμενοι, *as being Accusers of what they did, who delivered,* τὴν ἀκριβῆ κανόνα τῆς πίστεως, *an exact Rule of Faith.* And again, they declare it, ἐπικίνδυνον, *a dangerous thing to add any thing, or take any thing from the* Nicene Creed, *because if either of these things should be done,* ἔσται τοῖς ἐχθροῖς ἄδεια τοῦ ποιεῖν ἀπροβούλονται, *the Enemies would have liberty to do what they would.* And *Athanasius* in his Epistle to *John* and *Antiochus* his *Presbyters,* commands them, τοὺς πλέον τι ταύτης ἢ ἔλαττον λαλεῖν θελόντας ἀποστρέφειν, *to reject them who would say more or less than was contained in that Creed.* And the *Bishop* of *Ephesus* well argues, That we *can suffer nothing by keeping to the same Faith which the divine Fathers confessed and believed, since none but mad Men can accuse it of imperfection.*

Ibid.

Pag. 951.

Apud Concil. Flor. Sess 8. Bin. Ibid. p. 627.

Secondly, Hence it demonstratively follows that these Creeds must be a perfect digest of all things necessary to be believed now, and throughout all succeeding Ages of the World; for how can it be necessary for any Christian to have more in his *Creed* than the *Apostles,* and the *Christians* of the Four first *Centuries* had? May the *Churches* of after-Ages make the narrow way to Life more narrow than our *Saviour,* his *Apostles* and the *Fathers* left it? When the whole *Church* hath so expresly taught that this Faith was sufficient for the perfect knowledge of the Truth, that in it nothing was deficient, may others yet come after them, and by adding as many more *Articles,* no way pretending to be explications of the former Faith, remove the ancient Bounds which our *Fathers* have set? Yea when the *Apostles,* who profess that they revealed *the whole Council of God* unto the *Churches,* and *kept back nothing needful* for Salvation, delivered this as the only Rule of Faith, and their *Successors* handed it down unto posterity, as that to which nothing was to be added, beyond which nothing was to be believed as an Article of Faith, shall after Ages come, and add as many more Articles, as necessary to be believed unto Salvation, as those which they delivered, and damn all those who do refuse to own them as such? Moreover, what reason can any Man give why any person should not be saved now by the same Faith which was sufficient for Salvation in the days

§. 2.

Πᾶσαν τὴν βουλὴν τοῦ Θεοῦ, Act. xx. 27.

Οὐδὲν τῶν συμφερόντων, v. 20.

of the *Apostles*, and the first four Centuries? Are we wiser than they? or are our *Doctors* more Learned, or more Faithful? Is there another Covenant made with the *Church* since their Days? Are other terms of Salvation since made? or is God less merciful to us than he was to them? Is not the famous Rule of *Lirinensis* this, *Quod ab omnibus, quod ubique, quod semper, That which was always and every where believed of all, that is the Rule of Faith*? And must it not hence follow, that there can be no New Article, no Declaration obliging us to believe any thing which was not always matter of the *Christian* Faith?

If you would palliate the matter by this specious pretence, That *though the Church can make no Articles of Faith which never were revealed by the Apostles, she may declare those that want sufficient Declaration*; is it not Nonsense to say, What always was believed wanteth sufficient Declaration? that is, it wanteth what is necessary to render it an *Article* of Faith, or a thing fit to be believed. Did the *Apostles* know that Article which you say wants sufficient Declaration, to be a necessary *Article* of Faith, or no? Did the Compilers of the *Nicene* or *Constantinopolitan Creed*? did all those Ages who asserted the perfection of these *Creeds*, as to all matters of the Christian Faith know it, or no? If not, then must they teach they knew not what, or their *Successors*, without a new Revelation, could not know it: if they did know it, and declare it, What farther Declaration could it need, unless the Church, after that Declaration, lost a necessary Article of Faith delivered to her? If they knew it, but did not declare it, they must be charged with concealing some necessary part of the Gospel; or if it were unnecessary, why may not others still conceal it, and not afflict and clog the Faith of *Christians* with unnecessary things?

Apud Bin. Concil. To. 8. p. 649.

If you say with the *Latins* in the *Council* of *Florence*, that, Ἐι πάντες ἔστεργον τὴν ὀρθεῖσθ πίστιν, οὐκ ἂν ἦν χρεία περὶ ἄλλου μεριμνᾶν, παρὰ τὸ ἐν Νικαίᾳ, *If all Men would acquiesce in the Faith defined, there would be no need to be concerned for any other, besides that of* Nice; *but by reason of Mens deviation from the Right Line, to bye, and crooked, false, and erroneous ways, it is necessary*, ἀνατέξαι καὶ ἐξηγήσασθαι κρεῖττον τὴν αὐτὴν πίστιν, καὶ σαφηνίσαι τὴν ὁδὸν τῆς ἀληθείας, *to unfold and interpret better the same Faith, and to make plain the way of Truth.*

To

To this I reply, That here the Cause is given up to *Protestants*, for hence it follows, that the *Supremacy of the Pope*, the *Celibacy of Priests*, *the Invocation of Saints*, *the Veneration of Images and Reliques*, *the true and proper Sacrifice of the Mass*, *the Doctrine of Transubstantiation*, *of Concomitance*, *and Communion in one Kind*, *of Purgatory*, *Indulgences*, *Reading the Service in a Tongue unknown*, *the Seven Sacraments*, *the Necessity of the Priests Intention to the validity of a Sacrament*, must be so far contained in the *Nicene Creed*, as to be only *Explications* and *Interpretations* of the same Articles of Faith; or it must be confessed that they are no necessary Articles of *Christian* Faith, and since the *Greeks* did in that *Council* plead that nothing was to be added by any after-Councils to the *Nicene* Faith, and the *Latins* in effect did own, that nothing should be added to it, but only, ἑτέρα ἔκθεσις σύμφωνος τῇ ἀληθείᾳ ἐν τῇ πίστει, *another Exposition suitable to the Truth contained in it*, which was not so much an Addition, as, ἢ τὸ ταυτότητος ἔκθεσις, *an Explication of the same thing*; they both exclude the Addition of these Articles, unless that can be proved, which never can be rationally attempted, That they are only Explications of the *Nicene* Faith, as the Addition of *Filioque* to it was declared to be. And since we *Protestants* do acquiesce in the *Nicene* Faith, it follows by the concession of the *Latins*, that in respect to us, there was no need for after-*Councils* to be concerned for any other Faith. P. 644, 645.

2*dly*. The *Fathers* who made, or who embraced this boundary of *Christian* Faith expresly add, That there is no necessity of adding any thing unto it with respect to *Hereticks*, because it is sufficient of it self, *for the aversion of all Heresies*. Thus in that great dispute which was between the *Arians* and the *Orthodox*, about adding something to the *Nicene* Faith, or making other *Creeds* besides it, *Athanasius* gives his Judgment, That *the vain talk of all the Hereticks that ever were*, *was baffled*, *and made to cease by the Faith confessed at* Nice, *according to the Holy Scriptures*, and that *this Faith was sufficient*, πρὸς ἀναθεμάτισιν πάσης ἀσεβείας, *for the overthrow of all Impiety*, and that *no other Synod ought to be named in the Catholick Church*, *but that*, *for the Confusion of them*, *it being*, τρόπαιον πάσης μὲν αἱρέσεως ὑπερφυὲς δὲ τῆς Ἀρειανῆς, *the mark of victory over all Heresie*, *and especially over that of* Arius. And this demonstratively follows from their constant Doctrine, that these *Creeds* fully do contain all Epist. ad Epict. Tom. 1. p. 581, 582.

Doctrines of Faith necessary to be believed by all *Christians*, for seeing *Heresie* must be an Error of Faith in matters necessary to be believed, because it otherwise could be no damnable Error, there can be no *Heresie* which is not a denial of something necessary to be believed, that therefore which sufficiently instructs me in all things necessary to be believed must also fortifie me sufficiently against all *Heresie*.

3*dly*. This *unfolding*, *making plain*, *better interpreting* the Faith, being that which only can be done by farther Declaration of the Sence of some Article of Faith than formerly was made unto the *Church*, it is already baffled by the Refutation of the former Plea; and it is plainly inconsistent with the Pretences of our new *Patrons* of *Tradition*, for either the *Father* taught the Son this better Interpretation, and made plain this Sence of the Article, or he did not, if he did, there was no need of doing this by any *Council*, if he did not, then it is evident that *the Son*, if he believes this Sence, and this Interpretation, believes somewhat which he received not by *Tradition* from his *Father*, and so it must be certain that he may believe another sence of that Article, than his *Father* taught, and so in any other *Article*, *viz.* another sence of the *Real Presence*, of the *Pope's Supremacy*, *&c.*

§. 3. *Thirdly*, Hence it must follow, That *no Man who doth heartily believe these Creeds, and the immediate Doctrines plainly contained in them, or evidently deduced from them, can deserve to be anathematized, or be excluded from the Communion of Christians, for not believing any other simple Article of Faith*, for then he must deserve to be excluded for a thing unnecessary to be believed by *Christians*. He may indeed deserve to be excluded upon other Grounds from the external Communion of the *Church*, as, *v.gr.* for irregularity of Life, or violating the *Church's* Peace, but cannot justly be excluded for want of *Christian* Faith.

§. 4. *Fourthly*, Hence it must follow, That *all those Councils which have anathematized their fellow Christians for such Doctrines as are not in these Creeds, nor can be evidently inferred from them, have been so far from being Infallible, that they have actually erred. And all those Churches who have rejected others from Communion*

nion with them upon the ſame account, have acted Schiſmatically, becauſe they excluded others from Communion without juſt Ground. It being therefore manifeſt that the *Church* of *Rome* hath added to the *Nicene Creed* theſe following Articles:

I. That *the Pope of* Rome *is the Succeſſor of St.* Peter, *and the Vicar of Jeſus Chriſt.*

II. That *the Roman is the Holy, Catholick, and Apoſtolick Church, the Mother and Miſtreſs of all Churches.*

III. That *to her* therefore *doth belong to judge of the true Sence, and Interpretation of Scripture,* and that *the Sence which ſhe impoſeth on them is to be received as true.*

IV. That *there be Seven Sacraments of the New Law inſtituted by Jeſus Chriſt, and which conferr Grace,* viz. *Baptiſm, Confirmation, the Euchariſt, Penance, Extream Unction, Orders, Matrimony.*

V. That *in the Maſs a true, proper, and propitiatory Sacrifice is offered for the Living and the Dead.*

VI. That *in the holy Sacrament of the Euchariſt there is made a Converſion of the whole Subſtance of Bread into Chriſt's Body, and the whole Subſtance of Wine into his Blood, and ſo the Body and the Blood of Chriſt is there ſubſtantially preſent, together with his Soul and his Divinity.*

VII. That *under one Species only whole and entire Chriſt, and a true Sacrament is taken.*

VIII. That *there is a Purgatory, and that the Souls detained there are helped by the Prayers of the Faithful.*

IX. That *the Saints reigning with Chriſt are to be Prayed to, and their Reliques to be Venerated.*

X. That *the Images of Chriſt, the Bleſſed Virgin, and of other Saints are to be Honoured, and to have due Veneration given to them.*

XI. That *Chriſt left a Power of Indulgences to his Church, and that their uſe is moſt wholeſome to Chriſtian People.*

XII. That *all the Rites uſed by the Roman Church in Adminiſtration of her Sacraments are to be admitted.*

And laſtly, That *this is the true Catholick Faith, without which no Man can be ſaved.* I ſay, It being manifeſt that the *Church* of *Rome* hath added all theſe Articles of Faith unto the *Creeds* forementioned, and by the *Church* declared to be a perfect digeſt of the Articles of *Chriſtian* Faith; it follows that they muſt all be evidently proved to be contained in the *Apoſtles*, or the

the *Nicene Creed*, or that the *Church* of *Rome* must be *Schismatical*, in excluding from her Communion those who do not believe, or yield assent unto them.

And thus, I hope, I have sufficiently shewed how this Tradition overthrows, and fully doth confute the New Doctrines of the *Church* of *Rome*. It now remains to shew how it confirms the Cause of *Protestants*, and clears up the Objections which are made against it. Now;

§. 5. *First*, Seeing, according to this *Tradition*, these *Symbols*, as they are a perfect Summary of *Christian* Faith, so are they fully and perspicuously contained in *Scripture*; hence it demonstratively follows, that according to the Doctrine and *Tradition* of the whole *Church* of *Christ*, the summ of all the necessary Articles of Christian Faith, must fully and perspicuously be contained in Holy *Scripture*, and may be proved thence to the satisfaction of the meanest *Catechist*. And consequently, the Holy *Scripture* was by them esteemed a full and perspicuous Rule of Faith, according to our *Sixth Note*, in reference to all things necessary to be believed, which is the *Fundamental Article* of *Protestants*.

Object. But doth not *Tertullian* speak *in General*, N B. *of never disputing with Hereticks out of Scriptures only, because this Scripture combate availeth for nothing but to the making either ones Stomach, or ones Brains to turn,* —— and *conclude generally, We must not therefore appeal to Scriptures, nor in our combate rely upon them, in which either no Victory is to be obtained, or a very uncertain one.*

Q. of Quest. p. 258, 259.

Answ. *Tertullian* here proposeth this Objection, That *the Hereticks spake of the Scriptures, and perswaded their Doctrines from the Scriptures*, and this he is so far from reprehending, that he holds it a thing absolutely necessary to be done by all who would discourse of divine Matters; *It being impossible*, saith he, *aliunde de rebus fidei loqui, quàm ex literis fidei, to speak of Matters of Faith, but from the Scriptures.* And therefore he not only owns that the Rule of Faith he pleaded for was *first delivered by word of Mouth*, and *after by the Writings of the Apostles*; but also to that Objection of the *Hereticks*, *Seek and ye shall find*, he answers by granting, that *the Scriptures are to be searched and sought into, for finding out the Truth contained in the Rule of Faith, and that then nothing more respecting Faith is needful to be*

V. c. 7. §. 8.

De præscript. cap. 15.

Cap. 9.

be sought, because they had found what they sought for; then he proceeds to shew, *non admittendos eos ad ullam de Scripturis disputationem*, that *the Heretics were not to be admitted to dispute from Scriptures*; and that, *non sit cum illo disputandum, he was not to be disputed with from Scripture*, for these following Reasons.

1. *Because*, ista Hæresis non recipit quasdam Scripturas, *those Hereticks received not some Scriptures, viz.* the *Ebionites* and *Encratites* rejected all St. *Paul*'s Epistles, and embraced only the *Gospel* of the *Nazarens*. *Cerinthus* allowed *only the Gospel of* St. Mark. *Valentinus* only that of St. *John*, *Marcion* only that of *Luke*, *Ebion* only that of *Matthew*. Iren. l. 1. c. 26. L. 3. c. 11. p. 258, 259.

2. *Because*, si quas recipit non recipit integras, *those Scriptures which they owned, they received not entire*, but with additions and detractions, as their cause required, cutting off from them what most clearly made against *their Heresies*. Thus of the *Marcionites*, and the *Lucianists*, and the *Valentinians*; *Origen* confesseth, That they did μεταχαράττειν τὸ εὐαγγέλιον, *change and pervert the Gospel*. Contra Celsum l. 2. p. 77.

3. Because, if they admitted any Scriptures entire, yet *they corrupted them*, per diversas expositiones, *by adulterating the Sence of them, and miserably distorting them*, to the upholding of their idle Dreams; for, saith *Irenæus*, they said their Doctrines were not perspicuously revealed in Scripture, μυστικῶς δέ, *but by our Lord were mystically couched in Parables*, even so mystically, that, as you may see from the first, to the *Nineteenth Chapter* of the First Book of *Irenæus*, it is enough *to turn a Man's Stomach* to read such Fooleries; as, *v. gr.* They prove their thirty *Æones*, because our *Saviour* was Baptized when he was *Thirty Years Old*, and from the Parable of the *Labourers* sent into the *Vineyard*, some at the 1st, 3d, 6th, 9th, 11th. hour of the Day, which numbers put together make up Thirty. Thus, saith *Irenæus*, they endeavoured to adapt some of our *Lord's Parables*, and some *Prophetical Expressions* to their Doctrines, that they might not seem ἀμάρτυρα, *without any Testimony from Scripture*; but then, saith he, *they miserably pervert the Order, and the Series of Holy Scripture, and deal with it as if one should take the Image of a King excellently made in Jewels, and should deform it into the Face of a Dog or a Woolf*. They pretended also that some of their Doctrines were received, ἐξ ἀγράφων, *from unwritten Traditions*; and to prove them *they* L. 1. c. 1 p. 14. C. 1. p. 10. Pag. 32. C. 1. p. 32.

produced

produced a multitude, ἀπογράφων, καὶ νόθων γεγραφῶν ἃς αὐτοὶ ἔπλασαν, *of Apocryphal and adulterated Scriptures which they had feigned,* pretending for their recourse unto *Tradition* this Accusation of the Holy Scriptures, *That they were not right, nor of Authority sufficient, because they were spoken variously, and that from them the Truth could not be found out by such as were ignorant of Tradition,* non enim per literas traditum illum, sed per vivam vocem, *it being not delivered in writing, but by* Oral Tradition; that is, they were plain *Papists* as to this pretence. Against such Men as these, saith *Tertullian, the most skilful in the Scriptures will dispute in vain from Scripture,* cum nolunt agnoscere ea per quæ revincuntur, his nituntur quæ falso composuerunt, & quæ de ambiguitate cœperunt, *since they will not own that for Scripture by which they are refuted, they will insist upon their Apocryphal Writings, and those things which they ambiguously have conceived.* Ergo non ad Scripturas provocandum est, *and therefore we are not to provoke them to dispute out of Scriptures, nor place our combate in those things in which no victory is to be obtained, or a very uncertain one.* Let now any indifferent Reader judge whether *Tertullian* speaks *in general against disputing with Hereticks out of Scripture,* as Mr. *M.* here confidently saith; and not only of disputing against *hanc Hæresin, that very Heresie* which had these Arts to delude what was brought against them from *Scripture,* and appealed from it, with the *Papists,* to *Oral Tradition.*

Lib. 1. c. 17.

Lib. 3. c. 2.

And yet against these slippery Men, *Irenæus,* and other of the *Fathers* first argued from *Scriptures,* & cum ex Scripturis arguebantur, *and when they had baffled them there,* and made them fly, as *Romanists* now do, unto *Tradition,* they followed them at that Weapon; and by producing the *Tradition* of their *Creed* and Rule of Faith, containing nothing of their New Doctrines, they stopp'd their Mouths, giving them nevertheless to understand, That *the Rule of Faith was by the Will of God not only preached to, but afterwards delivered to them in the Scriptures, to be the Pillar and the Ground of Truth,* and that the *Parables* which they by their ridiculous Interpretations adapted to their purposes, were to be understood *according to this Rule of Truth,* and according to those things which were *perspicuously revealed in Scripture,* and that then they would not be Interpreted to a dangerous Sence. From which things thus explained we learn,

Lib. 3. c. 1.

Lib. 2. c. 46.

1. That

1. That *no Man can discourse of Matters of Faith but from the Scriptures.*

2. That *these Scriptures were written by the Will of God to be the Pillar and the Ground of Truth to following Ages.*

3. That *if we do interpret the ambiguous Places of them by the plain, and with Analogy to the Rule of Faith contained in the Creed, we cannot dangerously erre.*

Secondly, Hence it is easie to demonstrate the certainty and full assurance which the *Protestant* hath for all his necessary *Articles* of Faith. He having for his *Creeds*, which, saith his *Catechism*, contain *all the Articles of Christian Faith*, all the same Grounds of assurance which any *Roman Catholick*, or any *Christian* can pretend to, *viz.* present acknowledged Profession, and *Tradition Oral* of the present Church; and, 2*ly.* of all the *Churches* of the *Roman Communion*, and of all other Christian Churches. 3*ly.* The Profession and *Oral Tradition* of all Churches throught all Christian Ages, Times and Places, and even of all the *Apostles*, who were, saith this *Tradition*, the Authors jointly of that *Creed* which bears their name. 4*ly.* The Writings of the *Fathers* and of *General Councils*, who assure us that the *Creeds* they handed down unto us, contained the *Apostolical* Faith, the *one* and *same Truth*, they had been taught, the *only*, *the entire*, *the perfect Faith of all Christians*, to which *nothing was to be added*, as well as nothing to be taken from it. Lastly, the written word of God in which they say this whole Faith is *expresly*, *and in words contained*, in which it may be found, and from which it may be proved to the capacity of the meanest *Catechist*. Whereas nothing of this nature can be shewed in Confirmation of the Faith of *Romanists.* §. 6.

Thirdly, Hence also we may learn how *Christianity* was handed down the same for *Substance* and *Essentials*, as it was from the beginning by *Tradition*, as the *Ancients* understood the word, *viz.* by the continual practice of the *Church* delivering the Summary and Rule of Faith, which she received from the *Apostles* to all her Members to be learnt by heart, or to be written not in Ink, but *in the fleshly Tables of their Hearts*, and then confirming all the *Articles* contained in §. 7.

See Ch. 7. §. 7, 8, &c. it by the holy *Scriptures*, and sending her Members to it to learn the Truth of what the *Church* had taught them. *This is*, saith *Irenæus*, *the Tradition which we have received from the Apostles, the Summary of Faith*, the preaching of the Truth, the immoveable Rule of Truth, delivered to *Christians* at their *Baptism*, and by which the Church enlightens all who come unto the Truth. And this, saith he, *the Apostles* first preached, and afterwards delivered in the Holy *Scriptures*, and so they say all.

§. 8. *Fourthly*, Hence it is easie to discern how the *R. Doctors* impose upon their *Readers*, when they urge the Sayings of *Irenæus* and *Tertullian* for the establishing of their *Traditions*, or the asserting such *Traditions* as the *Rule* of Faith, which neither are contained in *Scripture*, nor the *Apostles Creed*, when it is evident beyond exception that the *Tradition* which they speak of is that of the *Apostles Creed*, and of the necessary Articles of the Christian Faith contained in *Scripture*. Thus Mr. *M.* triumphs in those words of *Irenæus*, *What if the Apostles had not left us the Scriptures, must we not have followed that Order of Tradition which they delivered to those to whose charge they left the Churches to be Govern'd? To this Order of Tradition many Barbarous Nations do assent, who have believed in Christ without any Writings, keeping diligently the ancient Tradition.* (not Traditions, as Mr. *M.* deceitfully Translates.) Now let it be observed, That the *Tradition* here mentioned is only, *vetus Apostolorum Traditio*, *the old Tradition of the Apostles, the belief of one God, maker of Heaven and Earth*, and so on to the end of the *Apostles Creed*; and this will be the clearest Demonstration against the *Roman Church* imaginable, for if we must have followed this Order of *Tradition*, had we been distitute of *Scripture*, we must have absolutely rejected all the *Articles of Romish Faith*. That *Irenæus did believe that the Tradition left by the Apostles, was a sufficient Ground of divine Faith*, is true; but then it is as true that he believed that this *Tradition* was entirely contained in the *Rule* of Faith he there lays down, that it was, μιαν καὶ τὴν αὐτὴν, *the same, and only Truth*, which was delivered by the Apostles; that it rendered them who believed this only, *Wise, and acceptable to God*, and fully armed against all *Heresies*. *Tertullian* doth indeed put the Question,

Q. of Questions P. 345.

Lib. 3. c. 4.

Mr. M. Ibid.

L. 3. c. 3, 4.

De præscrip. c. 28.

How

How is it likely that ſo many, and ſo great Churches, ſhould erre in one Faith. Among many events there is not every where one iſſue. The Errors of the Churches muſt needs have varied, but that which amongſt many, is found one, is not miſtaken, but delivered. Q. of Queſt. p. 400.

Audeat ergo aliquis dicere eos erraſſe qui tradiderunt? *Dare then any one ſay they erred who delivered that one and the ſame thing?* De præſcrip. c. 28, 29.

But then this is ſo far from being *plain Popery*, as *Mr. M.* vainly boaſts, that it effectually, and at one blow, deſtroys it; for having laid down his *own Rule, immovable, and admitting no Novelty, no Addition*, and delivered this Rule in words at length, *ut hinc quid defendamus profiteamur, as a profeſſion of that entire Faith he undertook to defend againſt the Hereticks*, and beyond which *nothing was needful to be known*; he proceeds to ſhew that the *Apoſtles* in delivering this, as the entire Rule of Faith, were not *deficient in teaching any thing which was needful to be believed.* This he proves Chapter the Twenty-ſixth, becauſe *Chriſt commanded that what they heard in Secret they ſhould publiſh in the Light, and on the Houſe top, and that they ſhould not hide the Light under a Buſhel; but ſet it on a Candleſtick, that it might ſhine to all in the Houſe; theſe Precepts either the Apoſtles underſtood not or neglected, if they did not fulfil them, but hid ſome of the Light, that is, of the Word of God, and,* Sacramenti Chriſti, *of the Doctrine of Chriſt.* Whereas, ſaith he, it was, *incredibile vel ignoraſſe Apoſtolos plenitudinem prædicationis, vel non omnem ordinem Regulæ vobis edidiſſe, that either the Apoſtles were ignorant of any thing they were to preach, or that they did not perfectly reveal the Rule of Faith to all.* He alſo ſhews, That the *Church* did not alter what ſhe had received from the *Apoſtles*; becauſe the Rule of Faith was one and the ſame in all *Churches* of *Chriſt*, they being all one, *ejuſdem Sacramenti una traditione, by having the ſame Tradition of the ſame Rule of Faith*; and becauſe they did, *in eadem fide conſpirare, agree in the ſame Faith*, this Rule, this *Creed*, mentioned Chapter the Thirteenth, muſt therefore be according to *Tertullian*, the fulneſs of the Apoſtles preaching, the entire Rule of Faith they preached to all; or elſe, according to him, the *Apoſtles* muſt be ignorant or unfaithful, and his enſuing Argument, That all ſucceeding *Churches* agreed in this Rule as in the *Teſſera Hoſpitalitatis, the Signal of Friendſhip*, that it was one and the ſame among them all, and that they who were Ibid. De Virg. Veland. c. 1. De præſcrip. c. 13. Chap. 20. Ibid.

not by *Original Apostolical Churches*, were yet *Apostolical*, because they did conspire with them that were so in the Belief of this Faith, is a farther demonstration, that this *Creed* was the entire Faith delivered by the *Apostles*, and taught by all *Churches*; since otherwise, *Tertullian*'s Argument must be false; for he expresly undertakes to prove that the *Apostles* delivered to the Churches the entire Rule of Faith, and that the *Churches* did faithfully transmit to posterity the whole Faith they received from them; and that because they all transmitted the *Apostles Creed*, mentioned Chapter the Thirteenth, had not then that contained the whole *Christian Faith*, owned then by all the *Orthodox* as such, *Tertullian* had given up the Cause unto the *Heretick*; for they might have replied upon him, as do the *Romanists* to us, that the Apostles delivered many other *Traditions*, as necessary to be believed as those contained in the *Creed*; and that these were the Doctrines which they owned, and *Tertullian* rejected. Hence then our Demonstration from these words of *Tertullian* is invincible; All *Christians* conspired in this, that this Rule of his contained the whole Faith received from the *Apostles*, beyond which nothing was necessary to be believed; whosoever could produce this *Creed* they received into Communion, *pro consanguinitate doctrinæ*, *because agreeing with them in the Faith*; and whosoever pretended to any *Articles* of Faith, not mentioned in this *Creed*, they confuted them, by saying, they had no such Article in the *Creed*,
Chap. 32, 33. and therefore the *Apostles*, nihil tale docuerunt, *taught no such thing*, and rejected them, *ob diversitatem Sacramenti*, *as holding a Faith different from that of the Church*. Now *how is it likely that so many, and so great Churches should erre in one Faith? The Errors of the Churches, had there been any, in delivering their entire Rule of Faith, must needs have varied, but that which amongst them all was one and the same, must be a sure Tradition*; and then the Doctrines of the *Roman Creed* must be rejected as not taught by the *Apostles*, and as different from
Mr. M. Ibid. the *Churches* Faith. Lo here [*plain Protestantism*] *in the highest point, proved* and *approved by all Christians within Two hundred Years after Christ.*

The same Doctrine is delivered Chapter the Nineteenth and
Pag. 429, 430. the Twentieth, on which *Mr. M.* insists, *Sect.* 20. *Num.* 4. for there he tells us, That *our Lord sent his Twelve Apostles*, eandem doctrinam

doctrinam ejusdem fidei nationibus promulgare, *to preach the same Doctrine of Faith to the Nations, and so to plant Churches in every City, from which other Churches received,* traducem fidei, & semina doctrinæ, *the Tradition of their Faith, and the Seeds of Doctrine*; and embracing of it, *became all Apostolical, by receiving the same Rule of Faith. Hence therefore,* saith he, *we prescribe against the Hereticks*; *for if our Lord sent his Apostles to preach, we must receive no other Preachers of the Faith, than he appointed*; *now what they preached, ought not to be otherwise proved, than by the same Churches which they planted,* eis prædicando, tam vivâ quod aiunt voce, quam per Epistolas postea, *by preaching to them by word of mouth, and afterwards by their Epistles: And if so,* 'tis *manifest,* saith he, *that Doctrine is to be accounted true which conspires with the Apostolical Churches, whence Faith had its Original, and that is to be rejected which contradicts that Faith*; *it remains therefore,* uti demonstremus an hæc nostra doctrina cujus Regulam supra edidimus de Apostolorum traditione censeatur, & ex hoc ipso an cæteræ de mendacio veniunt, *that we demonstrate whether our Doctrine, the Rule of which we have laid down, Chapter the Thirteenth, derives from the Tradition of the Apostles, and consequently whether all others be not false.* He therefore doth again declare, That the *Creed* mentioned by him there, is the *entire Rule* of Faith, and that by which we may discern who hold the Truth, and who teach Falshood: And argues thus, All the *Apostolical Churches* have delivered this *Creed* as that entire Doctrine which they received from the *Apostles*, and all the *Hereticks* say the contrary, therefore their *Doctrine* must be rejected, and that of the *Apostolick Churches* be received as the Truth. *Mark here,* to use the words of *Mr. M. how the first ground on which we are to stand, as upon a ground most advantageous for gaining the victory against Error, and purchasing triumph to Truth,* is the *Tradition* of this *Creed* of the *Apostles*, as the entire Rule of Faith, *for by that alone we assuredly know* whether our Doctrine, of which the Rule is given, Chapter the Thirteenth, came from *Apostolical* Tradition, from this Rule of Faith delivered by the *Apostles* by word of Mouth, and by their Writings, and *then by Tradition delivered down by successive practice of all Churches, to which Churches* Tertullian here *expresly sends us, will be discovered that only Tradition* of the Rule of Faith, *in which* totum Christianæ fidei

Hinc igitur dirigimus præscriptionem. *Cap.* 21.

Pag. 429.

fidei Sacramentum, *all the Mysteries of Christian Faith are contained.* And thus *Tertullian* goes on pressing his Adversary meerly by the *Tradition* of this *Creed*, as the entire Rule of Faith; and this way, and only this way he *prescribes*, that we ought to shew what *Christ* and his *Apostles* taught.

§. 9. *Fifthly*, Hence we return an Answer to that demand so often but so vainly made, *What Catalogue have you of Fundamental Articles of Faith?* For here is a *Catalogue* of them recommended to the whole World of *Christians* by so great *Authority* as may well be esteemed sufficient to satisfie the curiosity of this inquiry; here being *Symbols* delivered as the entire *Summary* of *Articles* of *Christian* Faith by the Consent of the *Apostles*, the four first *General Councils*, received by all *Orthodox Christians* of all Places, and Ages as such, for at least *Six hundred* Years; here is, as *Irenaeus* saith, Ὁ Κανὼν ἀκλινὴς, as *Tertullian*, *Regula immobilis, & irreformabilis*, as the *Greeks* in the *Council* of *Florence*, Σύμβολον ἀσάλευτον καὶ ἀμεταποίητον, *A Rule invariable, unmovable, unchangeable, not to be shaken, or reformed; a Rule*, which say the *Fathers*, *admits of no diminution or addition*, this being, ὥσπερ τις θεμέλιος τῆς πίστεως δεύτερος, *a secondary Foundation of Faith* after the Symbol; *that it was not to be changed in the least*, saith the *Bishop* of *Ephesus*. Whereas the *Catalogue* of *Fundamentals* in the *Roman Church* is still variable and increasing, every new *General Council* having it in their power by defining any new Thing disputed in the Schools, to advance it into a *New Article* of Faith.

Concil. Flor. Apud Bin. Ses. 5. Tom. 8. p. 590.

§. 10. *Sixthly*, Hence also we return a satisfactory Answer to that Question so captiously put unto us, *Where was your Church before* Luther? by saying that our *Church* was in all places of the World where these *ancient* Foundations were retained, and not subverted by introducing Doctrines plainly opposite unto them, our *Church* exactly is the same with that in *Irenaeus* and *Tertullian*'s days, and could undoubtedly have had with them free Communion by virtue of her *Symbol*, yea, if that which always was professed to be the *entire Summary* of Faith be sufficient, when owned, and Baptized into, to render us of the same *Church* with them who so professed, they may here find our *Church* where they will scarce find their own

in

in all the Ages from the *Apostles* to the Tenth *Century*, in the *West*, and till the *Reformation* in the *East*. For though our first *Reformers* in the *Church* of *England* differ'd a little from the *Greek* and *Eastern Churches* in some Rites and Practices, yet were we one in Faith; and so, as far as it is needful for *Sister Churches* to be, of one *Church*. For they maintained stifly in the *Council* of *Florence* that the *Nicene* or *Constantinopolitan Creed* contained all the *Articles* of *Christian* Faith necessary to be believed, or which were to be imposed on *Christians*, and that it was lawful for no Man to add to, or take from it, or to propose another Faith; that this was the *Catholick* Faith which ought to be, μία παρὰ πᾶσι Χριστιανοῖς, *one, and the same among all Christians*, that in this *Symbol* of Faith nothing was by the *Fathers* permitted, nothing put defectively, nothing that wanted Correction or Addition. In their Censure of the *German Churches* they set down the *Constantinopolitan Creed*, as that Treasure of the true incorrupted Faith, sacredly sealed by the Holy Ghost, that nothing should be taken from it, nothing alien or adulterine added to it, as that *Divine*, *most Holy*, Perfect, *and universal Tessera of the Christian People diffused over all the World*, the most common Confession of all the Holy *Fathers*, the most certain boundary of the whole *Christian* Faith; and they declare, That τοῦτο ἔστι μάλιστα τὸ τοῦ σχίσματος αἴτιον, *this was the chief cause of the Schism* betwixt them and the *Western Churches*, that the *Romans* had added to the *Nicene Creed*; there therefore was at that time no real difference betwixt them and us in the *Symbol* of our Faith, and therefore nothing which could hinder our Affection to Her, or Hers to us as a *Sister Church*, with which was maintained, and ought to be maintained the Union of Peace and Charity, by reason of this *universal Tessera* of *Christian* People, owned by both parties as the *perfect Summary* of their Faith.

Concil. Flor. apud Bin. To. 8. Sess. 5.

Sess. 5. p. 586. Pag. 580.

Censura Orient. Eccles. Edit. per Stanisl. Socolovium. c. 1.

Atque hic quidem est ille veræ & incorruptæ fidei thesaurus, ab ipso spiritu sancto, ne quid ex eo aut auferatur, aut aliquid alienum & adulterinum illi addatur, sancte obsignatus; hæc est illa divina, sanctissima, perfecta ac universalis per orbem terrarum confusi populi Christiani tessera; hæc est illa communis confessio omnium sanctorum patrum; hic est certissimus universæ Christianæ fidei limes, quem in utrisq; manibus complectentes, quem ubique magna libertate & alacritate confitentes velut quoddam cœleste, integrum, & incorruptum, nullaque parte contaminatum sanctorum, divino numine afflatorum, hominum depositum ad extremum usque finem vitæ nostræ conservabimus. *Censur. Orient. Eccl. Edit. per Stanislaum Socolovium. Cap.* 1. Apud Bin. *Ibid.* p. 580, 577.

Lastly,

§. 11. *Lastly*, Hence you may see why the Divines of the *Church* of *England* acknowledge the *Church* of *Rome* still to continue a true *Church*, and those in Communion with her, as true parts of the *Catholick Church* visible, though far from being only so, because they are Baptized into this Faith alone, and it is delivered to them even by the *Church* of *Rome* as the whole *Catholick Faith*, the *whole Faith necessary to Salvation*. For through the wonderful Providence of God it hath so happened, that the *Trent Catechism* hath declared suitably to the *Tradition* of the *Ancients*, that *the Apostles made the Symbol*, which now bears their Name, *to be a form of Christian Faith to those whom they should call*, ad fidei unitatem, *to the Unity of Faith, and to be a mark of distinction betwixt false Brethren, and those who*, verè Christo militiæ Sacramento se obligarent, *truly did oblige themselves to Christ by the Sacrament of their Warfare*. And the *Trent Council* in prejudice to all her following *Decrees* hath also taught, That *Symbolum Apostolorum est principium illud in quo omnes qui fidem Christi profitentur necessario conveniunt*, ac Fundamentum Ecclesiæ firmum ac unicum, *the Symbol of the Apostles is that Principle in which all who profess the Faith do necessarily agree, and it is* the firm and only Foundation of the Church. And at their Baptism of *Infants* and *Adult* Persons, the *Questions* and *Answers* run thus; Pr. *What askest thou of the Church of God?* to which the *Adult Person*, or the *God-Father* of the *Infant* replies, *I desire Faith*. Pr. *What will Faith procure for thee*? Godf. *Life eternal*: And yet the *God-Father* of the *Child*, or the *Elect* with the *Adult Baptized*, when they come to repeat this Faith, only recite the *Apostles Creed*, and so they still retain the *Ancient* and *Apostolick* way of admitting Members into the *Church*, as to matters of Faith required of them to be believed.

Part. 1. c. 2. p. 13.

Sess. 3. p. 7.

Ritual. Rom. de Bapt. parvul. p. 13. de Baptismo Adult. p. 28.

CHAP.

CHAP. IX.

The Novelty of the Romish Doctrines proved farther, First, *from the Instructions given by the Church-Rulers to their Clergy, what they should teach the People, in which they profess that they comprized the whole Faith and all things necessary to be believed, taught and done, and yet make not the least mention of the Romish Doctrines,* §. 1. Secondly, *From the Examination of a Bishop at his Ordination, who though he was not examined touching one of the Roman Articles, yet was he upon his belief of other Articles approved as one fully instructed in the Documents of Christian Faith,* §. 2. *The full agreement of the* Eastern *Churches with the* West *in this Matter,* §. 3. Thirdly, *From the Ancient way of confuting Hereticks, by producing the Apostles and the* Nicene *Creed, and declaring touching other Doctrines not contained in them, that they are of Curiosity, not of Faith,* §. 4. Fourthly, *From the ancient Treatises written on purpose to instruct Christians in the Articles of Christian Faith, which contain none of these New Articles,* §. 5.

A Farther Demonstration that the pretended Traditions of the *Church* of *Rome* were not received anciently as Articles of *Christian* Faith, or as things necessary to be believed or practised by all *Christians*, may be taken from the instructions given to the *Clergy* concerning what they were to teach the People committed to their *Charge*. For amongst these things we find all the *positive Articles* of the Faith of *Protestants*, the whole *Symbol* of the *ancient Church*, our whole Duty towards God and to our Neighbour, all that we are to believe, and pray, and hope for, but not one tittle of *Romish* Faith. In their Instructions, *quid sit a Presbyteris prædicandum, what the Priests are to teach the People*, The (*a*) *Capitular* of *Charles* the *Great*, (*b*) *Regino*, and (*c*) *Ivo* tell us from the *Councils* of *Rouen* and *Chalon*,

(*a*) L. 1. c. 82.
(*b*) De Discipl. Eccl. l. 1. c. 102.
(*c*) Decret. part 6. 155.—161.

1. That they are to preach to all in General, *That they believe in the Father, Son, and Holy Ghost, one God Omnipotent who made all things; and that the Deity, Essence and Majesty of* §. 1.

the Three Persons, the Father, Son, and Holy Ghost, is one.

2. *That the Son of God was incarnate by the Holy Ghost of the Virgin* Mary, *for the Salvation of Mankind; that he suffered, was buried, rose again the Third Day, ascended into Heaven, and is to come in the end of the World to judge all Men according to their Works; that the Wicked, with the Devil, shall be sent into eternal Fire, and the Just, with Christ, shall possess everlasting Life.*

3. *That all Men shall rise again in their own Flesh.*

4. He is to teach them *for what Crimes Men shall be deputed with the Devil, which the Apostle thus Enumerates; Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murthers, Drunkenness, Revellings, and such like. They who do such things shall not inherit the Kingdom of God, and therefore let all these things with all care be prohibited.*

Gal. v. 19, 20, 21.

5. *He is to teach of the Love of God, and our Neighbour, of Faith and Hope in God, of Humility, Patience, Chastity, Kindness, Mercy, of Alms, Confession, and Forgiving our Brethren from the Heart; for he that doth these, and the like things, shall inherit the Kingdom of God.*

Moreover they tell us from the *Councils* of *Gangra*, *Reims* and *Challon*, that every *Priest* must teach all his *Parochians*, Symbolum, & orationem Dominicam, *the Creed, and the Lord's Prayer*, and cause them to repeat them when they come to *Confession* at *Lent*, and not administer the *Sacrament* to them till they can rehearse them, *because none can be saved without the knowledge of them*; in uno enim fides & credulitas Christiana continetur; *for in the one is contained the Faith of Christians, in the other is expressed what we are to ask of God*; and *these things are so great, that he who can fully understand them*, sufficere sibi credatur ad salutem æternam, *understands what is believed sufficient to eternal Salvation.* And secondly, Because *in the Lord's Prayer are comprized all things necessary for humane Life; and in the Apostles Symbol*, fides ex integro comprehenditur, *the Catholick Faith is entirely contained, and by learning it they would rightly learn*, fidem Catholicam, *the Catholick Faith.*

Ivo *Ibid.* c. 158.

Cap. 159.

Hence then the Argument runs thus, If the Faith of *Christians* was equally contained in many other Doctrines, why did not the *Church* equally require her *Clergy* to teach them also to the People? Why do these *Councils* say, That *her Faith*, her

her Catholick Faith is entirely contained in this *Creed* of the *Apoſtles*, and that the belief of theſe things is *ſufficient for the Salvation* of him who fully underſtands them? Sure there is ſome great Reaſon of that ſignal difference betwixt the *Church* of thoſe *Ages*, which ſay, the *Apoſtles Creed* alone is that Faith without which, *nemo ſalvus eſſe poteſt, no man can be ſaved*; and the *preſent R. Church*, which ſaith of all her new Articles added to the *Creed*, Hæc eſt vera fides Catholica extra quam nemo ſalvus eſſe poteſt, *This is the true Catholick Faith, without which no Man can be ſaved*, betwixt that *Church* which only inſtructs her *Prieſts* to teach the *Apoſtles Creed*, and that which maketh all her *Clergy* ſwear to hold all the *Articles* contained in the *Creed* of *Pius* the Fourth. And alſo to take care that they be held, taught, and preached by all who do belong to their Care.

Ab illis quorum cura ad me in munere meo ſpectabit teneri, doceri, & prædicari quantum in me erit curaturum. *Bull. Pij 4ti.*

§. 2.

3*dly*, That none of the Doctrines contained in the *New Creed* of *Pius* the *Fourth*, and added to the *Nicene Creed*, are *ancient Articles* of Faith, will farther be made evident from the *Examination* which the *ancient Canons* of the *Church* required of him who was to be ordained *Biſhop*: For by the *Canon* of the *Fourth Council* of *Carthage* he was firſt to be examined, *ſi fidei documenta verbis ſimplicibus aſſerat, Whether in plain words he aſſerted the Doctrines of Faith*, that is, *Whether he held the Father, Son, and Holy Ghoſt to be one God, and the whole Trinity to be Co-eſſential, Conſubſtantial, Co-eternal, and Co-omnipotent; whether he held that every Perſon in the Trinity was perfect God; and that neither the Father, nor the Holy Ghoſt, but the Son only was incarnate, as being, as to his Divinity the Son of the Father, and as to his Humanity, the Son of an humane Mother, true God of his Father, and true Man of his Mother, receiving true Flesh from his Mother, and having an humane rational Soul, ſo that both Natures were in him; that is, he was God and Man, one Perſon, one Son, one Chriſt, one Lord, Creator of all things which are; and with the Father, and the Holy Ghoſt, the Author, Lord, and Ruler of all Creatures; who ſuffered truly in the Flesh, died a true bodily death, roſe again with a true Reſurrection of his Fleſh, and a true reſuming of his Soul, in which he ſhall come to judge the quick and the dead.* It alſo is to be enquired of him, *Whether*

Can. 1. Concil. Tom. 2. p. 1195.

he believes one and the same God to be the Author of the Old *and* New Testament, *that is, of the Law, Prophets and Apostles, and that the Devil was not made wicked by Nature, but by his own Will*; *whether he believes the Resurrection of that Flesh which dies, and not another*; *whether he believes a future judgment, and, that every one shall receive according to the things which they have done in the Flesh, Punishments or Glory*; *whether he doth not disapprove of Marriage, nor condemn Second Marriages, nor condemn eating of Flesh*; *whether he Communicates with reconciled Penitents, and believes that all Sins both Original and Actual, are remitted in Baptism, and that no Man can be saved out of the Catholick Church.* Cum in his omnibus examinatus inventus fuerit *plene instructus*, *When by Examination, he is found fully instructed in all these things, let him be ordained Bishop*, &c. These were all the Doctrines of Faith required to be known, or held by the *Bishop* in the *4th. Century*. And this continued to be the Rule of his *Examination*, and the whole Faith required to be professed by him at his *Ordination* till the *Thirteenth Century*, as you may learn from the, *interrogatio de credulitate Episcopi*, *question touching the Faith of a Bishop* in the *Ordo Romanus*, which form of *Examination* they profess to have received from the *ancient Institution of the Holy Fathers*, and especially from the *Council* of *Carthage*. From the *Council* of *Nantes*, *Can.* 11. and from *Regino* in the Ninth Century, who transcribe this *Canon* of the *Council* of *Carthage*, as containing the form, *qualiter Episcopus ordinandus examinabitur*, *How a Bishop, that is to be ordained, shall be examined*. As also doth *Ivo* in the Eleventh, *Barchardus* in the Twelfth, and *Gratian* in the Thirteenth *Century*. These therefore from the Fourth to the Thirteenth *Century* were reputed all the *Articles* of *Christian* Faith, in which it was thought necessary that a *Bishop* should be instructed, and if he did assert these things, he was thought *fully instructed in the Documents of Christian Faith*.

Pag. 97, 98.

De Disc. Eccl. lib. 1. cap. 443.

Decret. part. 5. c. 62. l. 1. c. 8. Dist. 23. c. 2.

§. 3. And to shew the Concord of the *Eastern* with the *Western Churches* in these matters, let it be considered, that *Theodoret* having given an account of *Heretical* Fables in Four Books, he proceeds, Book the Fifth, to Discourse, περὶ τῶν ἐκκλησιαστικῶν δογμάτων, *of the Doctrines of the Church*, and to lay before us, τὴν εὐαγγελικὴν διδασκαλίαν, *the Evangelical Doctrine*, that *by comparing*

Cap. 4. p. 262.

paring it with that of the Hereticks, we may discern the difference betwixt Light and Darkness, perfect *Health*, and *mortal Sickness*; and then he proceeds to give us all the Doctrines contained in this Form of *Examination*, but not one of the *Articles* which they of *Rome* have added to the *Nicene Creed*. In his First Chapter he speaks *of God the Father, the Creator of all things, and the Father of our Lord Jesus Christ*. In the Second, *Of his only begotten Son, co-essential and co-eternal with the Father*. In the Third, *Of the Holy Spirit, of the same Nature and Substance with them both*. In the Fourth, *Of the Creation of all things by the Father, with the Son, and Holy Ghost*. In the Eighth, *Of the Devil asserting that he had not his wickedness from his Creator, but his own perverse will*. In the Eleventh, *Of the Incarnation of our Lord*, that *he took flesh of the Virgin* Mary, *had a reasonable Soul united to it, and so became God and Man in one Person. That he took a true Body*, chap. 12. *A true Soul*, ch. 13. *A perfect humane Nature*, ch. 14. That *he raised up the same Flesh in which he suffer'd*, ch. 15. That *the same God was Author of the* Old *and* New Testament, ch. 17. That *Baptism procures the Remission of all our old Sins*, ch. 18. That *there would be a Resurrection of that very Body which was corrupted and dissolved*, ch. 19. And *a future Judgment, where every one shall receive according to what he hath done in the Body*, ch. 20. That *this shall be at our Lord's Second coming to judge the quick and the dead*, ch. 22. That *Matrimony was to be allowed*, ch. 25. *yea Second Marriages*, ch. 26. That *the wounds received after Baptism might be healed*, ch. 28. That *the Church forbids not the use of Flesh*, ch. 29. And here concluding his Discourse concerning *Ecclesiastical Doctrines, respecting Faith and Manners*, he saith, Ταῦτα τοῦ Θείου πνεύματος δόγματα οἷς ἔπεσθαι προσήκει διηνεκῶς καὶ τὴν τούτων ἀκλινῆ φυλάττειν κανόνα, *These are the Doctrines of the Holy Spirit which we must always follow, preserving this Rule of them immovable*. And that you may be sure that *Scripture* was the *Church*'s Rule, that taught her all these things, he doth not only call these Doctrines, εὐαγγελικὴ διδασκαλία, *the Doctrines of the Gospel*, and often say in his Discourse upon them, Ταῦτα παρὰ τῆς θείας γραφῆς ἐδιδάχθημεν, *These things we have been taught by the Holy Scriptures*; *the Holy Scripture is*, τῶν εἰρημένων διδάσκαλος, *the Teacher of these things*; but concludes his Discourse of the *Doctrinals* of the *Church*, thus, Ταῦτα παρὰ τῶν θεοφόρων ἀνδρῶν Προφητῶν

P. 249, 250, 259, 262, 275, 304.

P. 304.

Περφητῶν φημὶ, καὶ Ἀποστόλων, καὶ τῶν ἐκείνοις διαδεξαμένων παρέλαβεν ἡ ἐκκλησία τὰ δόγματα, *These Doctrines the Church hath received from divine Men, the Prophets, and Apostles, and their Successors*, these then were in his Age reputed all the Doctrines of *Christian* Faith, and they were all conceived clearly to be contained in, and proved from the *Holy Scriptures*; their Faith then did not differ in one *Article* from that of *Protestants*, nor did they differ from them in assigning *Scripture* as the *Rule of Faith*.

§. 4. And 4*ly*. This will be farther evident from the consideration of the most Eminent *Fathers* of the *Church*, who have employed their Time and Labour in refuting *Heretick*. For they still lay down the *Apostles*, or the *Nicene Creed*, as the Foundation of their Faith, and the entire belief of *Christians*; and speak of other Doctrines as such in which they were at liberty to exercise their parts and curiosity, but were by no means to obtrude them as Articles of *Christian* Faith. Thus

Lib. 1. cap. 4. *Irenæus* having given us the Faith which the *Apostles* delivered to the *Church*, and which she did, *through the whole World profess without Addition or Diminution*, he proceeds to shew, That, ἡ ἐκκλησίας πάσης μίαν καὶ τὴν αὐτὴν πίστιν ἐχέσης εἰς πάντα ἡ κόσμον, *the Church retaining one and the same Faith throughout the World, they exercised their knowledge about other matters, to explain the dispensation of God towards Men, his long suffering both towards Men, and fallen Angels, to enquire why one and the same God made some things Temporal, others Eternal, some Heavenly, and some Earthly things? why, being invisible, he appeared to the Prophets in divers Shapes? why many Covenants were made with Man, and what was the Character of every Covenant? why God concluded all Men under Unbelief, that he might have mercy upon all? why the Word of God was made Flesh, and suffered? why Christ came only in the last times, and of the end of all things, and of things to come,* ὅσα τε κεῖ) ἐν ταῖς γεγραπταῖς ἀναπύσσουν, *and to explicate other things mentioned in the Scripture*: But notwithstanding all these Enquiries, the *Churches* Faith was still the same, as being comprized in the forementioned Articles of the *Apostles Creed*.

Cap. 13, 14. *Tertullian* having laid down the same Rule in his Prescription against *Hereticks*, he reduceth all enquiries beyond this Rule, *libidini curiositatis*, *to the lust of Curiosity*, and saith, That *we may better be ignorant in other things, than Curiously concerned*

cerned to know them; whereas had there been as many more *Articles* of *Chriſtian* Faith delivered by the *Apoſtles*, and as neceſſary to be believed by all *Chriſtians*, as thoſe which were contained in their *Creed*, and Rule of Faith, what *ignorance*, or what unfaithfulneſs to Souls muſt they be guilty of who mention none of all theſe neceſſaries, but virtually, and in effect exclude them all from being ſo, by thus declaring that all beyond this *Rule* did only ſerve to *exerciſe our Wit*, *our Curioſity*, our Knowledge concerning profound Myſteries, which were no part of Faith, and of which, without detriment to the *Chriſtian* Faith, we might be ignorant.

Epiphanius having diſcourſed at large of all the *Hereſies* of his time, he cloſes his Diſcourſe with an expoſition of the *Catholick* Faith, in which he ſpeaks, *Of one God over all*, §. 3. *Of the Conſubſtantial Trinity*, *by which all things were created*, §. 14. *Of the Birth of Chriſt of the Virgin* Mary, *from whom he received a true Body and true Fleſh. Of his humane Soul, and of the union of both to his Divinity*, §. 15. *Of his Sufferings on the Croſs in his humane Nature*; *of his deſcent into Hell*; *of his Reſurrection*; *of his Aſcention into Heaven*, *whence he ſhall come to judge the quick and the dead*, §. 17. *Of the Reſurrection of the ſame Body that died*; *of the future Recompence according to what we have done in the Fleſh*; *of the Damnation of the Wicked*, *and the future Happineſs of the Juſt*, §. 18. *This*, ſaith he, *is the Faith of the Church*; Αὐτὴ ἐστὶν ἡ πίστις, ταῦτα τὰ ῥήματα τῆς ἀληθείας, §. 19. Vid. etiam, §. 25. ἃ μὲν οὖν δεῖ πίστεως ἔχειν αὐτὴ ἡ μονὴ καθολικὴ ἐκκλησία, *theſe are the things which the one Catholick Church holds touching the Faith*, §. 21. *Theſe things we have diſcourſed with as much brevity as we could*, *of the Conſubſtantiality of the Father*, *Son*, *and Holy Ghoſt*, *of the incarnation of Chriſt*, *and of his final coming*, καὶ ἄλλων μιέων τῆς πίστεως, *and of the other Articles of Faith*. Theſe therefore in his time compriſed all the *Articles* of the *Chriſtian* Faith, the Doctrines of the *Catholick Church*, and therefore the *New Roman Articles* could be no parts of *Chriſtian* Faith, no Doctrines of the *Church Catholick* when *Epiphanius* flouriſhed in it. And upon account of this *Symbol* of Faith it is that he calls the *Church*, and the way of Truth, Ὁδὸς βασιλικὴ, *The Kings High-way*, and calls them *the Servants of* God, *who do*, τὰ καινὰ ἀσφαλῶς γινώσκειν, καὶ τῷ ὄντι τῆς ἀληθείας βαδίζειν, *know this firm Rule or Canon*, *and walk in this way of Truth*. Hær. 59. §. 12, 13.

5*ly*, This

§. 5. 5*ly*. This will abundantly appear from an impartial reflection on those Treatises which have been written by the *Ancient Fathers*, at the request or the desire of others, to be instructed in the Articles of *Christian* Faith. Thus when the *Emperor Jovianus* desired to learn of *Athanasius*, τὴν τῆς καθολικῆς ἐκκλησίας πίστιν, *the Faith of the Catholick Church*, *Athanasius* tells him expresly, That *it was that Faith which was*, περὶ τῆς Πατέρων ἐν Νικαίᾳ ὁμολογηθεῖσα, *confessed by the* Nicene *Fathers*; and that he might the better know it, he sets down their *Creed* at length, telling him moreover, like a true *Protestant*, That *the true and pious Faith in Christ was manifest to all*, ἐκ τῶν θείων γεγραφῶν γινωσκομένη τε καὶ ἀναγινωσκομένη, *being known, and read from the Holy Scriptures.*

To. 1. p. 245.

Pag. 246.

De vera & pia fide p. 385. a. When some *Monks* had desired St. *Basil* to send to them, τὴν ἐυσεβῆς πίστεως ἔγγραφον ὁμολογίαν, *a written confession of the holy Faith.* In answer to this demand St. *Basil* lays down this as his Foundation, That *it is the property of a Faithful Minister to preserve those things*, ἀνοθεύτως καὶ ἀκαπηλεύτως, *pure, sincere, and unadulterated, which are commited to him by his Good Lord, to be distributed to his fellow Servants. I therefore*, saith he, *according to the Will of God, will lay before you those things*, ἅπερ ἐμάθον ἐκ τῆς θεοπνεύστου γραφῆς, *which I have learnt from the divinely inspired Scripture.* This Fundamental position, that it is *the property of a Faithful Steward to deliver nothing to his fellow Servants*, as part of Holy Faith, *but what he hath learned from the Holy Scripture*, he confirms in these words; *For if our Lord himself, in whom were hid all the Treasures of Wisdom and Knowledge* —— *said thus, He* (the Father) *gave me a Commandment what I should say and speak*; and again, *The things which I speak, as the Father hath told me, so I speak. And if the Holy Spirit spake nothing of himself, but only spake those things which he had heard from him, how much more is it as well safe as pious for us*, τοῦτο φρονεῖν καὶ ποιεῖν, *to do, and mind the same thing in the Name of the Lord Jesus. Indeed*, saith he, *when I conflict with Hereticks, whose Footsteps I must follow, I am compelled sometimes to use*, ἀγράφοις, *Expressions not found in Scripture, though neither are they alien from the pious sence of Scripture, but now I have thought it most convenient to the common Scope of us, and you, to fulfil your command in the simplicity of the sound Faith*, εἰπὼν ἃ ἐδιδάχθω παρὰ τῆς θεοπνεύστου γραφῆς, *by saying those things which I have been taught from the divinely inspired*

Ibid. B.

Ibid. C. D.

Ibid. E.

P. 386. a.

spired Scripture, abstaining from those Names and Words, ἃ λέξεσι μὲν αὐτῆς οὐκ ἐμφέρεται τῇ θείᾳ γραφῇ, *which are not to be found expresly in the Holy Scripture. For,* saith he, *if the Lord be Faithful in all his words, if all his Commandments are Faithful, and establisht for ever, and done in Truth and Righteousness.* Φανερὸς ἔκπτωσις ἡ πίστεως καὶ ὑπερηφανίας κλῆσις, ἢ ἀφελεῖν τι τῶν γεγραμμένων, ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων, *It is a manifest falling from the Faith, and a manifestation of Pride, either to reject any thing that is written, or to superinduce any thing that is not written, our Lord having said, My Sheep hear my Voice.* —— And *the Apostle by an Example taken from Men,* viz. *That if it be but a Man's Testament, yet if it be confirmed, no Man rejects, or adds any thing unto it,* σφοδρότερον ἀπαγορεύει τὸ προσθεῖναι ἢ ἀφελεῖν τι τῶν ἐν ταῖς θεοπνεύστοις γραφαῖς, *most vehemently forbids that any thing should be added to, or taken from the divinely inspired Scriptures.* And therefore, *though we have used other words in our controversial Discourses against Hereticks,* νῦν δὲ τὴν ὑγιαινούσης πίστεως ὁμολογίαν τε καὶ φανέρωσιν ἁπλῆν θησόμεθα, *yet now, that a Confession of the sound Faith, and simple manifestation of it lies before us, we will temper our stile accordingly,* ἁπλοϊκώτερον καὶ οἰκειότερον αὐτὰ ἐξηγούμενοι, *explaining it more simply and properly, and doing only that which may instruct you, according to that saying of the Apostle, To give a reason of your Faith.* Now, saith he, in doing this we neither have ability nor leasure to collect all that is said in *Scripture* of the *Father, Son,* and *Holy Ghost*; but we hope, saith he, to satisfie your Consciences as to the manifestation of our knowledge in the holy *Scriptures,* καὶ τὴν ὑμῶν αὐτῶν πληροφορίαν, *and your full assurance of Faith, by those few things we shall select out of the Holy Scriptures.* And after this long *Protestant* Preface comes a Creed owned by all *Protestants* in these words, "We be- "lieve therefore, and confess one only true, and Good "God, and Father Almighty, of whom are all things, the "God and Father of our Lord and God Jesus Christ: And "we believe one only begotten Son of God, our Lord and "God Jesus Christ, the only true (God,) by whom all things "both visible and invisible were made, and by whom all "things consist, who in the beginning was with God, and "was God, and after was according to the *Scriptures* seen on "Earth, and conversed with Men, who being in the Form "of God, coveted *not to be* (in the World) *like to God,* but

Ibid. c.

Ibid. d.

Ibid. e.

Pag. 387. c.

Pag. 389. b. c.

P. 389. d. e.

"emptied himſelf, and taking upon him the Form of a Ser-
"vant, by his Nativity of a Virgin, and being found in faſhion
"as a Man, he fulfilled all things which were written of,
"and concerning him, according to the command of the *Fa-*
"*ther*; being Obedient even to Death, the Death of the Croſs,
"and being raiſed again the Third Day from the Dead, ac-
P. 390. a. "cording to the Scriptures, he was ſeen by his holy *Diſciples*,
"and the reſt, as it is written; and he aſcended into the
"Heavens, and ſitteth at the Right-hand of the Father, from
"whence he comes at the end of the World to raiſe up all,
"and to give to every one according to his Work, when the
"Righteous ſhall be taken up into Life Eternal, and the King-
"dom of Heaven, but the wicked ſhall be condemned to ever-
"laſting Puniſhment, where their Worm dieth not, and the
"Fire is not quenched; and we believe one Holy Ghoſt and
"Comforter, by whom we are ſealed unto the Day of Re-
"demption, the Spirit of Truth and of Adoption, in whom
"we cry *Abba* Father, who diſtributeth and worketh in
"us the Gifts given of God to every one to profit withal, as
"he willeth, who teacheth and brings to our Remembrance
"all things which he hath heard from the Son. The Good
"Spirit who Guides us into all Truth, and confirmeth all
"Believers in true and exact Knowledge, in pious Worſhip,
"and ſpiritual Adoration, and in the true Confeſſion of God
"the Father, his only Son our Lord and God, Jeſus Chriſt,
"and of himſelf: τοῦτο φρονοῦμεν, *This we think, this is,* ὁ κανὼν
P. 392. τῶν ἁγίων, *the Rule of Holy Men. And I beſeech you, laying aſide*
P. 391. *all curious Queſtions, and indecent ſtrifes about words,* ἀρκεῖσθαι τοῖς
ὑπὸ τῶν ἁγίων, καὶ αὐτοῦ τοῦ Κυρίου εἰρημένοις, *to reſt contented with the things ſpoken by Holy Men, and by the Lord himſelf; and to with-*
draw your ſelves from them that are alien from the Evangelical and
Apoſtolical Faith, the Apoſtle having ſaid, That if an Angel from
Heaven preach to you any other Doctrine, beſides that which we have
preached unto you, let him be accurſed; and having warned you to
withdraw from every one who walks diſorderly, and not according to
the Tradition which you have received from us. So that, according to St. *Baſil*, this *Creed* is the Tradition received from the *Apoſtles*, the *Evangelical* and *Apoſtolical* Faith, the *Rule* of Faith, to which nothing is to be ſuperadded, beſides which nothing to be preached as any portion of the *Rule* of Faith, and this whole

whole Faith expreſly is contained in *Scripture*, and is delivered in the words of *Scripture*.

Laurentius ſends an Epiſtle to St. *Auſtin* to know of him, *Quid ſequendum maximè, quid propter diverſas principaliter Hereſes, ſit fugiendum? What was chiefly to be followed, and what, by reaſon of the diverſity of Hereſies, was principally to be avoided, quod certum, propriumque fidei Catholicæ fundamentum, what was the ſure, and proper Foundation of the Chriſtian Faith?* In Anſwer to this Enquiry he receives a Treatiſe from St. *Auſtin* containing 122. Chapters, in which he undertakes to teach him, *what he was to believe, to love, and hope for*, and in the general he tells him, that it is eaſie to inſtruct him in theſe three particulars, *nam ecce tibi Symbolum & dominica oratio, in his duobus tria illa intuere, for behold the Symbol and the Lord's Prayer, in theſe two ſee theſe three things, Faith believes, Hope and Charity prays*; and then he goes on to a particular Diſcourſe on all theſe Heads, not ſpeaking throughout all thoſe numerous Chapters of one *Article* of the *Romiſh* Faith, excepting only when Chapter the 69. he ſpeaks of *Purgatory* Fire, as of *a doubtful and uncertain thing*; and Chapter 109. he utterly confounds it, by laying down for certain, That *during the time betwixt the Death of Chriſtians and the laſt Reſurrection of their Bodies, their Souls are kept in hidden Receptacles, as they, by reaſon of the Actions done in their Life time, became worthy of Reſt or Miſery.*

Enchir. c. 4.

Cap. 3.

Cap. 6.

Cap. 7.

One thing there is ſtill more conſiderable, that when the *Arian Hereſie* ſprung up, and even in the time, and at the Seſſion of the *Nicene Council*, this was ſtill produced as the Faith of the *Apoſtolick Church*, the Rule of Faith, the Faith which they had learned from the *Scriptures* and had received at *Baptiſm*, and on account of which they challenged to be owned as *Orthodox* by all their *Chriſtian* Brethren. *Alexander* Biſhop of *Alexandria* in his *Epiſtle* to his Nameſake of *Conſtantinople* recites his *Creed* with this Preface, Οὕτως πιστεύομεν ὡς τῇ ἀποστολικῇ ἐκκλησίᾳ δοκεῖ, *ſo we believe, as it ſeemed good to the Apoſtolick Church*, viz. "*We believe in one only unbegotten Father,* — "*and in one Lord Jeſus Chriſt his only begotten Son.*—— Beſides this pious Faith of the *Father*, and the *Son*, *We confeſs, as the Holy Scriptures teach us, one Holy Ghoſt, the Sanctifier of Holy Men under the Old Teſtament, and of the divine Teachers of the*

Apud Theodor. Hiſt. Eccl. l. 1. c. 3.

New, and one only Catholick and Apostolick Church inexpugnable by the World, and triumphing over all the wicked Insurrections of the Heterodox; after this we confess the Resurrection of the Dead, of which our Lord Jesus Christ was the first fruits, who indeed, and not in appearance only, took his Body from the God-bearing Virgin, and who, in the end of the Ages, conversing among Men for the abolishing of Sin, was Crucified, and dying —— rose again from the Dead, ascended into the Heavens, and sitteth at the Right-hand of Majesty. These things we teach and preach. Ταῦτα τὰ ἐκκλησίας ἀποστολικὰ δόγματα, *These are the Doctrines of the Church received from the Apostles.* Whereas, had the *Apostles* delivered any other Doctrines of Faith, 'tis evident, these were but some of them, and therefore that those others ought to have been mentioned by one who says these things on purpose to declare his *Orthodoxy*, and satisfie all other *Christians*, that he entirely embraced the true *Christian* Faith.

Gennadius hath a Treatise in which he doth designedly discourse of *Ecclesiastical Doctrines*, omitting nothing, that I can remember, which then obtained in the *Latin Church*, and yet in that whole Treatise he hath not given the least hint of one of the *New Articles* contained in the *Creed* of *Pius* the Fourth; but, on the contrary, he in the General declares, That the Faith received in Baptism is, *fides Ecclesiæ, the Church's Faith.* And whereas in the *Church* of *Rome auricular* and secret *Confession* is made necessary to the Receiving of the Sacrament. He, speaking not one word of that, doth say expresly, *If any Person, after Baptism, hath committed mortal Sins, I exhort him first to make satisfaction by* publick Penance, *and so being reconciled by the Judgment of the Priest to Communicate; if he would not receive the Sacrament to his own Condemnation.* And whereas they now teach, That *pious Souls go hence to Purgatory*, to suffer for their *Venial Sins*, he positively declares, That *since the Ascension of our Lord into Heaven, the Souls of all Saints are with Christ, and departing from the Body, go to Christ.* Moreover he declares, That a *Clerk* is not to be Ordained who hath had *Two Wives after Baptism*, or who hath had one who was a *Concubine*, and not a *Matron*, or who was married to a *Widow*, to one *Divorced*, or a *Whore*, or who hath *Maim'd* himself, or received *Usury*; but he saith not one word of

Cap. 52.

Hortor prius publica pœnitentia satisfacere, *Cap.* 53.

Omnium sanctorum animæ cum Christo sunt, & exeuntes de corpore ad Christum vadunt, *c.* 78.

Cap. 72.

of not receiving him to *Ordination* who is not a *Virgin*, or doth not promise to *contain*, or who is not Divorced from his *Matron*. 'Tis therefore evident, that then none of these *New Articles* had obtained in the *Latin Church*.

CHAP. X.

That Romanists have in the General confessed the Novelty of many of their Doctrines, §. 1. *And in particular*, 1st. *Of the Integrity and sufficiency of Holy Scripture, as to all necessary Articles of Christian Faith*, §. 2. 2dly. *Of their Canon of the* Old Testament, §. 3. *As is proved from the Sixth to the Sixteenth Century*, Ibid. 3dly. *Of the Right of Princes to call General Councils*, §. 4. 4thly. *Of the Fallibility of Councils*, §. 5. *Of Purgatory*, §. 6. *Of Indulgences*, §. 7. *Of the Veneration of Images*, §. 8. *Of Invocation of Saints*, §. 9. *Of* Latin *Service*, §. 10. *Of the Seven Sacraments in general*, §. 11. *Of the Sacrament of Confirmation*, §. 12. *Of auricular Confession*, §. 13. *Of Extream Unction*, §. 14. *Of Marriage*, §. 15. *Of Transubstantiation*, §. 16. *Of Communion in one Kind*, §. 17. *Of the true propitiatory Sacrifice of the Mass*, §. 18. *Of the Celibacy of Priests*, §. 19.

TO these clear Evidences of the *Novelty* of the pretended *Apostolical* Traditions of the *Church* of *Rome*, I proceed now to add the plain, and the ingenuous Confession of some of the most able and learned Members of that *Church*, who either in the General have owned that many of these *Traditions* were not *Apostolical* and *Primitive*, or handed down to them throughout all Ages of the *Church* of *Christ*, or in particular confess that many of those Doctrines which by that *Church* are now imposed as *Articles* of *Christian* Faith, either began to be asserted, or imposed in after-Ages, or were disputed and questioned, denied or condemned, or at the least not mentioned in some of the preceeding *Ages* of the *Church*. And,

First, In

§. 1. *First*, In the General this hath been tacitly confessed by the Learned and Ingenuous *Author* of the *Nouvelle Bibliotheque*, or the New *Library* of the *Ecclesiastical Writers* of the first three *Centuries*. For when he gives us the *Abridgment* of the *Doctrine* of those Ages, he mentions not among them any, or scarcely any of the present and contested Doctrines of the *Church* of *Rome*. (He saith indeed, *Ils n' ont point douté que l' Eucharistie ne fut le Corps, & le sang de J. C. They doubted not that the Eucharist was the Body and the Blood of Christ, and they called it by that Name.* But he durst not say as in his Abridgment of the Doctrine of the Fourth *Century*, he doth, *Ils ont enseigne clairement que le pain & le vin de l' Eucharistie étoient changez au Corps, & au Sang de Jesus Christ*; *They clearly taught that the Bread and Wine of the Eucharist were changed into the Body and Blood of Jesus Christ*, much less that they believed that this was such a change as did annihilate the substance of the Bread and Wine.) He therefore in effect confesseth, that during these Three Ages he could find no Footsteps of the R. Doctrines. The Author of the Book stiled *Onus Ecclesiæ* saith, the Doctrines of the *Wicklevists* were these,

To. 2. p. 949, 950.

1. *That the Pope was not Superior to other Bishops.*
2. *That there was no Purgatory Fire.*
3. *That it was a vain thing to Pray for the Dead.*
4. *That auricular Confession was not necessary.*
5. *That the Communion was to be received in both Kinds.*

Quæ plerique Scholastici secuti sunt, *cap.* 18. §. 7.

And these, saith he, are *Sophisms, which most of the Schoolmen delighting in logical Tattle, and loving strange Opinions, followed.* He further adds, that *Huss* and *Jerom* of *Prague* held, That *the universal Church consisted not in* Rome, *or in the Pope, but in the body of the Elect*, and that *Men might be saved who were not subject to the Church of* Rome; concluding thus, *Whether these, or other of their Doctrines were new Vanities, or of Evangelical Antiquity, I know not.* *Erasmus* in his Epistle to *Martin Luther* gives him to understand, That there were in *England Men of the greatest Note who esteemed very well of his Writings, and Men at* Loven, *who bore the same Affection to them.* In his Epistle *Cardinali Moguntino*, *This*, saith he, *I observe, that the better any Man is, the less he is offended with* Luther's *Writings.* In his Letter to *Cardinal Campejus*, he

An hæc, vel alia eorum dogmata fuerint novæ vanitatis vel Evangelicæ Antiquitatis, nescio, *Ibid.*

Epist. l. 6. p. 245.

Ut quisque vir est optimus ita illius Scriptis minime offendi, *Ep. l.* 12. *p.* 400.

speaks

speaks thus, *I heard excellent Men of approved Doctrine and Religion, rejoice that they met with that Man's Books; and I saw, that as any man was more upright in his Life, or nearer to Evangelical purity, he was the less offended with* Luther. And in the same *Epistle* he adds, that he conceived it not convenient *presently to be incensed against a Man with whose Writings so many excellent Governors, so many Learned and pious Men were delighted.* In his *Epistle* to *Godeschallus*, he saith, That he did not defend him even then, *cum non deessent maximi Theologi qui non vererentur affirmare nihil esse in Luthero, quin per probatos Authores posset defendi, when the greatest Divines were not afraid to affirm, that there was* nothing *in* Luther *which might not be defended by approved Authors.* And lastly he himself declares, That *Luther* gathered *most of his Tenets from the Ancients*, and that *had he named the Ancients from whom he had them, he would have avoided much of that envy which then lay upon him.*

Videbam ut quisque esset integerrimis moribus & Evangelicæ puritati proximus, ita minime infensum Luthero. *Lib.* 14. p. 446.

Pag. 448.

L. 15. P. 492.

Hausit pleraq; ex veteribus. *Epist. l.* 14. p. 447.

To proceed to the particular *Controversies* in the Order in which they are mentioned in the *Articles* of *Religion* subscribed by our *Clergy*.

§. 2.

Holy Scripture, saith our Sixth Article, *containeth all things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any Man that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation. So that besides the same, the Church ought not to enforce any thing to be believed for necessity of Salvation.*

Art. 21.

Agreeably to this *Article* the *Bishop* of *Rhodes* disputing with the *Greeks* in the *Council* of *Florence* speaks thus in the behalf of the *Western Bishops*, *I desire you* Greeks *to satisfie me in this Question, Doth not the Gospel perfectly contain the Doctrine of Christian Faith? Surely*, saith he, *the Reverence you bear to it will not permit you to affirm that the Faith is not perfectly contained there.* And *that is true, and not denied by us, which the Bishop of* Ephesus *said, That the Fathers had inclosed the Gospel and the Holy Scripture, so that it should by no means be lawful to add to them.* And whereas the the *Bishop* of *Ephesus* had said, That *the Evangelists did not*

Περιέχει τελείαν διδασκαλίαν τῆς ἡμῶν πίστεως τὸ ἱερὸν εὐαγγέλιον; Bin. Tom. 8. Concil. Florent. Sess. 7. p. 609.

Ὅτι μὴ τὴν τελείαν πίστιν ἐκεῖσε περιέχεσθαι. Ibid.

Οἱ πάτερες συνέκλεισε τὸ εὐαγγέλιον καὶ τὴν θείαν γραφὴν ὥστε μεδένι τρόπῳ ἐξεῖναι προσθεῖναι. Ibid.

forbid

forbid that any thing should be added to what they had written, This, saith he, *with his leave, cannot be said of Holy Scripture, for the Apostle* Paul *saith, If any Man preach any thing besides what you have received, let him be Anathema. And St.* John *in the end of his* Revelations *saith, If any one add to these things, God shall add to him the Plagues which are written in this Book: Nicenus* also on the part of the *Greeks* saith, *We draw all divine Doctrines from the Fountains of the Holy Scriptures, which are the principles and the foundations of our Faith, to which nothing ever was, or ever shall be added by us or any other Christian. Time was,* saith the *Archbishop* of *Nice* in his Oration made at that time and place, *when the Church, the Spouse of God, was without spot or wrinkle,* viz. *when we made more account of the simple and not curious Faith delivered as it lay in the Gospel, and regarding that superfluous and talkative Divinity which is the fruit of our own Reasonings, less than the Sacred Oracles,* μόνοις τοῖς γεγραμμένοις προσείχομεν τοῖς ὑπὸ τοῦ πνεύματος ἀγαπῶντες, καὶ εἰς ἓν ὑπ' αὐτῶν συναγόμενοι, *we attend* only *to what was written, delighting in the things spoken by the Holy Spirit, and being compacted in one by them.* So that it seems by these plain words, that both the *East* and *West* were then of the same Judgment with the *Church* of *England* in this Article.

Παρ' ὃ παρελάβετε. Gal. i. 9.

Πάντα τὰ θεῖα δόγματα ἀπὸ πηγὴν τῶν θείων γραφῶν ἀρυόμεθα, αἵτινες εἰσὶν ἀρχαὶ καὶ θεμέλια τῆς ἡμῶν πίστεως. Ibid. Sess. 8. p. 630.

Τὸ μὲν ἁπλοῦν καὶ ἀπείρεργον τῆς κατὰ τὸ εὐαγγέλιον πίστεως. Concil. Flor. Sess. 25. p. 783.

It is declared, saith *John Gerson*, by the *Authority* of *Dionysius*, That *we must not dare to say any thing of Divine Things, but that which is delivered to us from the Holy Scriptures, of which the Reason is, That the Scripure is delivered to us as a Rule sufficient, and infallible for the Government of the whole Ecclesiastical Body, and Members of it to the End of the World.*

Declaratur ex Authoritate Dionysii dicentis nihil audendum dicere de divinis, nisi quæ nobis a Scriptura S. tradita sunt, quoniam Scriptura nobis tradita est tanquam Regula sufficiens & infallibilis pro regimine totius Ecclesiastici corporis. *Lib. de Exam. Doctr. secunda parte princip. consid.* 1.

The Holy Scripture, saith *Gabriel Biel, is, according to* B. Gregory, *as the Mouth of God,* quia per eam loquitur Deus *omnia* quæ vult a nobis fieri, *because by it God speaketh all things which he would have done by us.*

In Can. Miss. Lect. 71. f. 200. Edit. 1510.

Gregory

Gregory the *Great*, saith *Molinæus*, *asserts, That they are infected with the filth of Heresie who teach or produce any thing beyond the Holy Scriptures; I mean in those things which appertain to the Substance of Faith and Doctrine.*

Asserit Hæreseos labe inquinatos qui extra S. Scripturas aliquid docent aut proferunt, &c. *Lib. de Concil. Trid.* §. 17.

The *Sorbon Doctor*, who set forth the *French Testament* printed at *Mons*, *A. D.* 1672. informs us, That *St.* Austin *considered the Holy Scripture as the Treasure of Divinity, and as the Source of* all those Truths *which a Man ought to know, for the Edification of himself, or the Instruction of others.* And speaking of the mixture of profound places with those which are proportioned to the capacity of the most simple, he saith, *That which ought to comfort us in this obscurity is, that according to St.* Augustin, *the Holy Scripture proposeth to us all that is necessary for the conduct of our Life in a manner easie and intelligible, that it explicates and clears up it self by speaking that clearly in some places which it saith obscurely in others.* Præface 1, 2.

The *Guide of Controversies* saith, That *as for the sufficiency or the entireness of the Scriptures, for the containing of all those Points of Faith which are simply necessary of all Persons, to be believed for attaining Salvation, Catholicks deny it not.* And for this he cites, among many other *R. Doctors*, this saying of *Aquinas*, *In doctrina Christi, & Apostolorum* (he means *Scripta*) *veritas fidei est sufficienter explicata, In the* (written) *Doctrine of Christ and his Apostles, the Truth of Faith is sufficiently explained.* In the same Article our *Church* having reckoned up the *Books* of the *Old Testament* which she esteemed *Canonical*, and which by both *Churches* are recieved as such, she adds the other Books, as *Hierom* saith, *The Church doth read for Example of Life, and Instruction of Manners, but yet doth not apply them to establish any Doctrine. Such are these following.* Guid. Disc. 2. §. 40. n. 2. 22. qu. 1. Art. 9. Art. 6.

The Third Book of *Esdras.*	The Song of the Three Children.
The Fourth Book of *Esdras.*	The Story of *Susanna.*
The Book of *Tobias.*	Of *Bell* and the *Dragon.*
The Book of *Judith.*	The Prayer of *Manasses.*
The rest of the Book of *Esther.*	The First Book of *Maccabees.*
The Book of Wisdom.	The Second Book of *Maccabees.*
Jesus the Son of *Syrach.*	
Baruch the Prophet.	

Of all which (excepting only *the Third and Fourth Books of Esdras*, and *the Prayer of Manasses*) the *Council* of *Trent* saith, Sess. 4. *Whosoever shall not receive them, as Sacred and Canonical, let him be Anathema.* And yet this Determination is so apparently repugnant to the Doctrine of the *Ancient Church*, that Mr. *Du Pin*, a *Doctor* of the *Faculty of Divinity in Paris*, and his *Majesty's Professor Royal in Philosophy*, hath entirely given up this Cause unto the *Protestants*. For,

1. Whereas it is confessed by all the Learned of both *Churches*, that we in this distinction betwixt Books of the *Old Testament Canonical* and *Apocryphal*, or not *Canonical*, exactly follow the *Canon* and the Judgment of the *Jews*, from whom the *Christians* received the Books of the *Old Testament*. He also saith, *The Christian Antiquity, for the Books of the* Old Testament, *hath followed the Canon of the* Jews, *that no others were cited in the* New Testament, *but those which belonged to the Canon of the* Jews. That *the first Catalogues of Canonical Books made by Ecclesiastical Authors, both* Greek *and* Latin, *comprehend no others in the Canon.* In his *Abridgment* of the Doctrine of the Three first *Centuries*, he saith expressly, That *the Christians of those times owned no other Canonical Books of the* Old Testament, *but those which belonged to the Canon of the* Hebrews; and that *they sometimes cited the Apocryphal Books, but never put them in the number of Canonical Books.*

Tom. 1. differt. prælim. p. 51.

P. 612, 613.

And whereas Mr. *M.* and *J. L.* have had the confidence to say, That *after the Declarations of the Council of* Carthage, *Pope* Innocent, *and* Gelasius, *&c. no one ever pertinaciously dissented from it, but such as Protestants themselves do confess to be Hereticks*, until the days of *Luther*. Or that *no Catholick after the Church's Declaration in the Year 419. ever doubted of them.* Mr. *Du Pin* having produced the express words of *Gregory* the Great, after that time to the contrary, adds, in flat contradiction to them, these ensuing words; We ought to make the same reflection on all the other Ecclesiastical Authors, *Greek* and *Latin*, which we have produced, who, *After the Decisions of the* Council of Carthage, *and of* Rome, *and the* Declaration of Innocent the First, *have counted only* Two, or Four and twenty Books of the Old Testament; *which makes it evident that these Definitions were not*

Mr. M. p. 85, 86.

J. L. c. xi. p. 23.

Qui depuis les decisions des Conciles de Carthage, & de Rome, & la Declaration d' Innocent I. n' ont compte, que vingt deux, ou vingt quatre livres Canoniques de l' Ancien Testament. *Tom. 1. Dif. pralim. p. 60.*

not yet followed by all Authors, and by all Churches, till such time as this Matter was fully determined by the definition of the Council of Trent.

And indeed, the Truth of this Confession is as clear as the Light: For as *Mr. M.* and *J. L.* confess, That *the Canon of Scripture was not defined till the Fifth Century*: As *Bellarmine* acknowledgeth, That *Melito, Epiphanius, Hilarius, Hieronymus, Ruffinus*, in expounding the *Canon* of the Old Testament, *followed the Hebrews, not the Greeks*: As *Canus* excuseth *Ruffinus* for rejecting with us the *Apocrypha, because he did it*, in eo tempore quo res nondum erat definita, *when this thing was not defined*; *on which account*, saith he, *we also do excuse the rest*; and so all these men virtually confess, that there was no Tradition of the *Church* against us during those Ages. So in the following *Centuries*, even till the time that the *Trent Council* met, approved *Authors* do declare the Doctrine of the *Church* to have been still according to the Doctrine of this *Article*, and contrary to the Definition of the *Trent Council*. For,

§. 3. Vid c. 3. §. 13. Lib. 1. de verbo Dei. c. 20. S. ad alterum. De locis Theol. l. 2. c. 11. Sect. Quid Ecclesiasticum.

In the *Western Church Primasius* a Bishop of the *African Church*, saith, *The Books of the Old Testament of Canonical Authority which we receive*, N. B. *are Twenty-four, which St.* John *insinuated by the Twenty-four Wings*.

Cent. 6. In Apocalyps. cap. 4.

Leontius Bizantinus having said, *Let us reckon up the Books received by the Church*, he adds, That *the Books of the Old Testament are Twenty-two*, and concludes thus, *These are the Books Canonized in the Church*, —— *of which they that belong to the Old Testament are all received by the* Hebrews.

Ταῦτα ἐστὶ τὰ κανονιζόμενα βιβλία ἐν ἐκκλησίᾳ ὧν τὰ παλαιὰ πάντα δέχονται οἱ ἑβραῖοι. De Sectis, Act. 2.

In the Ninth Century *Nicephorus, Patriarch* of *Constantinople*, undertakes to reckon up the divine *Scriptures*, which were received and *Canonized* in the *Church*, and of these in the *Old Testament* he numbers only *Twenty-two* as we do, and among the Books *contradicted*, and not received in the *Church*, he puts the *Maccabees, Wisdom, Ecclesiasticus, Esther, Judith, Susanna* and *Tobit*. *Anastasius* the Keeper of the Library of the *Church* of *Rome*, among the Books *which are contradicted, and not received by the Church*, reckons the *Maccabees, Wisdom, Ecclesiasticus, Susanna, Judith* and *Tobit*.

Cent. 9. Canon. Scrip. Chron. p. ult. Quibus contradicitur & non recipiuntur ab Ecclesia. *Bibl. H. Eccl. & de vitis Pontif.*

In the Twelfth Century *Peter Mauricius, Abbot* of *Clugny* in his *Epistle* against the *Petrobusians* tells them, they ought of

Cent. 12.

 necessity

necessity to receive the whole *Canon* which is received by the *Church*; and then having reckoned up the *Canonical* Books of the *Old Testament* as we do, he adds, That after these *Authentick* Books of the Holy *Scripture, there be Six not to be concealed, viz.* the Books of *Wisdom, Ecclesiasticus, Tobit, Judith*, and *both the Books of Maccabees. Hugo de Sancto Victore* saith, That *all the Books of the Old Testament are Twenty-two*; and that there are besides other Books, as the *Wisdom of Solomon, the Book of Jesus the Son of Syrach, Judith, Tobias* and *the Books of Maccabees*, sed non scribuntur in Canone, *but they are not written in the Canon*; and this he very frequently repeats. *Richardus de Sancto Victore* saith in like manner, That *the Books of the Old Testament are Twenty-two*, alii non habentur in Canone, *others are not put into the Canon*, though they are read by us, as are the Writings of the *Fathers*, and these Books are *Wisdom, Ecclesiasticus, Tobit, Judith* and the *Maccabees*.

Restant post hos Authenticos sex non reticendi libri sapientia, &c. *Pag.* 25. *c. de Auct. Vet. Test.*

Sunt præterea alii quidem libri, ut sapientia Solomonis, &c. Qui leguntur quidem, sed non scribuntur in Canone de scripturis & scriptoribus Sacris *Cap* 6 *Prolog in l. de Sacram. c* 7 *And the division he says is made*, Authoritate universalis Eccl. *Didasc. l.* 4. *c.* 1. 2.

Richardus de Sancto Victore excerpt. l. 2. c. 9.

John Beleth having reckoned up the Books of the *Old Testament*, and told us they were *Twenty-two*, he after saith expressly, That *Tobit*, the *Maccabees*, *Philo*, and *the Son of Syrach*, were *Apocrypha*, and that, *hos quatuor quidem non recipit Ecclesia, the Church receiveth not these four.*

De div. Officiis c. 60, 62.

John of *Salisbury* in Answer to the *Question* put to him, *Quem credam numerum esse librorum V. & N. Testamenti? What he believed to be the number of the Books of the Old and the New Testament?* saith, That *following*, Catholicæ Ecclesiæ Doctorem Hieronymum, *St.* Jerom *as the most approved Doctor of the Catholick Church in this matter, he undoubtedly believed them to be Twenty-two.* And then of the Books of *Wisdom, Ecclesiasticus, Judith, Tobias*, and the *Maccabees* he saith, *Non reputantur in Canone, They are not reckoned in the Canon*; and having added to this account the number of the *Books* of the *New Testament*, he concludes of them both thus, *Et hunc quidem numerum esse librorum qui in S. Scripturarum Canonem admittuntur*, celebris apud Ecclesiam, & indubitata traditio est, And *that this is the number of the Books which are admitted into the Canon of the Holy Scriptures, is what the celebrated and undoubted Tradition of the Church declares.*

Ep. 172. Edit. Paris. 1611. p. 279.

P. 281.

P. 282.

The

The *Ordinary Gloss* received in this, and in the following Ages, with the general Approbation of the *Schools*, and all the *Doctors* of the *Western Church* declareth, 1. That *the Canonical Books of the Old Testament are only Twenty-two*; and having reckoned them up in this order, *viz. Five Books of* Moses, *Eight of the Prophets, and Nine Hagiographa*; he adds, That *quicquid extra hos est, ut dicit Hieronymus, inter Apocrypha est ponendum, What Books soever there be, besides, relating to the Old Testament, they ought, according to St.* Jerom, *to be put among the Apocrypha*; particularly before the Books of *Tobit, Judith, Wisdom, Ecclesiasticus* and the *Maccabees*, he saith, *Here begins a Book*, qui non est in Canone, *or*, qui non est de Canone, *which belongs not to the Canon.* And again, *Isti sunt libri qui non sunt in Canone, These are the Books which are not in the Canon, and which the* Church *admits as good and useful, but not as Canonical.* He also giveth his Advertisement, That *the Chapters added to* Esther *and to* Daniel, *are not in the Canon*; so that in all things he perfectly accordeth with the *Church* of *England.* 2. As for those Books which are not *Canonical* he informs us, That *Ecclesia eos legit & permittit, the Church reads, and permits them to be read by the Faithful for Devotion, and Information of Manners*, but she doth *not think their Authority sufficient to prove what is doubtful, or matter of dispute, or to confirm Ecclesiastical Doctrines.* And this, 3. because *there is as much difference betwixt Books Canonical and not Canonical, as betwixt what is certain and what is dubious, betwixt Books written by the Inspiration of the Holy Ghost, and Books indited they knew not when or by whom.* And, 4. He professes to have made this *distinction, and exact numeration of the Books which did, and which did not belong unto the Canon, because there were many, who, because they did not spend much time in studying the Scriptures*, existimabant omnes libros qui in Biblia continentur *pari veneratione esse reverendos*, thought (with the *Trent Council*) *all the Books contained in the Bible were to be received with a like Veneration, not knowing how to distinguish betwixt Books Canonical and not Canonical.*

Cent. 13. De libris Bibliæ Canonicis & non Canonicis.

Ibid.

Ibid.

In the Fourteenth Century *Brito* a *Friar Minorite* put forth his Exposition of the *Prologues* of *St. Jerom* upon the *Bible*, which were usually joined to the *Ordinary Gloss*, and are still extant in the Works of *Nicholas Lyra*; and in his Exposition of the Prologue upon *Joshua*, he informs us, That *according to the*

the Hebrews, the Books of the Old Testament are divided into the Law, the Prophets, and the Hagiographa; the Law containing Five Books, the Prophets Eight, and the Hagiographa Nine; that the Books of Judith, the Maccabees, of Wisdom, and Ecclesiasticus, the Third and Fourth of Esdras, and the Book of Tobit, are called Apocryphal, because the Authors of them are not known, though they are received of the Church, as not doubting the truth of them. In his Exposition on the Prologue upon Kings, he tells us, That the Prologue of St. Jerom was useful, ut sciamus librorum Canonis, & Apocryphorum distinctionem, that we might (by it) know the distinction betwixt the Canonical and Apocryphal Books, and that it defends the Holy Scripture against them who introduce the Apocryphal Books for Hagiographa, or sacred Writings. And in his Exposition upon his Prologue before Daniel, he saith, Continet liber iste Apocryphum partem, Historiam Susannæ, Hymnum puerorum, & Belis Draconisque fabulas, This Book containeth something Apocryphal, viz. The History of Susanna, the Song of the Three Children, and the Fables of Bell and the Dragon. Now this being a work of so great Credit, as to be joined to the Glos, and commonly received, as Lyra saith, must give us the prevailing Judgment of that Age.

Quia vero de veritate istorum librorum non dubitatur, ab Ecclesia recipiuntur.

Nicholas Lyra in his Preface upon Tobit saith, That by the favour of God, he, having writ, super libros S. Scripturæ Canonicos, on the Canonical Books of Scripture, from Genesis to the Revelations, intended by the same Grace of God, super alios scribere qui non sunt Canonici, to write upon others which were not Canonical, and which are only received in the Church for Instruction of Manners, not being by her thought sufficient to confirm doubtful Matters. Now these, saith he, according to St. Jerom in his Prologue on the Kings, are Wisdom, Ecclesiasticus, Judith, Tobias, and the Maccabees, Baruch, and the Second of Esdras, as he saith in his Prologues to those Books. In the beginning of his Notes upon Esra he renews all this, saying, That he intended, though Commenting upon the Historical Books of the Old Testament, to pass by the History of Tobit, Judith, and the Maccabees, quia non sunt de Canone apud Hebræos nec apud Christianos, because they neither are esteemed Canonical by Jews nor Christians; yea St. Jerom saith in his Prologue, That inter Apocrypha cantantur, the Church Chants them among the Apocrypha; I therefore, saith he, first intend to write on the whole

Canonical

Canonical Scripture, and then, ſuper iſtos, & alios qui communiter ponuntur in bibliis, quamvis non ſint de Canone, *upon thoſe, and other Books which are commonly put in our Bibles, though they belong not to the Canon.* Moreover the *Third* and *Fourth* of *Eſdras* he paſſeth over without Notes for the ſame Reaſon. On the Thirteenth of *Daniel* he Notes thus, *The Hiſtory of Suſanna ought to be put,* inter libros Bibliæ non Canonicos, *among the Books of the Bible which are not Canonical*; and in his Notes on the *Fourteenth Chapter* he ſaith of the *Hiſtory* of *Bell* and the *Dragon,* ponitur inter Scripturas non Canonicas, *it is put among thoſe Scriptures which are not Canonical, after the Hiſtory of* Suſanna. Now had not *Lyra* mentioned the Judgment of the *Church* touching theſe Books, yet theſe Expreſſions in *Comments* of ſo great Credit in the *Church* ſufficiently ſhew, that this was then a Doctrine well received in the Church of *Rome.*

Antoninus Florentinus in his *Hiſtorical* Summs acknowledgeth only *Twenty-two Canonical Books* of the *Old Teſtament,* ſaying in General of *Wiſdom, Eccleſiaſticus, Tobit, Judith* and the *Maccabees,* that *Eccleſia recipit, the Church receives them as true and profitable, though not as of force in matters of Faith,* and in particular of *Eccleſiaſticus,* that it is, *receptus ab Eccleſia ad legendum, non tamen Authenticus eſt ad probandum ea quæ veniunt in contentionem fidei, received by the Church to be read, but is not Authentical to prove things doubtful in the Faith.* Cent. 1. Sum. Hiſt. part. 1. Tit. 3. c. 4. & c. 6. §. 12.

Unde ſorte habent Authoritatem talem qualem habent dicta iſtorum doctorum approbata ab Eccleſia. *Sum. Theol. part.* 3. *Tit.* 18. *c.* 6. §. 2.

Alphonſus Toſtatus ſaith of the Six debated Books, That *they are not put into the Canon by the Church, nor doth ſhe regularly command them to be read, or to be received, or judge them diſobedient who do not receive them. For,* Eccleſia non eſt certa de Auctoribus eorum, *the Church is not certain of the Authors of them; yea ſhe knoweth not,* an ſpiritu ſancto inſpirati, *whether they were indited by Men inſpired of the Holy Spirit, and ſo ſhe obliges no Man,* ad neceſſariò credendum id quod ibi habetur, *to yield neceſſary aſſent to what they do contain.* And elſewhere, *Though,* ſaith he, *theſe Apocryphal Books be joined with others of the Bible, and read in the Church, none of them is of ſuch Authority,* ut ex eo Eccleſia arguat ad probandam aliquam veritatem, & quantum ad hoc non recipit eos, *that the Church proves any truth out of them, for as to that ſhe doth not receive them.* Præfat. in Matth. qu. 2. Enarrat. præfat. in l. paralip. q. 7.

Dionyſius

Præfat. in Gen. Art. 4. *Dionysius Carthusianus* saith, *The Books of the Old Testament are Twenty-two*, as saith St. *Jerom* in his *Prologue* before the *Kings*, and having reckoned them up, *Five Legal, Eight Historical, Nine Hagiographa*, he adds, *Hos libros vocant Canonicos, alios vero Apocryphos, These Books are called,* (by Divines) *Canonical, the rest Apocryphal.*

Cent. 16. In the Sixteenth Century *Franciscus Ximenius* reckons those Books of the *Old Testament* which were extant only in *Greek*,

Bibl. Complut. Præf. ad Lect. as, *Libri extra Canonem, quos Ecclesia potius ad ædificationem populi quam ad auctoritatem Ecclesiasticorum dogmatum confirmandam recipit, Books out of the Canon, which* the Church *receives rather for Edification of the People, than for confirmation of Ecclesiastical Doctrines. Erasmus* having numbered the Canonical

In expos. Symb. Apost. & Decal. Catech. 4. vers. finem. Ed. Antver. 1533. Books of the *Old Testament* as we do, concludes thus, *Intra hunc numerum concluſit priscorum Authoritas Vet. Test. volumina, The Authority of the Ancients comprized the Volumes of the Old Testament, of whose Truth it was not lawful to doubt, within this number. Johannes Ferus* having told us that the *Apocryphal*

In exam. Ordinand. Books were Nine, he adds, That, *olim in Ecclesia Apocryphi publicè non recitabantur, nec quisquam Authoritate eorum premebatur, anciently the Apocryphal Books were not read publickly, nor was any Man pressed with their Authority.*

Sebastian Munster in his Preface to the *Old Testament*, and in the Chapter of the *Canonical* Books of the *Old Testament* numbers them exactly as we do, and then he saith, *Intra hunc numerum concluserunt & Hebræi, & prisci Christiani volumina veteris Testamenti, Both the Hebrews and the ancient Christians comprized the Volumes of the Old Testament within this number; but now the other* (which he reckons as we do, excepting only *the Song of the Three Children*) *are received*, in usum Ecclesiasticum, *into the use of the Church.*

Moreover, from the *Ninth Century*, in which the *Ordinary Gloß* upon the Bible was begun by *Strabus*, to the *Sixteenth*, they did not only number the *Canonical* and reject the *Apocryphal* Books, as we do, but they did it chiefly for the very reason that is assigned in our *Article, viz.* among others the *Authority*

Card. Cajetan. Præfat. super Josuam ad Clem. 7. *of St. Jerom*, declaring, That, *Sancto Hieronymo universa Ecclesia Latina plurimum debet —— propter discretos ab eodem libros Canonicos à non Canonicis, The universal Church is very much beholding to St.* Jerom, *not only because he noted what Parts where added*

added to the Books of the Old Teſtament, or were but doubtful Appendixes, but alſo for ſeparating the Canonical from the uncanonical Books. That *the Church received thoſe Books which he received, and rejected thoſe which he rejected.* *That*, Teſtimonium Hieronymi quoad hoc ut Sacroſanctum habetur in Eccleſiâ, *as to this Matter, the Church held his Teſtimony to be ſacred*; yea *the whole Church preferred it before any other account of this Matter*, given by either *Pope*, *Council* or *Father*. For, ſaith *Cajetan*, as to this matter, *ad limam Hieronymi reducenda ſunt verba tam Conciliorum, quam Doctorum, the words of Councils and Doctors muſt be reduced to the Rule of St.* Jerom. So that *thoſe Books which he rejects, are not to be eſteemed Canonical, as that word importeth, Books ſufficient*, ad firmandum ea quæ ſunt fidei, *to confirm Articles of Faith, but only as it ſignifies Books uſeful*, ad ædificationem Eccleſiæ, *for the Edification of the Church*; *and with this diſtinction you may reconcile the difference betwixt him and St.* Auſtin, *and betwixt the Councils of* Carthage *and of* Laodicea. *Alphonſus Toſtatus* ſaith, *Magis credendum eſt Hieronymo quam Auguſtino, maxime ubi agitur de veteri Teſtamento, St.* Jerom *is to be credited, eſpecially in things belonging to the Old Teſtament and Hiſtories, before St.* Auſtin, *for in this thing he exceeded all the Doctors of the Church.*

Conſonat Hieronymus cui maxima habetur fides in Eccleſia — is inquam Hieronymus in Prologo Galeato inter Canonicos libros V. Teſtamenti hoſce duntaxat enumerat. — Firmiter tamen hærendum credo ſententiæ Hieronymi cujus Autoritas me movit, ne multo altius quam a ſuo tempore de librorum horum ordine diſputarem, cum & illis floruerit temporibus quæ doctis hominibus abundabant, & multa ex Geſtis veterum Theologorum legerit, quæ nunc periere: peritiſſimus quoque fuit & Græcæ & Hebraicæ literaturæ, & demum ejus teſtimonium ab *Eccleſia* pro ſanctiſſimo habeatur. *Picus Mirand.* de fide & ordine credendi, *Theorem.* 5.

Com. in libr. Hiſt. V. Teſt. In primum cap. Matth. ad v. 12.

The ſame *Toſtatus* ſaith, That *the Univerſal Church with one accord holds the diſtinction made by St.* Jerom, *for that was held by the Faithful Jews before Chriſts Advent, and was afterwards continued in the Church*; and hence it came to paſs that there was never any *Bible* found in thoſe times which had before it the *Canon* of *Carthage*, the *Catalogue* of St. *Auſtin*, or the *Epiſtle* of *Pope Innocent*, or the Decree of *Pope Gelaſius*, whereas in all *Manuſcript* and Printed Bibles the Prologue of St. *Jerom*, ſtiled *Galeatus*, was placed before them, by a common and univerſal conſent of the *Latin Church*, to be a ſure *Index* and Diſcrimination of the *Apocryphal* and *Eccleſiaſtical* Books from the *Canonical*.

Iſta diſtinctio facta eſt ab Eccleſia Univerſali quæ concorditer tenet iſtam diſtinctionem factam ab Hieronymo, nam iſta tenebatur a Judæis fidelibus, & fuit poſtea continuata in Eccleſia. *Defenſ. Part.* 2. *c.* 22.

nonical. And this is the true Reason why many of the forecited *Authors* speaking of the *Apocryphal* Books, mention sometimes but Five or Six, *viz. Wisdom*, *Ecclesiasticus*, *Judith*, *Tobit* and the Book of *Maccabees*, to wit, because St. *Jerom* in his *Prologue* upon the Book of *Kings* mentions them only, though in his Preface to the Book of *Jeremy* he rejects *Baruch*, and in his Preface upon *Daniel* he rejects the *History* of *Susanna*, *the Song of the Three Children*, and *the Fables of Bell and the Dragon*; and so do they who Comment on these Books, by his Example, and with respect unto his Judgment. So that from what hath been discoursed, it is exceeding evident against the confident Assertions of Mr. *M.* and *J. L.* That after the *Fifth Century* it was the *General* Opinion of the *Church*, till the Sixteenth *Century*, that the *Canonical* Books were only Two, or Four and Twenty, and that those Books we stile *Apocryphal*, did not belong unto the *Canon*, and were not of validity sufficient to confirm Articles of Christian Faith.

Concerning *General Councils* our *Church* asserts Two Things,

Art. 21. 1. That *they may not be called together without the commandment and will of Princes.*

2. That *they may erre, and sometimes have erred, even in things pertaining unto God; wherefore things ordained by them as necessary to Salvation, have neither Strength, nor Authority, unless it may be declared that they be taken out of Holy Scripture.*

Now touching the first *Proposition*, That *General Councils may not be called together without the Commandment and Will of Princes*, the *Eastern Churches* concurr in Judgment with us. *Sguropylus* in his *History* of the *Council* of *Florence* saith, That in their *Synod* held about the *Union* of the *Eastern*, and the *Western Churches* they unanimously declared, Ὅτι ὁ Βασιλεὺς δεῖ συνάξαι τὴν σύνοδον οἰκουμενικὴν κατὰ τὸ ἀρχαῖον ἔθος αὐτοῦ καὶ προνόμιον, ἕτερος δὲ οὐδεὶς, *That the Emperor, according to his ancient Custom and Prerogative, was to call Oecumenical Synods, and* no other *was to do it.* And again, *The Emperor*, saith he, *and the Greeks contended*, ὅτι τοῦ Βασιλέως ἐστὶ προνόμιον τὸ συναθροίζειν τὴν Σύνοδον, *that it was the Previlege of the Emperor to call the Synod*; and, *upon that account his Name was placed first in it, as was manifest from the Acts of the Councils.*

Sect. 2. c. 8.

Sect. 10. cap. 2. p 280.

The

The ablest Writers of the *West* say the same thing. *Cardinal Cusanus* declares, *We must say, touching a General Council, That the Authority of it doth not so depend on him that calls it, that if the Pope do not call it, it should be no Council*, quia tunc non fuissent omnia octa universalia Concilia firma, quoniam per Imperatores congregabantur, *for then none of the Eight General Councils would be firm, they being all called by the Emperors from whom the Bishop of* Rome, *as other Patriarchs, received by Letters missive a publick warning to come, or send unto the Councils.* De Concord. Cath. l. 2. c. 2. f. 39.

And again, *From what hath been discoursed it appears,* Imperatores sanctos congregationes Synodales universalium Conciliorum totius Ecclesiæ *semper feciſſe, That the Emperors did always call General Councils. This,* saith he, *I have found to be true by perusing the Acts of all the General Councils to the Eighth inclusively. And so I have read in the Gloss of* Anastasius, *the Pope's Library-Keeper*, Quòd universales Synodos de omni terra Imperatores colligere soliti fuerunt, *That the Emperors were wont to Assemble General Councils.* Lib. 3 c. 13.

Dum lego veteres Historias, *In reading of the ancient Histories, I find not,* saith *Æneas Sylvius, that Popes alone did call Councils, nor after in the time of* Constantine, *and other Emperors,* quæsitus est magnoperè Romani assensus Papæ, *was the assent of the Pope of* Rome *much sought after.* Lib. 1. de Concil. Basil. p. 20.

Jacobatius informs us, That *à principio facultas congregandi concilia spectabat ad Imperatores, the power of gathering Councils belonged to the Emperors from the beginning.* Lib. 3. Art. 1 q.

Richerius in his *History* of *General Councils* is very frequent in his full Assertions of this matter, proving this clearly from those words of *Socrates*, Ἀφ' ὧν χειμαζόμενον ἤρξαντο — αἱ μάλιστα σύνοδοι τῇ αὐτῶν γνώμῃ γενόμεναί τε, καὶ γινόμεναι, *Since that the Emperors became Christians the greatest Synods were, and are held by their pleasure.* Lib. 1. c. 2. §. 2, 3, 4. Hist. Eccles. l. 5. in Procem.

But it is needless to insist longer on this Head since *Sancta Clara* on this *Article* saith, *These words seem to be confirmed by the Authority of St.* Jerom *who rejects a Council, with this Question,* Quis Imperator hanc Synodum jussit congregari? *What Emperor commanded the Assembling of that Synod? As if he held the command of the Emperor to be necessary to that end*; & sic observatum patet in omnibus fere conciliis veteribus, *and so 'tis evident it was observed almost in all the ancient Councils.* Pag. 294. Apol. 2. adverſ. Ruff. f. 79. b. *Where* Erasmus *saith,* Nota, Lector, olim Synodos Imperatorum jussu congregari solitas.

§ 5. As to the Second Part of this *Article*, which teacheth, That *General Councils may Erre, and sometimes have erred even in things pertaining to God*; the same *Author* there tells us, That *Communis est doctorum opinio Concilia, etiam Generalia errare posse in rebus quæ fidem, aut mores ad salutem non necessarios, concernunt: It is the common Judgment of their Doctors, that even general Councils may erre in Matters of Faith, and Manners which are not necessary to Salvation:* And whereas our *Church* infers, that *therefore things ordained by them as necessary to Salvation, have neither Strength nor Authority, unless it may be declared*, nisi ostendi possint, *unless it can be shewed, that they be taken out of Holy Scripture.* This *Author* saith, *these last Words of the Article*, Sententiam veterum, & omnium fere modernorum declarant, *Declare that which was the Doctrine of the Ancients, and of almost all the modern Doctors.* That in the time of *Ocham* the *Church* was divided in this Point; some holding, that *a General Council*, Hæretica pestes labe aspergi, *might be guilty of Heresy*, and much more of Error; *some, That it could not thus be guilty*, and that the Doctrine of the *Fallibility* of *General Councils* was afterwards maintained by many eminent *Doctors* of the *Church*, is fully proved by *Baronius* against *Turnbal*; so that I shall reserve the farther Prosecution of this Matter to its proper place, *viz.* The Discussion of the Doctrine of the *Infallibility* of *Councils*.

r. 295.

De formali objecto fidei, Tr. 5. c. 19, 20, 21.

§ 6. Our *Church* in her *Twenty second Article* asserts, That the *Romish* Doctrine, concerning *Purgatory*, *Pardons*, *Worshipping*, and *Adoration*, *as well of Images as of Relicks*, *and also Invocation of Saints*, *is a fond thing vainly feigned*, *and grounded upon no Warrant of Scripture*, *but rather repugnant to the Word of God*: And that these Doctrines were not derived to them from *Apostolical* Tradition, their own Writers do ingeniously confess. For,

1. Concerning *Purgatory*, *Alphonsus de Castro*, declares, That *in Veteribus de Purgatorio fere nulla, potissimum apud Græcos Scriptores, mentio est*: *In the Ancients, and especially the Greek Writers, there is scarce any mention of Purgatory*; *whence it comes to pass, that to this very day it is not received in the Greek Church.* Apud priscos, *amongst the Ancients*, saith our *Fisher*,

De Hæres. l. 8. Tit. de Indulg.

Contr. Luther. Artic. 18.

Fiſher, *Biſhop* of *Rocheſter*, *It was not at all, or very rarely mentioned; nor is it, to this Day, believed by the Greek Church. Let him who pleaſeth, read the Commentaries of the ancient Greeks, and he will find, I ſuppoſe, that they ſpeak not at all, or very rarely, of it:* Sed neque Latini ſimul omnes, ſed ſenſim hujus rei veritatem conceperunt; *Nor did the Latins altogether, but leiſurely perceive the Truth of this Matter*: And then he adds, *Cum igitur purgatorium tam ſero cognitum ac receptum univerſæ Eccleſiæ fuerit, quis jam de Indulgentiis mirari poteſt, quia in principio naſcentis Eccleſiæ nullus fuerit earum uſus? Since therefore Purgatory was* ſo lately known to, and received by the Univerſal Church, *who can wonder, that in the Primitive Church there was no uſe of Indulgences? Father Barns* acknowledgeth that *the Puniſhment of Purgatory is a thing*, quæ nec ex Scripturis, nec Patribus, nec Conciliis deduci poteſt firmiter; *which can neither be firmly proved from Scripture, the Fathers, or Councils: And that*, Oppoſita ſententia eis conformior videtur; *the contrary Sentence ſeems more agreeable to them. Wicelius* ſaith, That *though there ſhould be ſome places of Purgation to receive naked Souls, yet doth it not become grave and wiſe Men, ſo certainly to define thoſe things which Scriptures have not expreſſed*; nec Antiquorum traditio, *nor the Tradition of the Ancients hath expounded. Eraſmus* ſaith, *There be many things, about which, not only, contentious, but even learned and pious Men did doubt of old*; *as St.* Auſtin, *with others, doubted long about Purgatory.* That it was only a private Aſſertion, and not an Article of Faith, generally received in the Twelfth *Century*, is evident from theſe Words of *Otho Friſingenſis*, viz. *That there is*, apud Inferos, *in the infernal Regions, a Place of Purgatory, wherein ſuch as are to be ſaved, are either troubled only with Darkneſs, or decocted with the Fire of Expiation*, ſome affirm. Nor can I tell what to make of that ſaying of *Paſchaſius*, if it doth not ſhew that he believeth the contrary; for, ſaith he, *our Lord ſaith, he that eateth my Fleſh——hath eternal Life*; ideo dicens *habet*, quia mox anima carne ſoluta intrat in vitæ promptuaria, ubi Sanctorum Animæ requieſcunt, *ſaying in the Preſent Tenſe*, he hath, *becauſe the Soul being looſed from the Fleſh, preſently enters into thoſe Receptacles of Life, where the Spirits of Saints do reſt.*

In Cath. Rom. pacif. apud Forb. conſid. Mod. p. 264.

Meth. Concord. Eccleſ. c. 8. Tit. Funus, Ibid. p. 259, 260.

Operum Tom. 1. p. 685. q.

Chronic. l. 8. c. 26.

De Corp. & Sang. Domini, c. 19.

Secondly,

§ 7.

Inter omnes res de quibus in hoc opere diſputamus, nulla eſt quam minus aperte Scripturæ prodiderunt, & de qua minus vetuſti Scriptores dixerint; neque tamen hac occaſione contemnendæ ſunt quod earum uſus in Eccleſia videatur ſero receptus, quoniam multa ſunt *poſterioribus nota quæ vetuſti illi Scriptores prorſus ignoraverunt*, nam de tranſubſtantiatione panis in Corpus Chriſti rara eſt in Antiquis Scriptoribus mentio —de Purgatorio fere nulla, potiſſimum apud Græcos Scriptores; qua de cauſa uſque in hodiernum Diem purgatorium non eſt a Græcis creditum—Quid ergo mirum ſi ad hunc modum contigerit de indulgentiis, ut apud Priſcos nulla ſit de eis mentio, præcipue quod tunc magis fervebat Chriſtianorum charitas, ut parum eſſet opus indulgentiis? — qua propter non eſt mentio ulla indulgentiarum. *De Hær. l.* 8. *Tit. de Indulgentiis.*

De invent rer. l. 8. c. 1. p. 325.
Part. 1. Sum. Tit. 10. c. 3.
In 4. Sentent. diſt. 20. q. 3. h.

Secondly, Concerning *Pardons*, or *Indulgences*, their *Novelty* is ſtill confeſſed more freely. *Alphonſus Caſtro* ſaith, That *among all the things, of which he diſputed in his Book againſt Hereſies, there was nothing of which the Scripture ſpake leſs plainly*, & de qua minus vetuſti Scriptores dixerint, *and of which the Ancient Writers had ſaid leſs. Many*, ſaith *Polydore Virgil*, from *Roſſenſis*, *may, perhaps, be moved not to truſt to Indulgences*, quod earum uſus in Eccleſia videatur recentior, & admodum ſero apud Chriſtianos repertus, *becauſe the uſe of them in the Church ſeems new, and very lately received among Chriſtians: To whom I anſwer,*——*That whilſt there was no Regard to Purgatory, no Man looked after Indulgences, which depend upon it*: Cœperunt igitur Indulgentiæ poſtquam ad purgatorii cruciatus aliquandiu trepidatum eſt; *Indulgences therefore began after Men had for ſome time trembled at the Torments of Purgatory. Concerning Indulgences*, ſaith *Antoninus Florentinus*, *We have nothing expreſly in the Sacred Scripture*,—— Nec etiam ex dictis antiquorum Doctorum, ſed modernorum, *nor from the Sayings of the Ancient Doctors, but of the Modern* (only.) *Of Indulgences*, ſaith *Durand*, *few things can be ſaid with any certainty, becauſe neither doth the Scripture ſpeak expreſly of them.*——Sancti etiam Ambroſius, Hilarius, Auguſtinus, Hieronymus minime loquuntur de Indulgentiis: *And St.* Ambroſe, Hilary, Auſtin *and* Jerom, *do in no wiſe ſpeak of them.* Indeed I find not any of theſe Authors who pretend to derive them higher than the Stations of *Gregory* the Great, who lived in the Sixth Century.

§ 8. Concerning the Worſhip or Veneration of Images, it hath been fully proved in a late Treatiſe of the *Fallibility* of the *Church* of *Rome* touching this *Article*.

Firſt. That when the Second *Nicene Council* taught, That the Worſhip or Veneration of Images was to be received as a
P. 4, 5, 6. *Tradition* of the *Apoſtles*, and the *Primitive Church*, this Aſſertion

tion in the Eighth and the Ninth *Centuries* was rejected as a *plain Falshood*; and on the contrary it was declared, That they who endeavoured to introduce this practice, brought into the Church *New* and *unusual Customs*, *without*, and *against the Doctrine of the Holy Fathers*, and *execrated by the Church of God*, and *condemned by the Tradition of their Ancestors*.

Secondly. That from the *Eighth* to the *Fifteenth Century* this Doctrine of the *Veneration* and *Worship* of *Images* was rejected by very eminent Persons of the *Western Church*. P. 61. §. 6.

Thirdly. That many learned Persons of the *Church* of *Rome* ingenuously have confessed, either that in the *Primitive Church* they had no *Images*, and did not regard them, or that they paid no *Veneration* to them, but rather disapproved, and condemned it; to which I add these words of our late *Oxford Writer*, viz. *Thus much is granted, that Images, and so the Veneration, or Worship of them were very seldom (if at all) used in the Christian Church for some of the first Centuries.* P. 70. §. 3. *Church Govern.* part. 5. §. 117.

§. 9.

Concerning Invocation of departed Saints *Altissiodorensis* saith, That *multi dicunt*, *many do say we pray not to them, but improperly, to wit, because*, Oramus Deum ut Sanctorum merita nos juvent, *we pray to God that the Merits of the Saints may help us*; and in the *Margent* he saith, that this was *a common Opinion* in his time. And *Gabriel Biel* having propounded the Arguments against the *Invocation* of them, adds, That *by these and the like Reasons not only the Heresticks of old, but*, nonnulli nostro tempore Christiani decipiuntur, *some Christians of our times are deceived*. *John Sharpe* informs us, That *à quibusdam famosis verisimiliter æstimatur quod istiusmodi orationes in Ecclesia Dei superfluunt*, *it was thought by some eminent Men that such Prayers were superfluous in the Church of God*. *Eckius* saith, That *if the Apostles and Evangelists had taught that the Saints should be Worshipped, it would have been objected to them as arrogance*, acsi ipsi post mortem gloriam istam quæsiviſſent, *as if they had sought for that Honour after their Death*. And Cardinal *Perron* ingenuously doth confess, That

In Sum. part. 4. l. 3. tr. 3. c. de Orat. q. 7.

Ergo non vident quorum sunt orationes quas vident, ergo inutile est orare ipsos — *Opinio Communis.* Propter istas rationes & consimiles dicunt multi, quod nec nos oramus sanctos nec ipsi orant pro nobis nisi improprie. *Altissiod. Sum. l. 3. Tract. 8. c. 5. qu. 6. & ult.*

In Can. Miss. Lect. 30.

Vid. *Bishop* Usher's *Answer to the Jesuit*, pag. 452.

Enchir. c. 15.

Replic. l. 5. c. 19.

That *in the Writings of the Authors that approach nearest to the Age of the Apostles, one shall find no Footsteps of the Custom of invoking Saints.*

§. 10. Moreover, *It is a thing*, saith our Twenty-fourth Article, *plainly repugnant to the Word of God, and the Custom of the Primitive Church to have publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People*, and that this was the Custom of the *Primitive Church*, hath in a late Treatise on this Subject been fully proved from the Confessions of the *Romanists*. That they esteemed it necessary so to officiate is proved by the Testimonies of the *Western Church* till the Thirteenth *Century*, and from the *Romish Commentators* on the Fourteenth Chapter to the *Romans*. To all which add the Confession of *Lindanus*, That *quæ nunc passim cantantur non tam ad populi intelligentiam erudiendum, quod priscos ubique spectasse, indubitatum*; *The things which are now every where sung in the Roman Church, do not so much tend to instruct the People, though without doubt that was the thing the Ancients every where respected.*

Treat. of Latin Service, c. 1. §. 2.
Chap. 2.
Chap. 5. §. 3.
Panopl. l. 4. c. 78.

§. 11. The Church of *England* in her Twenty-fifth Article affirms,

1. *There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.*

2. *Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extream Unction, are not to be counted for Sacraments of the Gospel, —— nor have they the like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God.*

Accordingly *Johannes a Munster in Vortilage* confesseth, That *Theophylact, Duo tantum agnovit Sacramenta, acknowledged only two Sacraments. There is no Controversie*, saith *Cassander*, *but that there are two Sacraments in which principally consisteth our Salvation*; *whence it is, that among the* more ancient Writers *the Sacraments properly so called are sometimes reckoned two, sometimes three, when Confirmation by Chrism is added to Baptism; and sometimes four, when the Body and Blood of Christ are reckoned as two Sacraments*; (in which Sence that from the *Sixth*

Et in margine hæc habet: Sæculum duodecimum duo tantum agnovit Sacramenta. *Nobilis discurs. prop.* 3.

to

to the *Twelfth Century* they were reckoned only four, hath been fully proved elsewhere) *of the other Sacraments we read not that the Ancients comprehended them in any certain number*, nec temere quenquam reperias ante P. Lombardum qui certum aliquem & definitum Sacramentorum numerum statuerunt, *nor will you hardly find any one before* Peter Lombard *who assigned any certain and determinate number of the Sacraments.* From this Confession of the Novelty of the number of the Seven Sacraments in *General*, I pass on to the Confessions that have been made concerning those five *R. Sacraments* in Particular, which our *Article* denies to be Sacraments properly so called, or of *Divine* Institution. And,

Pref. to the Treat. of Latin Serv.

Consult. Cass. Art. 13. p. 106, 107.

§. 12.

First, As for *Confirmation*, *Alexander* of *Hales*, as he is cited by many of the Schoolmen, affirmed, *Quod Dominus neque hoc Sacramentum instituit, neque dispensavit, That our Lord neither instituted nor dispensed this Sacrament, nor was it instituted by his Disciples; but as to the Form of Words, and the Matter of it, it was instituted by the Council of* Meaux. *Soto* informs us, That others attributed the institution of it *to the Council of* Orleans. *Thomas Aquinas* saith, That *touching this Sacrament there is a double Opinion*, quidam enim dixerunt, *for some have said that this Sacrament was neither instituted by Christ, nor by his Apostles*, Sed postea processu temporis in quodam Concilio, *but afterwards, in process of time, in some Council.*

De hoc recitat Alexander part. 4. q. 24. M. 1. Et post eum Sanctus Thomas tres opiniones: una est quam tenet Alexander, quod Sacramentum illud non est institutum neque a Christo neque ab Apostolis — Sed dicit quod Confirmatio instituta est ab Ecclesia in Concilio Meldensi. Unde dicit Alexander sine præjudicio dicendum est, quod neque Dominus hoc Sacramentum instituit neque dispensavit. — Sed postquam Apostoli defecerunt institutum fuit hoc Sacramentum Spiritus Sancti instinctu in Concilio Meldensi, quantum ad formam verborum, & materiam elementarem, cui etiam Spiritus Sanctus contulit virtutem sanctificandi. *Biel in 4. Sent. q. un. D.* Alii quod in Aurelianensi Concilio, *In 4. Sent. dist. 7. Art. 1.* Part. 3. q. 72. A. 1. ad primum.

§. 13.

To proceed to *Auricular* Confession two things have been defined by the *R. Church* concerning it.

1. That it is a *Sacrament truly and properly so called, and of our Saviour's Institution.*

Concil. Trid. Sess. 14. Can. 1.

2. That *this Confession by divine Right is necessary to Salvation*, and that *if any one shall say that it is not by divine Right necessary for the Remission of Sins in the Sacrament of Penance to confess all and singular mortal Sins, though never so occult, which*

Ibid. Can. 6, 7.

can by diligent Meditation be brought to our Memory, with the Circumstances which change the Kinds of them, he is to be Anathema.

Maldon. Sum. q. 18. Art. 4. In Opposition to the first Assertion *Maldonate* the Jesuit confesseth, That *sunt inter Catholicos qui putant nullum esse præceptum divinum de confessione, ut omnes Decretorum Doctores, & inter Scholasticos Scotus*, there are Catholicks who think there is no Divine Precept for Confession, as all the Canonists, and among the Schoolmen Scotus. *Suarez* declares, That *in this matter he found that not only Hereticks but some Catholiks had erred also*, it being the Opinion of some Catholicks, *Hoc Sacramentum non fuisse institutum neque a Christo neque ab Apostolis, sed in Concilio Meldensi speciali spiritus Sancti instinctu*, That *this Sacrament was neither instituted by Christ nor his Apostles, but in the Council of* Meaux *by the special Instinct of the Holy Spirit.*

In hac re & Hæreticos & nonnullos Catholicos errasse invenio. *Tom.* 3. *Disp.* 32. §. 2.

De pœn. init. dist. 5. *Semeca*, the Author of the *Gloß*, having mentioned the Opinion of them who said, That Confession was instituted in the *New Testament* by St. *James*, saith, *Melius dicitur eam institutam fuisse à quadam universalis Ecclesiæ Traditione*, *It is better said, that it was instituted by a certain Tradition of the universal Church*, than by the Authority of the *New* or *Old Testament*. This, saith *Panormitan* the *Gloß* holds, and consequently that the *Greeks* offend not by not using this Confession, *Confitentur enim soli Deo in secreto, for they confess to God alone in secret, because such a Tradition came not to them. And this Opinion pleaseth me*, saith he, *very much*, Quia non est aliqua Autoritas aperta quæ innuat Deum, seu Christum apertè instituisse confessionem fiendam Sacerdoti, *for there is no clear Authority which plainly shews, that God or Christ instituted Confession to be made to a Priest.* *Bellarmine* informs us, that about an Hundred Years before his time one *Petrus Oxomensis*, Divinity Professor of the University of *Salamanca*, held, *That Confession was not of Divine Right, but grounded on some Statute of the universal Church.* *Rhenanus* on the Argument of *Tertullian's* Book of *Penitence*, saith, That *he speaks of publick Confession*, Qua majores nostros apparet aliquamdiu usos fuisse, priusquam ista secreta nasceretur quâ hodie conscientiam nostram Sacerdoti detegimus usque ad circumstantiarum omnium minutias, *Which it is evident our Ancestors used for some time before that secret Confession began, in which we open our Con-*

Super lib. 5. decret. de pœnit. & remiss. c. 12. n. 18. Tom. 7. p. 228. Ed. Venet. 1617.

Lib. 3 de pœnit. cap. 1. Pag. 476.

Conscience to a Priest, even to the discovery of the smallest Circumstances: And having told us that there were among the *Canonists*, qui institutam ab Ecclesia tradunt confessionem, *who say that Confession was instituted by the Church*; and cited many *Fathers*, who taught with *Chrysostom*, Soli Deo confitendum esse, *That Confession was to be made to God alone*; he adds, That *for this Cause* he mentioned *all those Testimonies, that none might admire*, Tertullianum de clancularia ista admissorum confessione nihil locutum, quæ quantum conjicimus, penitus id temporis ignorabatur, *that* Tertullian *spake nothing of that secret Confession, which, as far as we can gather, was wholly unknown at that time.* Nor is it thus only with *Tertullian*; *They who lived*, saith he, *many Ages after him, spake mostly of publick Penance*, Nam expresse de privata qui loquuntur inter veteres haud temere reperies, *for you will scarcely find any among the Ancients, who speaks expresly of the private Confession.* *Regaltius*, in his Preface on the same Book, saith, *Occultorum pœnitentia, sicut & castigatio Divinæ Misericordiæ reservata, the confession of secret Sins, and the castigation of them, was then reserved to the Mercy of God.* *Erasmus*, in like manner, saith, *Apparet Hieronymi tempore nondum institutam fuisse secretam admissorum confessionem, it is evident that in the time of St.* Jerom, *the secret Confession of Sins was not yet instituted.*

P. 477.

P. 478.

Admon. de quibusdam Eccl. dogm. p. 685.

Quam postea Ecclesia saluberiter instituit. Epitap. Fabiol. Ep. Tom. 1. f. 72.

To proceed to the Second Head, touching the Necessity of this Confession, *Gratian* discourses largely of it; and having produced the Opinions of many on both sides, concludes thus, *Cui horum (sententiarum) adhærendum sit Lectoris judicio reservatur, utraque enim fautores habet Sapientes & Religiosos, The Reader is left to his Judgment to embrace which of these Opinions he pleases: For both of them are favoured by wise and religious Men.* *Lombard* in the Discussion of this *Question*, doth acknowledge, that *in his time*, quibusdam visum est sufficere si soli Deo fiat confessio, *it seemed to some sufficient, if the Confession were made to God alone, without the sacerdotal Judgment, and Confession to the Church:* Which Testimonies gave Occasion to *Thomas Aquinas* to say, Magister, & Gratianus hoc pro opinione ponunt, *the Master of the Sentences, and* Gratian, *speak of this as an Opinion; but after the Determination of the Church, under* Innocent *the Third, it is to be reputed Heresy.* *St.* Chrysostom *asserts*, saith *Rhenanus*, That

De pœnit. & remiss. dist. 1. cap. 89.

Lib. 4. Dist. 17. p. 780.

In 4. Sent: Dist. 17.

Confession is to be made to God alone; docet idem Ambrosius, & alii veteres, *and that* Ambrose *and others of the Ancients, teach the same.* *Antoninus Florentinus*, being convinced by the clear Sayings of *Cassian*, the Scholar of St. *Chrysostom* to that effect, saith, *Tempore Johannis Cassiani erat in opinione talis materia, viz. Si est necessaria confessio facienda Sacerdoti, In the time of* John Cassian, *it was only matter of Opinion, whether Confessions were to be made to a Priest or not.*

In Chron. p. 2. c. 2. Tit. 15. §. 19.

§. 14. Of the Sacrament of *extream Unction*, *Suarez* informs us, That, *inter Catholicos nonnulli negarunt hoc Sacramentum à Christo institutum, some Catholicks denied that this Sacrament was instituted by Christ*, viz. *Hugo de Sancto Victore, Lombard, Alexander Halensis*, and *Altissiodore: Whence*, saith he, *it plainly follows, that it is no true Sacrament.* Mr. *Du Pin* speaking of the *Discipline* of the first Three *Centuries*, saith, That *the Church in those times hath not spoken at all of the Anointing of the Sick, mentioned by St.* James; peut être parce qu' elle étoit assez rare en ce temps, *perhaps because it was very rare in those times.*

In tertiam part. Th. Tom. 4. disp. 39. §. 2.

Nouvel. Bibl. Tom. 1. p. 618.

Of *Marriage*, *Erasmus* saith, Haud scio an hoc Sacramentum septimum à Veteribus fuit cognitum, *I scarce know whether this Seventh Sacrament was known to the Ancients, since* Dionysius *numbering them by Name, and explicating their Effects, Rites, and Ceremonies, makes no mention of Matrimony.* Secondly, *Whereas the Greeks and Latins have in so many Volumes treated of Matrimony*, nullus est locus unde liqueat illos Conjugium inter septem Sacramenta numerare, *there is no place whence it appears that they numbered Marriage among the Seven Sacraments:* And having added other Considerations from the *Fathers*, he concludes thus; *Verum cur hæc recenseo, cum Durandus fateatur Matrimonium a Recentioribus Theologis denique numerari cœptum, inter ea quæ proprie dicuntur Ecclesiæ Sacramenta*; *But why do I recount these things, since* Durand *confesseth that Matrimony began lately to be numbered, by the young Divines, amongst the proper Sacraments of the Church.* By the Confession of *Cassander*, *Peter Lombard denied*, Gratiam in eo conferri, *that Grace was conferred by it*; and *Durandus* did the same, whence he concludes, *Non esse Sacramentum proprie & stricte dictum*, That it is no Sacrament properly, and strictly

In 1 Cor. 7. v. 39.

Consult. Art. 13. p. 108.

strictly so called: And he had good Reason to declare this of them both; for the *Master of the Sentences* saith, That *of Sacraments some afford a Remedy against Sin*, Et Gratiam adjutricem conferunt, *and afford assisting Grace, as Baptism; others*, Remedium *tantum* sunt, *are only a Remedy, as Marriage; and others*, Gratia & Virtute nos fulciunt, *do strengthen us with Grace and Virtue, as the Eucharist and Orders:* From which Division and exclusive Particle *Durandus* well concludes, That *he is one of them who exclude Matrimony from conferring Grace. Antoninus Florentinus* confesseth, That *the Canonists do say, and the Master of the Sentences seems to say,* That Matrimonium large dicitur Sacramentum, in quantum scilicet est Signum Sacratissimæ Rei, sed non confertur in eo Gratia, sicut in aliis, *That Matrimony is largely called a Sacrament, because it is a Sign of a most sacred thing, but yet Grace is not conferred by it as in other Sacraments. Durandus* himself not only doth declare expressly, That *Matrimony neither conferrs Grace on him that hath it not, nor augments it in him that hath Grace*; but of the *Civilians* in General he saith, *They held that Matrimony did not conferr Grace*, whence he concludes, That *this Opinion is neither contrary to the Doctrine of the Church in General, nor of the Roman Church in Particular.* Whence he himself concludes, That *Matrimony is largely, and not univocally stiled a Sacrament. Aquinas* upon the *Sentences* informs us, that in his time, *There was a threefold Opinion about this Matter*, Quidam enim dixerunt quod Matrimonium est nullo modo causa Gratiæ, sed est *tantum* signum, *for some held that Matrimony was only a sign, but in no wise a cause of Grace*; *but*, saith he, *were this so, there would be no cause to number this among the Sacraments of the New Law, others held that it conferred Grace to recede from Evil, rendring the conjugal Act lawful, which*, saith he, *is not enough*; *others, that it conferrs assisting Grace*, Et hoc *probabilius est, and this*, saith he, *is most probable*; whence evident it is, that this was then only a *probable Opinion. Bonaventure* saith, *To this Objection some Answer*, Quòd illud Sacramentum nullam dat Gratiam, *That the Sacrament of Matrimony conferrs no Grace.* The *Gloß* upon *Gratian* saith, *It is no Sin to give or receive Money for Matrimony, seeing, though it be a Sacrament*, Per ipsum tamen Gratia non confertur, *yet no Grace is conferred by it:* And again,

Lib. 4. dist. 2. lit. A.

Part. 3. Tit. 14. § 3.

In 4. Sent. dist. 26. §. ad Tertiam.

In 4. Sent. dist. 26. qu. 2.

Decretal. l. 5. Tit. 3. de Simon. c. 9.

In

Decret. Caus. 32. qu. 2. c. honorantur. *In hoc Sacramento non confertur Gratia Spiritus Sancti sicut in aliis, In this Sacrament the Grace of the Holy Ghost is not conferred as it is in others.* And yet in opposition to all these Declarations the *Trent Council* hath defined, That *if any one saith that Matrimony is not truly and properly one of the Seven Sacraments of the New Law, instituted by Christ,* —— Neque Gratiam conferre, *or that it doth not conferr Grace, he shall be Anathema.*

Sess. 24. de Sacr. Matrim. Can. 1.

§. 16. In our Twenty eighth Article it is declared, That *Transubstantiation, or the change of the Substance of Bread and Wine in the Supper of the Lord, cannot be proved by Holy Writ*; And that it cannot be proved from the perpetual Tradition of the Church is plainly and frequently confessed by *R. Doctors.*

For when *Paschase*, and others, broached that Opinion That the Sacrament was *that very Body of Christ which was Born of the Virgin* Mary. *Bertram* expressly teacheth, That in saying this, *Sanctorum Scripta patrum contraire comprobantur, they are proved to contradict the Sayings of the Holy Fathers.* *Durandus* of *Troarn* saith, That *in the Ninth Century several opposed the Opinions of* Paschase *as Novelties, which till then had not been heard of in the Church.* *Bellarmine* also confesseth, That *Scotus held that Transubstantiation was not an Article of Faith before the* Lateran *Council*, and they had reason so to say, since he affirms, (1.) *That the Church declared under* Innocent *the Third that this Sence was,* De veritate fidei, *a Truth belonging to the Faith*; and, (2.) *That it was to be believed to be,* De substantia fidei, & hoc post istam declarationem solennem factam ab Ecclesia, *of the Substance of the Faith, after that solemn Declaration made by the Church.* And *Cardinal Perron* acknowledgeth, That *the Opinion of* Scotus *was in this Sence true, That before that Council Transubstantiation was not formally an Article of Faith, that is, as to the formality of publick Profession, and as to any prohibition rendring him inexcusable who was ignorant of it.* *Tribarn* saith expressly, That *in primitiva Ecclesia non erat de fide substantiam panis in Corpus Christi converti, In the Primitive Church the Conversion of the Substance of the Bread into the Body of Christ was no Article of Faith.* *Alphonsus de Castro* confesseth, That *of the Transubstantiation of the Bread into Christ's Body,* Rara est in Antiquis Scriptoribus

Ed. Colon. 1551. p. 195.

Apud Larroq. *Hist. of the Sacrament*, p. 454. Ed. Ang.

De Euch. l. 3. c. 23. §. unum tamen.

In quart. Sent. distin. xi. q. 3. lit. g.

Colloq. Fontibell. p. 16.

In 4. Sent. dist. xi. q. 3. disp. 42. §. 1.

Adv. Hær. l. 8. tit. de indulg.

ribus mentio, *the Ancients ſeldom do make mention.* And our Engliſh *Jeſuits* acknowledge, That *the Fathers did not meddle with the matter of Tranſubſtantiation. Eraſmus* ſaith, That *in ſynaxi Tranſubſtantiationem ſero definivit Eccleſia, it was late before the Church defined Tranſubſtantiation,* and that *for a long time it was ſufficient to believe that the true Body of Chriſt was preſent, whether under the conſecrated Bread or any way whatſoever.* *Bernard Gilpin* in the Life of Biſhop *Tonſtal* ſaith, That *he had often heard that Biſhop ſay, that* Innocent *the Third did raſhly in making Tranſubſtantiation an Article of Faith, when before it was free to think ſo, or otherwiſe; yea that he knew not what he did when he made it an Article of Faith.* *Holcot* informs us, That *paucis tamen perſuaſum eſt Corpus Chriſti eſſe realiter in Sacramento Altaris ſub ſpeciebus panis & vini, Few Men were perſwaded that the Body of Chriſt was really in the Sacrament of the Altar under the Species of Bread and Wine*; and *Scotus* tells us, That *to ſay that ſuch things appertain unto the Faith, is an occaſion of turning all honeſt Men, and almoſt all that follow natural Reaſon from the Faith, and of hindering their converſion to the Faith,* and *that a prophane Man, or one that follows natural Reaſon would think this Doctrine a greater inconvenience, than all the Articles of the Incarnation*; *and,* ſaith he, Mirum videtur quare in uno Articulo qui non eſt principalis Articulus fidei, debeat talis intellectus aſſeri propter quem fides pateat contemptui omnium ſequentium rationem, *it ſeems worthy of Admiration why ſuch a Sence ſhould be aſſerted in one Article which is no principal Article of Faith, as rendreth the Faith Contemptible to all who follow Reaſon.*

Modeſt. diſc. de Jeſ. Angl. P. 13. Annot. in 1 Cor. vij.

P. 40, 46. v. P. 33, 42, 48.

Sent. l. 4. qu. 3. lit. c.

In 4. Sent. diſt. xi. q. 3. b.

Our Thirtieth Article affirms, That *the Cup of the Lord is not to be denied to the Lay-People, for both parts of the Lord's Sacrament, by Chriſt's Ordinance, and Commandment, ought to be miniſtred to Chriſtian Men alike*; and that this was the Doctrine of the whole *Church* of *Chriſt* to the Twelfth Century hath been demonſtrated in a Treatiſe written upon that Subject: *Caſſander* alſo clearly teſtifies, That *the Oriental Church doth to this Day, and that the* Roman *Church did for a Thouſand Years, in the ordinary and ſolemn Adminiſtration of this Sacrament, give both Kinds to all the Faithful, and that they were induced to do ſo,* Inſtituto & exemplo Chriſti, *by the Example and Inſtitution of our Lord*; and that therefore *it was no raſh thing, that all the*

§. 17.

In Art. 22.

the best Catholicks who were conversant in the reading of the Divine and Ecclesiastical Writers, and were moved by the Reasons there mentioned, were extreamly desirous of the Cup, and did vehemently contend that this salutary Sacrament of the Blood of Christ, together with the Sacrament of his Body, Juxta veterem, & multis sæculis perpetuatam universalis Ecclesiæ consuetudinem in usum reducatur, *should be reduced to use according to the ancient Custom of the universal Church continued through many Ages.* The same *Cassander* saith, *Antiquioribus seculis ad plenam, legitimam, & solennem Communionem, utriusque Sacramenti, Corporis & Sanguinis Domini, participationem necessariam fuisse, That in former Ages the participation of the Body and Blood of Christ, was necessary to a full, lawful, and solemn Communion.* Epist. 19.

John Barus declares, That *Communion in both Kinds, is,* Scripturis, Patribus, & universalis Ecclesiæ consuetudini conformior, *more conform to Scriptures, to the Fathers, and to the Custom of the universal Church.* And *George Wicelius* saith, That *the Church of* Rome *did ill in intermitting the use of the Cup in publick Celebration of the Sacrament*; adding, That Ejus rei cum nube quadam certissimorum Testium septi sumus, plerophoriam amplectimur omni secluso dubio, *being compassed with a Cloud of most certain Witnesses touching this matter, we have that full assurance of it which excludes all doubt.* And even *Thomas Aquinas* teacheth, That *although whole Christ be under either Species, yet is he not in vain tendered under both Species,* Quia hic est vetus usus hujus Sacramenti, ut *seorsim* exhibeatur fidelibus Corpus Christi in cibum & Sanguis in potum; *because this is the* ancient use *of this Sacrament, That the Body of Christ should separately be given to the Faithful for meat, and the Blood for drink.*

Cath. Rom. Pacif. Sect. 7. apud Forbes. Consid. Modest. p. 429.

In via Regia. Apud Forbes. Consid. Modest. p. 427.

In Cap. 11. Ep. 1. ad Cor. lect. 5. q.

§. 18. In our Thirty-first *Article*, it is said, That *the Sacrifices of Masses, in the which it was commonly said, That the Priest did offer Christ for the Quick and the Dead, to have Remission of Pain or Guilt, were blasphemous Fables, and dangerous Deceits.* Now of this *Sacrifice* the *Trent Council* teacheth,

1. That *Christ offered his Body and Blood, under the Species of Bread and Wine, to God the Father.*

Corpus & Sanguinem suum sub Speciebus panis & vini Deo patri obtulit, *Sess.* 22. *cap.* 1.

2. That

2. That *the same Christ, in this Divine Sacrifice, is unbloodily offered, who bloodily once offered himself upon the Altar of the Cross.*

Idem ille Christus incruente immolatur, qui in ara crucis semel seipsum cruente obtulit. c. 2.

3. That therefore *the Holy Synod teacheth that this Sacrifice is truly propitiatory, because one and the same Host is now offered by the Ministry of the Priests, who then offered himself upon the Cross.*

Una enim eademque est hostia, idem nunc offertur Sacerdotum ministerio qui seipsum tunc in carne obtulit. Ibid. Can. 1.

4. That therefore, *if any Person saith, That in the Mass there is not offered to God,* Verum & proprium Sacrificium, *a true and proper Sacrifice; or that the Sacrifice of the Mass is only a Sacrifice of Praise and Thanksgiving;* aut nuda commemoratio Sacrificii in cruce peracti, *or a naked commemoration of the Sacrifice performed on the Cross, and not a propitiatory Sacrifice, let him be accursed.*

Can. 3.

Now, as to the first of these Particulars, the *Author* of the *History* of the *Trent Council* doth inform us, That *almost an equal Number of the Divines there, denyed that Christ, in the Institution of this Supper, offered himself; for if so, the Oblation of the Cross, say they, would have been superfluous, because Mankind would have been redeemed by that of the Supper, which went before: They alledged also, That neither the Scripture, nor the Canon of the Mass, nor any Council, ever said, that Christ offered himself in the Supper; saying, That it was not a time to ground ones self upon things uncertain, and upon* New Opinions, never heard nor thought of by Antiquity; and that *when it was decreed that Christ did offer himself, Twenty three Bishops did contradict it.* He adds, That *the Bishop of* Veglia *said, That he that maintaineth a propitiatory Sacrifice in the Supper, must needs confess, that by it we are redeemed, and not by his Death, which is contrary to Scripture, and to Christian Doctrine:* And, That *the Bishop perswaded so many, that it was almost the common Opinion not to make mention of the propitiatory Sacrifice offered by Christ in the Supper.* Now by the Confutation of this First Proposition, the Second and the Third must be entirely confuted.

P. 510.

P. 536.

P. 519.

As for the Third and Fourth, the same *Bishop* teacheth, that *one propitiatory Sacrifice being offered, if it be sufficient to expiate, no other is offered* but only for Thanksgiving. And suitable to this Assertion it is determined by *Peter Lombard,* in Answer to that *Question,* Si quod gerit Sacerdos proprie dicatur Sacrificium vel immolatio, & si Christus quotidie immoletur,

Ibid.

Sent. l. 4. dist. 12. lit. G. moletur, vel semel tantum immolatus sit, *Whether the Action of the Priest may properly be called a Sacrifice, or whether Christ be offered daily, or was once only offered:* I say, in answer to this *Question*, it is determined by him, That *what is offered and consecrated by a Priest is called a Sacrifice and Oblation*, Quia memoria est, & representatio veri Sacrificii, & Sanctæ immolationis factæ in ara crucis, *because it is the Memorial and Representation of the true Sacrifice and Holy Immolation, which was made upon the Altar of the Cross*: And that *Christ is daily offered in the Sacrament*, Quia in Sacramento recordatio fit illius quod semel factum est, *because in the Sacrament is made a Remembrance of that which was once done*; and that what we do is, *recordatio Sacrificii*, *a Remembrance of that Sacrifice*. *Aquinas* saith, That *the Celebration of this Sacrament is stiled an Offering of Christ, for Two Reasons*; First, *Because*, *as* Austin *to* Simplicius *saith, Images are wont to be called by the Names of those Things of which they are Images*; Celebratio autem hujus Sacramenti imago quædam est representativa passionis Christi, quæ est vera ejus immolatio, *and the Celebration of this Sacrament is an Image, representing the Passion of Christ, which is the true Oblation.* Secondly, *As to the Effect of this Passion*; *to wit, because by this Passion we are made Partakers of the Fruit of the Lord's Passion.* *Arias Montanus* saith, Non Sacrificium illud offerimus, sed illud ipsum Christi representamus, *We do not offer that same Sacrifice of Christ, but we represent it. We must affirm*, saith *Lyranus*, That *there is no Reiteration of the Sacrifice of the Altar there, but a daily Commemoration of that one Sacrifice which was offered on the Cross.*

In Sum. part. 3. q. 83. Art. 1.

In cap. 1. Ef. P. 34.

In Hebr. 10.

§. 19. Our Thirty-second Article Asserts, That *it is lawful for Bishops, Priests, and Deacons to marry at their own Discretion.* Accordingly *Udalricus*, Bishop of *Ausburg*, the First of that Name, in his *Epistle* to *Pope Nicholas* the First, tells him, That *the First Council of* Nice *approved the Sentence of* Paphnutius, *discarding the Imposition of this Law upon the Clergy, and left this Matter*, Uniuscujusque voluntati, *to every Mans Will*; adding that *the Law of Celebacy*, which *Pope Nicholas* then indeavoured to impose upon the *Clergy*, *was* Communi omnium sapientum judicio violentia, *in the common Judgment of all Wise Men, a Violence.* *Gratian* confesseth that there was a time, *Cum nondum erat institutum*, *when it was not enjoined that*

Apud Calixt. de conjug. Cleric. p. 445, 446.

Dist. 31.

that Priests should contain: Yea, saith he, from the Authority of Pelagius the First, it is apparent that Priests, Deacons and Subdeacons, Licite matrimonio uti possunt, may lawfully use Matrimony: And to the Canons of the Councils of Neocæsarea and Ancyra, which approved of their Marriage, he answers, First, That they were made, Cum nondum erat introducta continentia Ministrorum Altaris, when the Continency of the Ministers of the Altar was not yet introduced. Secondly, That they were made in the East, and that, Orientalis Ecclesia non susceptit votum Castitatis, the Eastern Church received not the Vow of Chastity: and in his Fifty-eighth Distinction he expressly saith, Sacerdotibus ante prohibitionem ubique licita erant conjugia, That before the Prohibition it was every where lawful for Priests to marry; and in the Oriental Church it is lawful for them at present so to do; where the Gloss observes, That it is plain that Gratian was of this Opinion, Aliquando in Latina Ecclesia Presbyteris licuisse uti conjugio, That even in the Latin Church it was sometimes Lawful for Priests to use Matrimony. Scotus confesseth that it is very true, That Secundum consuetudinem primitivæ Ecclesiæ, according to the Constitution of the primitive Church, it was lawful to use Matrimony contracted before Orders. Chokovius in his Discourse of the Celebacy of Priests, and Polydore Virgil, do with one Voice affirm, That Pope Syricius, who held that See A. D. 387. was the first who imposed the Law of Celebacy on the Clergy. It remains, saith Cassander, That this Law should be relaxed to those who shall hereafter be ordained; Et more veteris Ecclesiæ, & huc usque Orientalium Ecclesiarum, And that after the Custom of the Ancient Church, and of the Eastern Churches to this Day, Honest Husbands should be admitted to the Ministry of the Church, and out of the Time of their Ministry, should be allowed the use of their Wives, according to the Canon of the Sixth General Synod. Wicelius in his Via Regia, declares that the Marriage of Priests was unforbidden, In primitiva Christi Ecclesia tam Orientis quam Occidentis, in the Primitive Church both of East and West; and that it agrees not only with the Gospel, but also, cum Veterum Synodorum Constitutionibus, cum exemplis Veteris Ecclesiæ, with the Constitutions of Ancient Synods, with the Examples of the Ancient Church; yea even with the Examples of the Church of Rome, such as she was Five hundred Years ago.

Dist. 28. c. 13.

Cap. 13.

Sent. 4. dist. 37. qu. 1. Art. 1.

Cap. 4. De invent. rerum l. 5. c. 4. p. 344.

Consult. Art. 23. p. 199.

Apud Calixt. de conjug. cler. p. 457.

CHAP. XI.

Answer is given to the Arguments of Mr. M. *for the Infallibility of Tradition, as,* v. g. 1. *That the World had no other Rule for the first Two thousand Years,* §. 1. *Answered,* 1st. *by shewing that this proves not the thing in Question, which is not, Whether nothing can come down unto us by Tradition; but, Whether in long tract of time, Men may not add to the Traditions which truly they received, others which falsly they pretend to be such; and, Whether pretences to Tradition may not be justly scrupled, when ancient Records not only do say nothing of, but plainly contradict them,* Ibid. 2dly. *That this Argument contradicts the Tradition of the* Jews, *touching the Precepts of* Noah *only imposed upon the World before, and of the Christians generally teaching Men were then guided by the Law, not of Tradition, but of nature,* §. 2. *The Instances contained in this Argument considered,* §. 3. 3dly. *It is proved that both the* Antediluvians *and they who lived after the Flood were very prone to Idolatry; and that God therefore would not trust them with any positive Precepts, but such as were Recorded in a written Law,* §. 4. *Mr.* M's. *Second Argument, That for above Two thousand Years more from* Moses *to* Christ's *time the Church was governed partly by Writing, and partly by Tradition. Answ.* 1. *The contrary is proved both from the Scriptures of the* Old *and the* New Testament, §. 5. 2. *That the Traditions which obtained in the* Jewish *Church were such as tended to the Evacuation of the Law of* Moses *the Introduction of vain Worship, and the renouncing of the true* Messiah, §. 6. *This is farther demonstrated from the Scriptures of the* New Testament *and* Josephus, §. 7. *Mr.* M's. *Third Argument, That when the Scriptures were given to the* Jewish *Church, all other Nations were guided only by Tradition, and yet had many true Believers among them, as* Job, &c. *Answ.* 1. *That the Scripture manifestly declares, that the Heathens generally were guilty of Idolatry, and that God had given them a Law, not of Tradition, but of Nature,* §. 8. 2. *That* Job *and his Friends believed in one God, not by Tradition, but the Light of Nature, according to the Fathers,* §. 9. 3. *That when Christianity appeared, the great*

Plea

Plea of the Heathens for it was Tradition which they pleaded after the manner of the Romaniſts, §. 10. *The Anſwer of the Chriſtians to this Plea is a full Juſtification of the Proteſtants, and a demonſtration that they were not Roman Catholicks in this Matter*, §. 11. *For*, 1ſt. *They repreſent it as the greateſt folly to preferr Cuſtom before Reaſon.* 2ly. *They add, That their Anceſtors were prone to receive Fables, and monſtrous Opinions for Truths, which alſo Romaniſts confeß of the Writers of their Hiſtories.* 3dly, *That this was the Riſe of all their Errors, that they followed their Fathers without conſulting Truth.* 4thly. *That they who pleaded Antiquity were themſelves the greateſt Innovators.* 5thly. *That there was a time when the Heathen Religion was New*, Ibid. *In defence of their own Proceedings they declare*, 1ſt. *That it is the property of wiſe Men not to be enſlaved to their former Opinions.* 2dly. *That their Adverſaries ought not to run them down with preſcription or the belief of their Anceſtors, but fairly come to the Merits of the Cauſe*, §. 12. 3dly. *That they ought not to be run down with multitude, that being no mark of the true Religion.* 4thly. *That they ought not to be called to yield a blind aſſent to the dictates of other Men, without uſing their own Judgments.* 5thly. *That their Separation from their fore-Fathers muſt be acknowledged Juſt and Righteous, becauſe they could ſhew wherein they had erred.* Laſtly, *That their Religion was not New, but only it was lately that they knew it to be the true and old Religion*, §. 13. Obj. 4. *That before the* New Teſtament *was written and divulged all Chriſtians were governed by Tradition only*, §. 14. Anſw. 1. *That the Four Goſpels which were always judged ſufficiently to contain the Chriſtian Doctrine, were writ ſoon after the Preaching of the Goſpel.* 2. *That till then the Apoſtles Preached only out of the* Old Teſtament, *and exhorted their Hearers to attend to it as their Rule*, Ibid. 3. *That the Tradition of the Primitive Church declared it neceſſary that Scriptures ſhould be written to be to us a Rule of Faith*, §. 15. *Mr.* M's. *Fourth Argument, that the Traditions of the Church of* Rome *may be as fully proved, as it can be proved to one that never ſaw* London, *that there is ſuch a City, and that it is the Capital City of this Kingdom, ſhewed to be highly vain*, §. 16.

Having

HAving thus shewed the uncertainty of *Tradition* in many Cases, and proved that the *Doctrines* of the Church of *Rome* have not descended by *Tradition* from the *Apostles*, or the Primitive *Church*, I now proceed to Answer what Mr. *M.* doth offer to prove the certainty of *Oral Tradition* in the General, and of some *Romish* Doctrines in Particular,

§. 1. Pag. 335. And, 1. Mr. *M.* saith, That *all the Faith which true Believers had in those Two thousand Years before the Scriptures of the* Old Testament *were written, had no other Ground than the Revelation of God, as proposed by the Tradition of the Church present, to all Believers in every Age in which those Believers lived. That the whole World was governed by Tradition only for the first Two thousand Years.* And he is so exact as to enumerate the very Tenets which they held by Tradition, *viz. The fall of* Adam, and *their Conception in Original Sin. The means to be used to free themselves and their Children from it.*

The immortality of the Soul, and *that the Rewards and Punishments of the next Life lasted for ever.*

What Repentance they were to use.

That *they were to stand fast to their Traditions, and account it a damnable Sin to forsake them.*

The Observation of the Sabbath, the Precept of not eating Blood obliging all the World, the distinction betwixt clean and unclean Meats, and Beasts; the Precept of Circumcision observed Four hundred Years by Abraham's *Posterity by Tradition; the Covenant God made with* Abraham, *that he should be the Father of many Nations, and that the* Messiah *should be born of his Seed.*

Disc. P. 91. R. H. informs us of other *Positive Divine Laws*; viz. *Those of Sacrifice, Firstlings, Holocausts, Peace-Offerings, Birds in Sacrifice not divided, mention of the Holy Times, Places, Persons, Prophets, of Tythes paid to the Priest, Purifyings, Cleansings, changing their Garments, Vows, Prohibition of Polygamy, contracting Marriages with Unbelievers, Excommunication. And these Laws,* saith he, *we may presume were received from an external infallible Proponent, and were preserved by the Ecclesiastical Superiors, and Teachers of these Laws in such a manner as those delivered since*; and *for the certainty of their Religion there seems an Infallibility in these, as necessary, if not more, for solving the great doubts arising*

arising therein before, as after the times of a written Law.

Such *Arguments* as this, and those that follow, are not worthy of any consideration by reason of their great impertinency, were it not upon this account, that it is easie to evince they are so far from being *Arguments*; for, that they are certain *Demonstrations* against the certainty, and the *Infallibility* of the *Traditions* disputed betwixt us and the *Church* of *Rome*, and plainly overthrow the Cause they were designed to maintain. To make this evident, let it be noted, *Reply.*

First, That the *Controversy* betwixt us and the *Church* of *Rome* is not this, Whether any thing may be derived down to Posterity by *Tradition*, for this we have confessed in many Cases, and where *Tradition* from the beginning can undoubtedly be had, we own it. But the *Question* is, Whether they who own, or have *Tradition* for their *Rule*, may not add many things to that which truly was received by *Tradition* pretending falsly that they also were derived by *Tradition* to them: For if this may be so, the *Church* of *Rome* may also own at present *Tradition* for her *Rule*, and yet with the like falshood may pretend that many Doctrines and Practices descended by a *Primitive Tradition* to her; and the *Traditions* here enumerated may also truly bear that name, and yet the very same persons may have handed down at the same time many other Practices and Doctrines under the same pretence, which tended to corrupt the Faith and Manners of those very Ages.

Secondly, The great Enquiry is, Whether in tract of time, *viz.* the space of *Sixteen hundred* Years, such Doctrines, and practices may not be admitted and owned as *Primitive Traditions* by a prevailing party of *Gentiles*, *Jews* or *Christians*, which were nothing less than so. For if this hath been actually so before, and after the writing of the *Law* of *Moses*, and also since the publication of the *Gospel*, then may the Doctrines and Practices of the *Church* of *Rome* in so long tract of time, be thus admitted, and yet be nothing less than *Primitive Traditions*.

And, *Thirdly*, Whether Pretences to *Tradition* may not justly be suspected, when *ancient Records*, which had equal reason to take notice of them, and could not have condemned what the whole *Church* received as a Divine Verity, not only do

do say nothing of, but plainly contradict them. Having premised these things, I answer;

§. 2. *Fourthly*, That these great Pretenders to *Tradition*, in this Assertion contradict both the *Tradition* of the *Jews*, and of the *Ancient Fathers*.

Selden de jure Nat. l. 1. c. 8. p. 102 & c. 10. p. 116. ad p. 126. The Tradition of the *Jews*, who unanimously declare, That the Law given to the World after the Fall of *Adam*, was only that *of the Precepts of* Noah *against Idolatry*. 2. *Blasphemy*. 3. *Murther*. 4. *Unlawful Copulation*. 5. *Theft*. 6. *The Law concerning Civil Government*; all which are Laws of *Nature*: And 7. The Law *forbidding to eat Blood*.

Vid. Seld. ib l. 1. c. 8. p. 98, 99. Apol. 2. p. 83. The *Fathers* also generally assert, That before the written Law men lived according to the Law of *Nature*: So *Justin Martyr*, That *God admonished them*, Per naturalia præcepta quæ ab initio infixa dedit hominibus —— & nihil plus ab iis exquisivit, *by the natural Precepts from the beginning implanted in their Hearts, and required nothing more of them*: So *Irenæus*, L. 4. c. 28. That it was *Reason*, or *Philosophy*, *which before the coming of our Saviour was necessary to make them Righteous, and that it* Strom. 1. p 282. *was their Schoolmaster to bring them to Christ*: So *Clemens* of *Alexandria*, That they were guided by the Law written, *In* De Cor. Milit. c. 6 *Naturalibus tabulis, in the Tables of their Heart, which was the common Law of the World*; and that it was this *Law of Na-* Adv. Jud. c. 2. *ture which*, à Patribus custodiebatur, *was observed by the Fathers*, and by which *Noah*, *Abraham* and *Melchizedeck* were Præpar. Evang. l. 7. c. 7. Righteous: So *Tertullian*, That before the written Law, ὀρθαῖς λογισμαῖς διανοίας ἀρετῇ κατακοσμούμενοι, *they were adorned with the Virtue of Piety by right Reason*, so *Eusebius*: That *God led the Heathens to Piety*, διὰ τ φύσεως, καὶ τ κτίσεως, *by the* Serm. 1. Contr. Græc. ad Sylberg p. 20. *Law of Nature*, and of the *Creation*; so *Theodoret*. Particularly they inform us, That before *Moses* the *Patriarchs* ob*served not the Sabbath*; That *without the Observation of it, all the just Men forenamed*, viz. *Adam*, *Abel*, *Enoch*, *Lot*, *Noah* Dial. cum Tryph. p. 236. 245. and *Melchizedeck*, *pleased God*; and after them *Abraham* and his Posterity till *Moses*; so *Justin Martyr*. That *Abraham* L. 4. cap. 30. Adv. Jud. c. 2. *was justified*, Sine observatione Sabbathi, *without the Observation of the Sabbath*, so *Irenæus*. Non Sabbatizabant, *The* 4. Hist. Eccl. l. 1. c. 4. Præp. Evang. l. 7. c. 6. *Patriarchs did not keep the Sabbath*, saith *Tertullian*. They took no care of Circumcision or σαββάτων διηρθρώσεως, *of the* Demonstr. Ev. l. 1. c. 6. *Observation of the Sabbaths*, saith *Eusebius*.

Secondly,

Secondly of *Sacrifices*, they affirm that *Abel*, *Noah*, and others offered them not, κατὰ τὴν θείαν διάταξιν, φυσικῷ δὲ νόμῳ ἀναδόντες, *by Divine Command, but being moved to it by the Light of Nature*; by which, although they could not judge them necessary, yet might they think them apt Testimonies of their Acknowledgment of God's Goodness to them, and of their *gratitude* to him. Qu. & Resp. ad Orthod. qu. 83. Const. Apost. l. 6. c. 20 p. 284.

Now either in these *Traditions* the *Fathers* were mistaken, or they were not; if in these things, delivered by them so unanimously, they were mistaken, this is a farther Argument of the uncertainty of *Tradition*; if they were not mistaken, then the *Patriarchs* before, and since the Flood, till *Moses*, in their Religious Service, were not led by *Tradition*, much less by that alone; but rather guided *by the Light of Nature*.

And to this, *Holy Scripture* seems plainly to accord, declaring, That the Heathens had no *positive Laws*; that the, τὸ γνωστὸν τοῦ θεοῦ, Knowledge of God was so revealed, by the Light of Nature, to them; *That they became inexcusable, in that they did not glorify him as God*; That the Ungodliness and Unrighteousness of Men, was so revealed by the Light of Nature to them, that they knew, that *they, who did* the evil Actions mentioned in the First of *Romans*, were, *by God's righteous Judgment, worthy of Death*; *and that they were condemned in their own Consciences when they committed Sin*; and were obnoxious to *Tribulation, Wrath and Anguish from God's Justice*, for so doing; though ἀνόμως ἥμαρτον, their Iniquity was by *no positive Law forbidden*. That *they had the Work of the Law written in their Hearts*, directing them to what was good; teaching them what was *honest in the Sight of all Men*, testifying to them, that they did well in the Observance of those things; and promising *Glory, Honour, and Peace to them who did them*. That albeit they were *Gentiles*, νόμον μὴ ἔχοντα, *having no Law* positive, or written, to direct them; yet *were they*, by this Light of Nature, *a Law unto themselves*, and did, τὰ δικαιώματα τοῦ νόμου φυλάσσειν, *keep the righteous Precepts of the Law*. Now is it likely, if *God* had given to the *heathen* World so many *positive Laws*, as are here mentioned: And if they had been then so to be guided by *Tradition*, and bound *under the pain of Damnation to receive such Traditions*, Rom. 1. 19, 20. V. 32. Rom 2. 15. V. 9, 12. V. 15. Rom. 12. 17. Rom. 2. 10, 15. V. 14. V. 26.

as the *positive Laws of God*, and to conveigh them still as such to Posterity, they should be represented still as *without Law?*

§. 3. As for the Instances here mentioned, and not yet considered, some of them vainly are affirmed to be *Traditions*, as V. G. *The Doctrine of Original Sin imputed*, and *the Means to be delivered from it*, *The Eternity of Rewards and Punishments*, *The Prohibition of Polygamy*, *Birds in Sacrifice not divided*, *Cleansing and changing of their Garments*; Some of them might be learned by the Light of Nature, as far as it was needful they should know them; as, *What Repentance they were to use*, viz. That which consisted in ceasing to do Evil, That *the Soul had a Subsistence when separated from the Body*; That *they who would not submit to the Laws of their Society, should be excluded from it, or not admitted to the Privileges of that Society*, which is *Excommunication*; That *it was fit to have Times and Places set apart for God's Worship*, and to tender to him *the First Fruits and Tythes of our Encrease*, *to make and pay our Vows to God*, *not to marry with Idolaters*.

Some of them being Matters of continual Practice, might very easily be preserved by *Tradition* to Posterity, as v. g. *Circumcision*, *not eating of Blood*, *Oblation of First Fruits*, *paying of Tythes*, (though it is certain that they had then no Law for Tythes, or offering of First Fruits) *the Distinction betwixt Clean and Unclean Meats and Beasts*.

And lastly, most of those things which *R. H.* reckons up as *positive Divine Laws*, are by the learned Dr. *Spencer* proved to be Customs received from the *Gentiles* into the Family of *Abraham*, and taken up as things *consonant to Reason*, though not commanded by it.

It is true also as *R. H.* observes, That *Abraham obeyed the Voice of God, and kept his Charge, his Commandments*, or
Gen. 26. 5. moral Precepts, *his Statutes*, touching the Service of the True God, the *Circumcision* of his *Family*, and his *Laws*, or Judgments touching the doing Justice and Judgment; and that he taught *his Children so to do*, according as God him-
Gen. 18. 19. self had foretold of him, saying, *I know* Abraham, *that he will command his Sons, and his House after him, to keep the Way of* Jehovah, *to do Justice and Judgment*: But then it is as

as true, that *Chrysostom* referrs this Praise of *Abraham* to his Obedience to God's Voice, in *leaving of his Fathers House, going he knew not whither*, and *sojourning in a strange Land, in offering his Son* Isaac, *and in casting forth his Son* Ismael; and not to his observance of any *positive* and *ceremonial Precepts* delivered to him by *Tradition*. The things which he conceives he was to teach his Children, excepting *Circumcision*, were likewise not of this nature, but, Μηδὲν τοῦ δικαίου προτιμᾶν, ἐκτὸς γίνεσθαι πάσης ἀδικίας, *to do no Injury, to preferr nothing before Justice*, things taught them by the light of Nature.

In locum.

Custodia viæ domini dicitur tempore Abrahæ id quod cuique ex officio præstandum erat. *Seld. de jure Nat. l.* 1. *c.* 8. *p.* 100.

§. 4.

Moreover it well deserves to be observed, That when it pleased God, that these, and many other Precepts of like nature, should be observed by the *Jews*, knowing how little *Tradition* was to be trusted, and how quickly the Progeny of *Adam*, and of *Noah* had deviated from it in the highest Matters, he very exactly prescribes these things in Writings still to be perused by, or read unto his People, that *they might learn to do* the things he had commanded. The *Apostolical Constitutions* teach, That *when Men had corrupted*, τὸν φυσικὸν νόμον, *the Law of Nature, God gave the* Jews *the written Law*. St. *Chrysostom* informs us, That God gave not his Law in writing to *Noah*, *Abraham* and *Job*, but finding their Minds pure, gave them, τοῦ πνεύματος χάριν ἀντὶ βιβλίων, *the Grace of his Holy Spirit instead of Books*; but when the People of the *Jews* fell into the Gulf of Wickedness, ἀναγκαίως λοίπον γράμματα καὶ πλάκες, καὶ ἡ διὰ τούτων ἀνάμνησις, *then was it necessary for them to have the Tables, and the written Law to keep them in remembrance of their Duty*. *Theophylact* in like manner saith, That *when Men became unworthy to be taught, and guided by the Holy Spirit*, then God, *the lover of Mankind*, δέδοκεν τὰς γραφὰς ἵνα κἂν διὰ τούτων ὑπομιμνήσκωνται τῶν τοῦ Θεοῦ θελημάτων, *gave them the Scriptures, that by them they might be made mindful of his Will*: Declaring that they knew nothing of the derivation of God's positive Worship by *Tradition* only, but thought it necessary that it should be made known unto them either *by Writing*, or the *immediate dictates of the Holy Spirit* dwelling in their Hearts. They also add that this written Law was given, πρὸς βοήθειαν τοῦ φυσικοῦ, *to supply the defects of the Law of Nature*, by that God who would not suffer them, πλανᾶσθαι, *to be seduced*; clearly insinuating,

Lib. 8. c. 12.

In Matth. p. 1.

Proem. in Matth.

Constit. Apost. ibid. p. 349.

sinuating, that *Tradition*, without this written Law, was not sufficient to supply the defects of that of Nature, or to preserve them from Error. As will be farther evident if we consider,

That both the *Antediluvians*, and they who lived after the Flood, and before the Writing of the Law of *Moses*, had generally corrupted their ways, and deviated from that *Tradition* which they undoubtedly received from *Adam*, and from *Noah*, touching the Worship of the true and only *God*. For even whilst *Adam* was alive, and had not passed half his days, *Men began*, saith the *Chaldee Paraphrast*, *to prophane the Name of the Lord, by ceasing to pray to him.* The *Hebrew Doctors* tell us, "That in the Days of *Enosh*, the Sons of *Adam* "erred with great Error, and the Counsel of the Wise Men "of that Age became Brutish, and their Error was this, "They said forasmuch as God hath Created these Stars and "Spheres to govern the World, and set them on high, and "imparted honour to them, and they are *Ministers* that *Mi*"*nister* before him, it is meet that Men should Laud and Glo"rifie, and give them Honour, for this is the Will of God, "that we magnifie and honour whomsoever he magnifies and "honoureth. —— When this thing was come up into their "Hearts, they began to build *Temples* to *Stars*, and to offer "*Sacrifice* to them, and to Laud and Glorifie them with "Words, and to Worship before them, that they might in "their evil Opinion obtain favour of the *Creator*, and this "was the Root of *Idolatry*. And hence in the *ancient Commentaries* of the *Hebrews* the Age of *Enosh* is represented as a wicked Age. In the time of *Enoch*, and before the death of *Adam*, wickedness had mightily prevailed even among the Sons of God, or Members of the Church; for *Enoch* is mentioned as the only Man who adhered perfectly to God, and of him it is said, That *he lived among Sinners*, and that *God took him away from among the wicked, least their evil Example should corrupt his Righteous Soul.* After his Assumption we find that Men had generally declined to iniquity, that *all Flesh had corrupted their Ways*, excepting *Noah* and his Family, that they had forsaken God, and given up themselves to *Idolatry*, *saying to God, Depart from us, and what can the Almighty do for us?*

In Gen. 4. 26.

Ainsw. in Gen. 4. v. 26.

Ibid.

Wisd. 4. 10. Vers. 11, 14.

Gen. 6. 12.

Job 22. 17.

About

About an Hundred Years after the Flood they set themselves with one Consent to build the Tower of *Babel* in opposition to God, and in which, say the *Hebrews*, they designed an *Idol Temple*. *Nahor* and *Tharah* the *Progenitors* of *Abraham* were *Idolaters*, and after the Call of *Abraham* they continued so to be. In the Family of *Isaac*, *Esau* and his Wives were a *bitterness of Spirit* to *Isaac* and *Rebecca*, *because they served God with strange Service*, saith the *Jerusalem Tergum*; that is, with *Idolatry*. In the Family of *Jacob*, *Rebecca* steals her Fathers *Images*: In his House were worshippers of *strange Gods* and Retainers of *Idols*. When the *Israelites* lived in *Ægypt*, they so complied with their Rites, saith *Eusebius*, ὡς τὸν μὲν πατρίου ἀρετῆς εἰς λήθην ἐλθεῖν, *as to forget the Piety of their Fore-fathers*. They learned in *Ægypt*, saith *Theodoret*, τὴν πολύθεον Αἰγυπτίων θρησκείαν, *to worship many Gods with them*. They *committed Whoredom in Ægypt*, saith *Ezekiel*, *they multiplied the Whoredoms they had committed in the Land of Ægypt*. Whence *Joshua* speaks thus unto them, *Put away the Gods which your Fathers served in Mesopotamia, and in Ægypt*. Here then is Evidence sufficient,

Ainsw. *ibid.*

Gen. 31. 30, 53.

Gen. 31. 22.

Gen. 35. 2.

Præpar. Evang. l. 7. c. 28.

Serm. 2. adv. Græc. p. 492.

Ezek 23. 2–19.

Josh. 24. 14.

First, That the first Ages of the World were not abandoned only to the uncertainty of *Tradition*, but were guided partly *by the Light of Nature*, and partly by *immediate Revelation*; *Tradition* being by Divine Wisdom judged a more imperfect Guide, than the dim Light of Nature.

Secondly, That when it pleased God to give his People *Positive* and *ceremonial Laws*, he would by no means leave them to the uncertainty of *Tradition*, but commanded that they should be written in a Book, *for a Memorial* to, and *for a Testimony* against them, and should thence be read by, and to them, that *they*, and *the Generations to come* might learn them. And,

Thirdly, That the Service of the one true God received by *Tradition* from *Adam*, *Enoch* and others before the Flood, from *Noah*, *Melchizedeck*, *Abraham*, and the *Patriarchs* after the Flood, was presently corrupted, and utterly defaced by *Idolatry*, to let us see how insufficient meer *Tradition* is, since even in the Days and Lives of them who lived so long, and who delivered this *Fundamental* Article of Worshipping the one true God unto their Off-spring, they saw them running head-

long

long to *Idolatry*, and adding many corrupt Inventions, and vain Imaginations of their own unto that Worship they had received by *Tradition* from them.

§. 5. Object. 2. P. 415. P. 231. *Secondly*, Mr. *M.* adds, That *for above Two thousand Years more, from* Moses *until* Christ's *time, the Church was governed partly by Writing, and partly by Tradition. For the* Jews *had at least two undeniable Traditions. For they knew only by Tradition what remedy was to be used to free their Female Children from Original Sin, as also to free their Male Children, in danger of Death, before the Eighth Day. This Remedy they knew and observed, and were bound to know and observe, and yet they infallibly knew it without having any Scripture expressing to them the knowledge of this Remedy, or of their Obligation to use it; or that it was so necessary for the Salvation of their Children, whom they did believe to be in Original Sin, and by that debarred from Salvation, unless some Remedy were applyed. Some Remedy surely was as necessary for the Female, as Circumcision for the Male. Shew me this Remedy in Scripture.*

2. *They truly believed some of those bloody Sacrifices to have been appointed to them by God for the expiation of their Sins, but they could not believe truly that these Sacrifices could expiate their Sins by their own Virtue; they believing then that these Sacrifices had their expiative Virtue from the Merits of Christ. Shew me any Text in which this was then written.*

Reply. 1. That the *Jewish Church* until *Christ*'s time was governed partly by *Tradition*, or that *Tradition* was their partial Rule of *Faith*, in reference to any necessary Doctrines or Rules of Manners, will appear a vain Imagination if we consider that, in the *Scriptures* of the *Old* and the *New Testament*, they are still sent unto the *written Word* to learn their Duty, but never to *Tradition*; the *Prophets* do exhort them for their direction to repair *to the Law, and to the Testimonies*, to *the Book of the Lord.* To *remember the Law of* Moses *which he commanded them in Horeb, for all Israel, with the Statutes and Judgments*, as their only certain Rule and Direction. Now that the ordinary Succession of *Prophets* was to cease from the Days of *Malachy* to the Times of *Christ*, whereas had *Oral Tradition* also been their Rule, the *Prophets* must have had like reason to call upon them *to remember that.*

Esai. 8. 20. 34. 16. Mal. 4. 4.

More-

Moreover God only calls upon them by *Moſes*, *To do all the Words of this Law which are written in this Book*, and promiſeth his Favour and Acceptance of them upon that account, ſaying, *If thou ſhalt hearken to the voice of the Lord thy God, to keep his Commandments and Statutes*, which *are written in this Book of the Law, I will rejoice over thee for Good. See I have ſet before thee this day life and good, and death and evil.* And *David* ſpeaketh thus unto King *Solomon*, *Keep the Charge of the Lord thy God to walk in his ways, to keep his Statutes, and his Commandments, and his Judgments, and his Teſtimonies, as it is written in the Law of Moſes, that thou maiſt proſper in all that thou doſt, and whitherſoever thou turneſt thy ſelf.* If then the Obſervation of what was *written* in the Law of *Moſes* was ſufficient to procure *Life*, *Favour*, *Proſperity*, and *Acceptance with God*, ſurely this *written Law* muſt be a perfect Rule, and muſt ſufficiently contain all that was needful to be believed, or done unto thoſe ends. Hence is the *King* commanded *to write him a Copy of this Law in a Book, that he might learn to fear the Lord God, and to keep all the words of this Law, and theſe Statutes to do them*; and *to perform the words of the Covenant which are written in this Book*, is *to keep God's Commandments, his Teſtimonies, and his Statutes with all the Soul, and with all the Heart.* Whereas had *Oral Tradition* been any part of their Rule, they muſt have been obliged equally to obſerve what was delivered by it, and all God's Statutes, and Commandments could not be *written in this Book*, as it is ſo expreſly and frequently declared that they were.

Deut. 30. 9, 10. Verſ. 15. 1 Kings 2. 3. Deut. 17. 18, 19. 2 Chron. 34. 31.

Our *Saviour* in like manner bids them *Search the Scriptures, becauſe they thought in them they had eternal Life*, in which apprehenſion, had they been deceived, as they muſt have been provided that there was another Law of *Oral Tradition* given to lead them unto Life eternal, our *Saviour* doubtleſs would have informed them of this dangerous Error, which yet he was ſo far from doing, that when a *Lawyer* puts the Queſtion to him, *What ſhall I do that I may inherit eternal Life?* he Anſwers, *What is written in the Law, how readeſt thou? This do, and thou ſhalt live.* And ſends the *Jews* to *Moſes* and the *Prophets*, that by hearing them they might avoid the coming to *the Place of Torments*; but neither he nor his *Diſciples* do ever ſend them to *Tradition*, or ſpeak one word in approbation of it,

Joh. 3. 39. Luk. 10. 25, 26. Luk. 16. 29.

it, which is sufficient Evidence, that they knew nothing of this Rule of Mr. *M.*

§. 6. 2*dly*. The *Traditions* concerning *Doctrines* generally believed, and Practices needful to be performed among them, after the Law was written by *Moses*, and after God had given them a Charge, upon the ceasing of the Succession of his *Prophets*, to *remember* and stick close unto it, I say, the *Traditions* which obtained in the *Jewish Church*, as far as we have any certain intimation of them, were such as tended to the *evacuating* of the Law of *Moses*, to the renouncing of the true *Messiah*, and to the introduction of vain Worship, and superstitious Observances, whence it demonstratively appears that *Oral Tradition* was not then a certain Rule, nor could the *Jewish* Nation be obliged by divine Precept to receive it as such. To make this Evident; consider,

1. That our *Saviour* often sends the *Jews* to Scripture, to *Moses* and the *Prophets*, but never to Tradition.

2. That he still represents the great Asserters of Tradition
Matth. 15. 14. 23. 16, 17, 19. Mat. 15. 10, 11. in the *Jewish* Nation, to wit, their *Elders*, *Scribes* and *Pharisees*, as *blind Guides*, *leading of the Blind*, as *Fools* and *Blind*; confuteth their *Traditions*, though generally received, before
Mark 7. Mat. 12. 7. all the People; justifies his *Disciples* in the neglect and violation of them; pronounces them *Plants which his Father had not*
Matth. 15. 13. *planted*, and therefore such *as should be rooted up*.

3*dly*. He plainly tells them, That by these *Traditions* they did, ἀθετεῖν, παραβαίνειν, ἀκυροῦν τὴν ἐντολὴν τοῦ Θεοῦ, *transgress*, *make*
Mark 7. 10. *void*, and *null the Commandment of God*. He shews this by plain Instances in their evacuating the Fifth Commandment by their *Traditions*, in observing and enjoining such *Tradi-*
Matth. 12. 7. Matth. 12. 12. Luk. 6. 9. Mark 3. 5. Luke 13. 15. Matth. 23. 16—23. *tions* touching the Observation of the *Sabbatick* Rest, as contradicted that great Law of God, *I will have mercy*, *and not sacrifice*, and made it unlawful *to do good*, *and preserve Life upon that day*, and which sufficiently demonstrated, τὴν πώρωσιν τῆς καρδίας αὐτῶν, *the blindness of their Minds*, and their *Hypocrisie*, and in absolving them from their *Oaths* out of an ignorance so Gross, as knew not they were virtually made to God.
Matth. 15. 9. He also charges them that by thus *teaching for Doctrines the Commandments of Men*, they rendered God's *Worship vain*.

4*thly*. It

4*thly*. It is extreamly evident that by virtue of some of these *Traditions*, they rejected the true *Messiah*, and stood obliged by them so to do.

For, *First*, It is most certain that the *Jews* had a Tradition generally received among them, *That their Messiah should be a Temporal Prince*; that at his Coming he should *restore the Kingdom to Israel*; he should *subdue the Nations under* them, and should erect a *Temporal Dominion* in the *Jewish Nation* over all their Enemies. *Trypho* the *Jew* declares to *Justin M.* That, Dial. p. 249.
εἰ γεγραπται ἔνδοξον καὶ μέγαν ἀναμένειν τὸν παρὰ τοῦ παλαιοῦ τῶν ἡμερῶν ὡς υἱὸν ἀνθρώπου παραλαμβάνοντα καὶ αἰώνιον βασιλείαν ἀναγκάζειν, *the Scriptures do compel us to expect a great and glorious Messiah, who shall receive, as the Son of Man, from the ancient of Days, an everlasting Kingdom*; not such a mean despised one as was your *Jesus*. The *Jews*, saith *Origen*, say, That their *Prophets* represent their *Messiah* to be, Μέγαν, καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων Κύριον, *a great Person, and a Potentate, and Lord of the whole Earth, and of all the Heathens, and their Armies*. *Josephus* confesseth there was an obscure Oracle found in their S. Books, Ὡς κατ' ἐκεῖνον καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης, *That about that time one of* Judea *should govern the World*. *Suetonius* and *Tacitus* say, That *it was in the whole East*, Vetus & constans opinio, ut eo tempore Judæa profecti rerum potirentur, *an old, and constant Opinion, that some out of* Judæa *should obtain the Goverment of the World*; *and that this Propheſie was contained*, Antiquis Sacerdotum literis, *in the ancient Writings of the Priests*. All the Disciples of our *Lord* did constantly expect this *Temporal Kingdom*, till by the Holy *Ghost*'s descent upon them, they were informed better, witness their Contests, *Who should be the greatest in this Kingdom?* and the desire of the Sons of *Zebedee*, *to sit one at his Right-hand*, and *the other at his Left in it*. And when they were assembled after his *Resurrection*, this was their Enquiry, *Lord wilt thou now restore the Kingdom to Israel?* It is therefore certain that this was the *Tradition* of the whole *Jewish Church* received from their *Wise Men*, and grounded on the *Scriptures* of the *Prophets*, as they did interpret them.

In Celsum. l. 2. p. 78.

De Bello Jud. l. 6. c. 31.

In Vespas. c 4. Hist l. 5.

Matth. 18. 1.

Matth. 20. 21.

Act. 1. 6.

Secondly, It was also a *Tradition* which generally obtained among the *Jews*, That their *Elias*, who was called the *Tisbite*,

bite, was to appear in Person at the Advent of the true *Messiah*, and to anoint him to his Office. *All we*, saith *Trypho*, *expect that Christ should be anointed by* Elias *who is for to come*, ἐκ δὲ τοῦ μηδὲ Ἡλίαν ἐληλυθέναι, οὐδὲ τοῦτον ἀποφαίνομαι εἶναι, *and because* Elias *is not come*, *I think that our* Messiah *is not come*. Thus was that place of *Malachy* translated by the *Seventy Interpreters* long before our *Saviour's* coming, *behold I send unto you*, Ἡλίαν τὸν Θεσβίτην, *Elias the Tisbite*, *before the great and glorious Day of the Lord come*. Accordingly the *Scribes*, or the Expounders of the Law, did with one Voice declare, it was necessary *that* Elias *should come first*.

Justin M. Dial. p. 268.

Mal. 4. 5.

Mark 9. 11.

Thirdly, It was the general Tradition of the *Jews*, That the Law of *Moses* should be perpetually obliging to them, and be observed even in the Days of the *Messiah*. On this Presumption certainly it was, that *Christ's Disciples*, after his Resurrection were strict Observers of the Law of *Moses* for a considerable time, and so were also the Generality of the *Jewish* Converts. St. *Peter* was so nice in Observation of it, as that till he was informed better by a Vision, he thought such Meat was utterly unlawful as was forbidden by the Law, so that he being in this Vision bid *to slay and eat*, crys out, as a Man tempted to an unlawful Act, *Not so Lord*, *for I have never eaten any thing that is unclean*. Whence *Origen* well notes, That *he*, μεχρὶ πολλοῦ φαίνεται τὰ κατὰ Μούσεως νόμον Ἰουδαϊκὰ ἔθη τετηρηκέναι, *for a long time kept the Jewish Customs*, *according to the Law of Moses*; and that, κατὰ τὰς Ἰουδαίων παραδόσεις ζῶν, *living according to the Tradition of the Jews*, he contemned those who were not of the *Jews*, and even, when by this Vision he was prevailed upon to go unto *Cornelius*, he begins his Speech to him thus, *You know that it is an unlawful thing*, *for a Man that is a Jew*, *to keep Company*, *or come in to one of another Nation*; and when he had done it, his Brethren call him to an Account, and contend with him for it. St. *James* gives an Account to *Paul* of the great Zeal that all the *Jewish* Converts had to the Law of *Moses* in these Words, *Thou seest Brother*, *how many Thousand Jews there are which believe*, *and they are all zealous of the Law*. He farther tells him, how much they were offended with him, because they heard, that he had taught, that they were not obliged to Obedience to the Constitutions and Customs of the *Jewish*

Acts 10. 14.

L. 2. Contr. Cels. p. 56, 57.

Acts 10. 28.

Acts 11. 2.

Acts 21. 20.

ish Law. And lastly, doth exhort him to do what might be proper to cause them to believe, That *he also walked orderly, and kept the Law.* St. *Jerome* and *Sulpitius* inform us, That *Fifteen of the first Bishops of* Jerusalem, *with their Flocks, were all Observers of the Law of* Moses; and *Origen*, That, οἱ ἀπὸ Ἰουδαίων εἰς τὸν Ἰησοῦν πεπιστευκότες ὑ ζηλωταὶ τῶν πατρίων νόμων, *they of the* Jews *who believed in Jesus, left not their own Law.* Moreover, by the Unbelieving *Jews*, nothing was more abhorred than the Thoughts of changing their *Mosaick Customs*: Their Accusation against *Stephen* was this, that he had said, That *the Messiah should change the Customs which* Moses *had delivered to them*; and this was, in the Judgment of the *High-Priest*, the *Elders*, and the *Scribes*, sufficient to prove him guilty of that capital Offence of *Blasphemy*. On this Account they bring St. *Paul* before the Judgment-Seat of *Gallio*, because, say they, *he perswaded Men to Worship God*, παρὰ τὸν νόμον, *against*, or otherwise than was commanded by *the Law of* Moses. And when he maketh his *Apology* unto the *Jews* of *Rome*, for bearing of his Chain, he doth it in these Words, *I have done nothing contrary to the Law, or to the Customs of my Country.* Now this Opinion they grounded chiefly upon those Places which seem to speak of the *perpetuity* of those *Statutes*, and say they shall be *Ordinances to them for ever*; and consequently seem to inferr a Declaration, from the Mouth of God, that they should not be altered.

Chron. Euseb. l. 2. c. 45.

Ibid. p. 56.

Acts 6. 14.

Acts 18. 13.

Acts 28. 17.

Deut. 29. 29. Levit. 3. 17. Exod. 12. 17.

Lo here Three plain *Traditions* of the whole *Jewish Church*, Two of which plainly tended to oblige them to renounce the true *Messiah*, and the Third to blend *Judaism* with *Christianity*, and to refuse to preach the *Gospel* to the *Gentiles*; here therefore is a Threefold Demonstration, not only of the Uncertainty, but of the Falshood of the *Traditions*, which obtained in the *whole Church of God*.

§ 7.

For farther Demonstration of this Matter, let it be considered,

First, That the *Traditions* we have mentioned, were, παραδόσεις τῶν Πρεσβυτέρων, *the Traditions of the Elders*, οἱ Πατρικοὶ παραδόσεις, τὰ ἔθη Πατρῷα, the *Customs* and *Traditions* of their *Fathers*; they were the Traditions of them who *sate in the Chair of Moses*, of the Interpreters of *Scripture*, the *Guides* of

Mark 7. 3. Acts 28. 17. Gal. 1. 14.

the common People, they were the *Traditions* of those Men who generally had obtained the Reputation of the greatest Knowledge and Exactness in the Law, who did, νόμους ἀκριβεστέρως ἀφηγεῖσθαι, μετ' ἀκριβείας ἐξηγεῖσθαι τὰ νομιμὰ, *most exactly interpret the Laws, and declare the things belonging to them*, and who were by the *Jews* esteemed, εὐσεβέστεροι τῶν ἄλλων, *more Pious than the rest*; so that if these were *Foolish* and *Blind Guides*, they had no other to conduct them, except those two pernicious Guides of *Hereticks*, the *Scripture*, and the *use of Reason*.

Joseph. de Bello Jud. l. 2. c. 12. Arch. l. 17. c. 3.

Secondly, Observe that these *Traditions* were not taught only in our *Saviour's* Age, but long before, they being *Customs* and *Traditions* of their *Fore-fathers*. The Asserters of them, saith *Josephus*, were, ἐκ τῶν πάνυ ἀρχαίου τῶν Πατρίων, *the most ancient of their Countrymen*. *Epiphanius* informs us, That they pretended to derive some of these, δευτερώσεις, or *Traditions*, down from *Moses*; and their own Writers do expresly teach, That they were Traditions received from the Mouth of *Moses*. They therefore must be taught whilst these *Church Guides*, and *Rulers* were infallible, and the true *Judges* of *Tradition*, if ever they were so; and if the *Jewish Doctors* might so generally mistake in Fathering these Traditions upon *Moses*, why may not others do the like in Fathering theirs on the *Apostles*?

Antiq. l. 18. c. 2.

Malmon. port. Mosis, p. 36, 37, 38.

Thirdly, Observe that the *Jewish* Worship and *Religion* was then thought partly to consist in them, and partly in the *written Law*; for St. *Paul* tells us, That he profited much, ἐν Ἰουδαϊσμῷ, in the *Jews Religion*, *being zealous for the Traditions received from his Forefathers*. And besides his being a strict observer of the Law, he adds in the same place, That *he was*, κατὰ νόμον Φαρισαῖος, *of that Sect of Pharisees*, which joined *Traditions* to the Law of *Moses*, of whom *Josephus* saith, That, ὁπόσα θεῖα εὐχῶν τε καὶ ἱερῶν ποιήσεως ἐξηγήσει τῇ ἐκείνων τυγχάνουσι πρασσόμενα, *whatsoever was Divine, whether respecting Prayers, or the performance of things Sacred, were done according to their Expositions or Traditions*. Moreover these Traditions were, saith our *Saviour*, *taught for Doctrines*; they were, νομιμὰ, *belonging to their Laws*, saith *Josephus*, the neglect of the Observance of them, was look'd on as an high Transgression, they being, say their own Records, *equal to*, if not *more weighty* than the

Gal. 1. 14.

Antiq. Judaic. l. 18. c. 2.

Law.

Law. The *Jews* were therefore in this Matter true *Roman Catholicks*, receiving these Traditions as part of their *Rule* of *Faith*, Pari pietatis affectu, *with like affection as the written Word.*

And, *Lastly*, These *Traditions* were generally received by the *Jewish Nation*, no Man gainsaying the Observance of them, but some few *Sadduces*, who in reality were *Hereticks*, and by the *Jews* reputed *Schismaticks*. For *the Pharisees and all the Jews held the Tradition of the Elders*, saith St. *Mark*. *Josephus* informs us, That the *Pharisees* had, τὸ πλῆθος σύμμαχον, *the multitude on their side*, That they were, τοῖς δήμοις πιθανώτατοι, *the Persons which seemed to the People most worthy of Credit*, and the best *Interpreters* of their Laws. They were the Men, saith *Christ*, who *sate in Moses's Chair*; and their very Question, *Why walk not thy Disciples according to the Tradition of the Elders?* insinuates that it was a new, and a strange thing among them to find any one of Reputation who transgressed their *Traditions*: Let then the *Roman Doctors* tell us how vain, and false Traditions might thus generally obtain among the *Jews*, and pretend to be derived from *Moses*, and even to be part of the Instructions he received from God, when they were nothing less, and we will tell them how the like Traditions might by them be receiv'd as *Apostolical*, or let them say why we must be esteemed *Hereticks* and *Schismaticks*, for rejecting such *Traditions* as our Dear *Lord's Disciples*, with his own approbation, did reject, and which he taught even the Common People to contemn.

Cap. 7. v. 3. Antiq. Judaic. l. 13 c. 18. Mark 7. 5.

And now to Answer directly to his Instances, *First*, To that of *Original Sin*. We call upon him to prove, 1. That they had any knowledge of the Imputation of it; and well we may, when his own *Petavius* confesseth, That the *Greek* Church hath spoke very rarely of it. *Secondly*, We desire him to prove, that Circumcision was necessary for the Salvation of the Male, and his Justification from Original Sin; this is another *School Notion* with which the *ancient Church* of God was not acquainted, yea which they most expresly do gainsay, they having solemnly declared that *Abraham* received it *for a Sign*, but (*a*) *not for Justification*, (*b*) *not for Sal-*

Dogm. Theol. Tom. 4 part. 2. l. 14. c. 2.

(*a*) Εἰς σημεῖον, ἀλλ' οὐκ εἰς δικαιοσύνην. Just. M. Dial. cum Tryph. p. 241. Tert. adv. Judæos c 2, 3.

(*b*) Non in salutis prærogativam.

vation,

vation, (c) *not for the Consummation of Righteousneſs*, (d) *not for the Freedom of the Soul, for it availeth nothing for the advantage of the Soul*; and that becauſe it was adminiſtred to Children, who could receive no Spiritual advantage, and no Juſtification by it, that it hath (e) *nothing of Dignity in it*, but is barely a Sign. And had it been preſcribed, as the *School-men* dream, for a Remedy againſt *Original Sin*, what Remedy had they for it before the Inſtitution of the Ceremony of Circumciſion? Were all their Children damned in *Ægypt*, or in the Wilderneſs, becauſe they were not Circumciſed?

(c) Non quaſi conſummatricem juſticiæ. *Iren. l.* 4. *c.* 30.

(d) Οὐκ εἰς ψυχὴν τι λυσιτελεῖ. Chryſ. Hom. 39. in Gen. P. 321, 322.

(e) Pſeud. Ambroſ. in 4. ad Rom.

To his Second Inſtance of the Relation which their *Sacrifices* had to the Expiation to be made by the Death of *Chriſt*, I Anſwer, 1*ſt*. That it appears not that they had any knowledge of this Myſtery; and 2*dly*. That if this was a *Tradition* at any time made known to them, it is a demonſtration, that Tradition is no ſure preſerver of things moſt needful to be known; it being certain, that before our *Saviour*'s time they had quite loſt this Notion, for they believed not that their *Meſſiah*, the Son of *David*, was to die, much leſs that he ſhould ſhed his Blood as a propitiatory Sacrifice for their Sins, they had learn'd out of the Law interpreted by the *Scribes*, That *Chriſt abided for ever*, and therefore wondered to hear our *Saviour* ſpeak *of his being liſted up*; and when his own Diſciples heard him ſpeak of his being delivered up to Death, they *underſtood not that Saying*.

Joh. 12. 34. Mark 9. 32. Luk. 9. 45. 18. 34.

§. 8. *Obj.* 3*d*. P. 337.

3. Mr. *M.* farther adds, "That *the Scriptures written by* Moſes *were given only to the Church of* Iſrael, *all other Nations, as they had then ſeveral true Believers among them, when* Abraham *was ſeparated from them, ſo there is not the leaſt mention of their Total decay of Belief after that ſeparation. All they then ſtill believed upon Tradition, and ſo true Faith might be preſerved among many who never heard of Scripture till Chriſt's* P. 338. *time.* That Job *and his Friends lived not among the Progeny of* Abraham, *and yet* Job *was moſt eminent in Vertue, and true Faith, and his Friends believed in one God, held the Reſurrection of the Fleſh, and that God ſhould judge all Men according to their Works, and divers other Points, relying ſtill only upon Tradition.*

Whereas

Whereas Mr. *M.* declares: That *there is not the leaſt mention of the Total decay of the belief of other Nations, when they were ſeparated from* Abraham; and when the *Scriptures* were given by *Moſes* to the *Jews*, it it already proved, that *Abraham* at his Separation left his Kindred under *Idolatry*. And as for all the Nations round about the *Jews*, and even *under the whole Heavens*; *Moſes* informs us, That *they worſhipped the Hoſt of Heaven*: The *Pſalmiſt*, That *their God's were Silver and Gold, the works of Mens hands. That all the Gods of the Nations were*, Δαιμόνια, *Damons*, or wicked Spirits. In the *New Teſtament* we are taught, That *God ſuffered all Nations, in time paſt, to walk after their own ways*; That *they knew not God*, nor *did they glorifie him as God*, That *they became vain in their Imaginations, and their fooliſh Hearts were darkened*, That *they ſerved them who by nature were no Gods*; yea even in the time of *Moſes*, *the Gods of the People round about the Jews, whether nigh unto them, or far from them, from the one end of the Earth unto the other end thereof, were other Gods*; and yet 'tis certain, That their *Anceſtors* muſt have, ſome time or other, received from their *Forefathers* the *Worſhip* of the true and only God; which therefore is a *Demonſtration* of the uncertainty of Doctrines received only by *Tradition*, and that Men are exceeding apt to corrupt what they do thus receive: Moreover the *Scripture*, in plain Oppoſition to Mr. *M.* declares, That God made known *his Godhead, and eternal Power*, to the *Heathens*, not by *Tradition*, but by *the viſible things of the Creation*, that *he left not himſelf without a Witneſs*; not by giving them *Traditions*, but *in affording to them fruitful Seaſons*; That *they had a Law*, not of *Traditions*, written in their Memories, but of *Nature*, *written in their Hearts*, by which they did paſs Sentence of *Approbation* or *Condemnation* of their Actions, and by which they were *to be judged at the laſt Day*. That as for their *Traditions*, they were *vain Deceits*, and the *Traditions of Men*, *Traditions* received from their *Fathers*, which rendered their *Converſation vain*; ſo far were theſe inſpired Perſons from believing that true Faith was preſerved among the *Heathen* by *Tradition*.

Repl. 1.
Deut. 4. 19.
Pſ. 135. 15.
Pſ. 96. 5.
Acts 14. 16.
1 Cor. 1. 21.
Rom. 1. 21.
Gal. 4. 8.
Deut. 13. 17.
Rom. 1. 19, 20.
Acts 14. 17.
Rom. 2. 14, 15, 16.
Coloſſ. 2. 8.
1 Pet. 1. 18.

Secondly, That *Job* and his *Friends* believed in one God, *&c.* not by *Tradition*, but by *the Light of Nature*, the *Fathers* do inform us, ſaying that, φύσει τὰ τῦ νόμυ ἐποίει, τῇ ἀδιδάκτῳ γνώμῃ χρώμενΘ,

§. 9.
Chryſoſt. Caten. in Job. p. 2.

χρώμενος, *he by Nature did the things required by the Law, using his untaught Knowledge.* And that the Notions by which he
Ibid. p. 391. was directed were, τῇ φύσει συνεπαιόμενα, *congenial to his Nature*, and such as God had planted in his Mind. And whereas Mr. *M.* asserts, That *he believed the Resurrection of the Flesh*, of which he could not be informed by the Light of Nature: I answer, This cannot be proved from those Words of *Job*,
Job 19. 25, 26. *For I know that my Redeemer liveth*, &c. seeing the Import of them may be only this; I know that my *Redeemer*, who always liveth, can hereafter deliver me out of this miserable Condition, and though the Worms which have eaten my Skin, should proceed to consume my Flesh, yet I feel my Soul inspired with a comfortable Belief, that before I die, I shall see my self restored by the Mercy of God to an happy Estate; and in this Uncertainty the *Ancients* leave this Passage, saying, That he may be conceived here to assert that God, πάλιν ἐκ γῆς ἐγε-
Cat. p. 341. ρεῖ διὰ τῆς ἀναστάσεως, *will raise him out of the Earth by a Resurrection*; or that delivering him from his Disease, he will again renew his Skin corrupted with it, and that this, ἀπαλλαγὴ τῶν περιόντων αὐτὸν δεινῶν, *Deliverance from his Troubles, might be called a Resurrection.*

§. 10. *Thirdly*, When *Christianity* was first preached to the *Heathen* World, and *Christians* called upon the *Heathens* to turn from their dumb *Idols* to the living God, and from their vain *Customs* received by *Tradition from their Fathers*, to the pure and spiritual Worship of the *Deity*; the *Heathens* pleaded for their *Superstitions* and *Idolatries* by the very same *Arguments* which Mr. *M.* and others of his Party, use for the Defence of their own Superstitions, against the *Protestant Religion*; saying, That *it was the Religion delivered to them from their Fathers*, their *Divines* and *Guides*, on whose Discretion and Judgment it became them to depend: That it became them to receive, as true, what was thus handed down unto them from their *Ancestors*, and that Men ought not to be permitted to examine it by their own private Reason, but to believe it upon so long and *General Tradition*, though they saw no Reason for it: *Clemens Alexandrinus*, tells us their Plea was this, τὸ ἐκ πα-
Πεδ. ἕξεως p. 57. τέρων παραδεδόμενον ἡμῖν ἔθος ἀναιρεῖσθαι οὐκ εὔλογον, *it is not reasonable that we should change the Customs delivered to us from our Fathers.*

Fathers. *Tertullian* saith, That this was their *Apology* for their Worship, That they did, *Fidelissime tueri a patribus traditum, most faithfully adhere to the Tradition of their Fathers.* *Eusebius* saith, That the Heathen Worship still obtained, *upon the Score of keeping,* τὴν παρακαταθήκην, *the Depositum committed to them, and handed down by their Forefathers through many Ages, and that they look'd upon it as Irreligious,* τῶν πατρίων ἔθων ἀποστῆναι, *to relinquish the Customs delivered to them from their Fathers, and to desert those Gods which were received,* ἐξ αἰῶνος παρὰ πᾶσιν ἕλλησι καὶ βαρβάροις, *from the Beginning, both by the Greeks and the Barbarians.* *This,* saith he, *was with them a fixed Rule,* δέον σέβειν ἕκαστον τὰ πάτρια — στοχεῖν δὲ καὶ ἕπεσθαι τῇ τῶν προπατέρων εὐσεβείᾳ, *That every Man ought to worship according to the Custom of their Country, to walk by, and follow the Piety of his Forefathers, and to adhere,* τοῖς ἐκ παλαιοῦ κρατήσας θεσμοῖς, *to the Customs and Determinations which had obtained of old.* Thus in *Pseudo-Clemens,* they conclude it Impious *to prevaricate in the Religion delivered to them from their Ancestors, and not to worship those Gods,* Quæ nobis tradita sunt a Majoribus nostris, *which were delivered to us by the Tradition of our Ancestors.* *If you ask them a Reason of their Perswasion,* saith *Lactantius,* they can give you none, *Sed ad Majorum judicium confugiunt, but they fly to the judgment of their Ancestors,* saying *they were wise Men, they knew what was best.* *They persevere,* saith he, *pertinaciously to defend their Religions, as being,* a Majoribus traditæ, *delivered by their Ancestors, not considering the Quality of them,* Sed ex hoc probatas, & veras esse confidunt, quod eas Veteres tradiderunt, tantaque est Authoritas vetustatis, ut in eam inquirere scœlus esse dicatur, *but being confident that they were true, and to be approved, because their Ancestors delivered them; and so great with them, is the Authority of Antiquity, that they esteem it a Wickedness to enquire into it; imbracing that as a known Truth, which they had thus received.* *We must believe,* saith *Plato, those that were before us, and were, as they affirmed, the Progeny of the Gods, though they give no necessary Demonstration of what they say; nor shall any Man's Reason, be he never so learned,* saith *Cicero, move me from that Opinion of the Worship of the immortal Gods,* Quam a Majoribus accepi, *which I received from my Ancestors.* See here *Popery,* in the Foundation of it, borrowed from *Heathanism*; see how exactly they comply in the same Plea.

Apol. c. 6.

Præpar. Evang. l. 1. c. 10. p. 40.

L. 1. c. 2. p. 5.

Recogn. l. 5. c. 30.

L. 5. c. 19. p. 517.

Apud Theodoret. Serm. 1. p. 474.

De Nat. Deor. l. 3. ab initio p. 243.

§. 11. Moreover the Answer which the *Christians* then returned unto this Plea of *Pagans* from *Tradition*, is a sufficient Justification of the *Protestants* against the same Pretences in the Mouths of *Roman Catholicks*, and a full Evidence, that they were not *Assertors* of the *Roman Doctrine* in this Matter. For,

First, They represent it as the great Folly of the *Heathen* World, that they followed *Custom* against Reason, objecting it to their Reproach, that they did what they saw done, not what their Reason told them should be done: That among them, *Plus valet nullam habens consuetudo rationem, Custom without Reason prevailed more, than the weight of Things examined by the Nature of Truth. What will you do*, saith *Lactantius* to them, Majoresne potius quam Rationem sequaris? *Would you follow your Ancestors rather than Reason?* esteeming this the greatest of Absurdities. He farther adds, That *they who were led, like Beasts, by others*, Et qui sine ullo judicio inventa Majorum probant, sapientiam sibi adimunt, *and who did without Judgment approve of the Inventions of their Ancestors, deprived themselves of Wisdom.* Now if it be so great a Folly and Absurdity, and such a brutish renouncing of all Wisdom, to comply with Custom against Reason; and without exercising of our Judgments; must it not much more be so to comply with it against *Scripture*, Reason, and the whole Stream of *Primitive Antiquity*, as we must do, if we do yield a blind Submission to the Doctrines of the *Roman Church*?

Arnob. l. 7. p. 236.

L. 2. c. 6. p. 172.

P. 173.

Secondly, They prove their *Ancestors* were not to be followed without the use of Reason and Discretion, because they were so prone to receive *Fables*, and even *Monsters* of Opinions: *We are not to be drawn into Error by consenting to our Ancestors*, saith *Octavius*, Majoribus enim nostris tam facilis in mendaciis fides fuerit, ut temere crediderint etiam alia monstrosa mira miracula, *for our Ancestors were so easily imposed upon by Lyes, that they believed rashly many other monstrous Wonders. You plead Antiquity*, saith *Arnobius*, *as an Argument of Truth*, Quasi vero errorum Antiquitas plenissima Mater non fuerit, *as if Antiquity were not the pregnant Mother of Errors, and as if she had not brought forth all those Things, which in their ignominious Fables impute such filthy Characters to their Gods.* St. *Austin* also saith, That, *Antiquitas recepit fabulas fictas nonnunquam incondite*, *Antiquity received Fables feigned, sometimes*

P. 21.

L. 1. p. 34.

De Civ. Dei l. 22. c. 6.

ſometimes incongruouſly: And is it not evident from the Confeſſions of the *Romiſh Doctors*, and *Hiſtorians*, that in the dark and ignorant Ages of the *Church* from the Tenth to the Fifteenth *Century*, their *Church* abounded with idle *Monks* who made it their whole Buſineſs to fill *Church Hiſtory* with lying *Legends* and *Tales*, as Fooliſh and Ridiculous as thoſe of *Heathens*. For *Melchior Canus* doth ingenuouſly confeſs, *Res Geſtas Sanctorum falſis & commentitiis fabulis contaminari*, *That the Hiſtories of the Saints were defiled with falſe and counterfeit Fables.* That moſt of their Writers have feigned ſo many things, either in compliance with their Affections, or on ſet purpoſe; *That he was not only aſhamed, but even weary of them, their whole Narration being invented either for gain, or Error.* And ſpeaking of their *Golden Legend*, he ſaith, *In illo miraculorum monſtra ſæpius quam vera miracula legas. Royardus* adds, That ſuch Writers *weakened the truth it ſelf*, Infertis paſſim fabulis ac meris nugamentis, *by the Fables and meer Fooleries they frequently inſerted. Cornelius Agrippa* ſaith, That *lying piouſly they counterfeited Relicks, framed Miracles*, Confinguntque vel plauſibiles, vel terribiles Fabulas, *and feigned plauſible, or terrible Tales. Eraſmus* ſaith, *They ſtudied to commend them whom they favoured*, Fabulis vanis; & miraculis fictis, *with vain Fables, and feigned Miracles.* The like complaints you may read in *Caſſander's Conſultation*, in *Eſpenceus's Commentary* upon *Timothy*, and in *Lyranus* on the Fourteenth Chapter of *Daniel*. *Aventinus* informs us, That in the days of *Hildebrand many falſe Prophets*, Fabulis, & Miraculis à veritate plebem Chriſti avertunt, *did turn away the People from the Truth by Fables and Miracles. Then*, ſaith he, *aroſe falſe Prophets, falſe Apoſtles, falſe Prieſts*, Qui ſimulata Religione populum deceperunt, magna ſigna, & prodigia ediderunt, *who deceived the People with feigned Religion, and wrought great Signs and Wonders.* The Clergy of *Liege* add, That *then were thoſe Stories feigned concerning* Sylveſter *and* Conſtantine *no leſs ignorantly than impudently and falſly, and many others, which*, ſay they, *Chriſtian Modeſty will not permit us to tell, then crept in the traffique of Holy Things, and the Holy Philoſophy, by the ſubtile interpretation of Sycophants, began to be corrupted, polluted, and violated with humane Inventions, and old Wives Fables. John Gerſon* ſpeaks thus, *Enquire if there*

Locor. Theolog l 11. c. 6. p. 652.

P. 650.

Ibid. p. 658.

Præfat. ante Homil. de feſt. Sanctorum.

De vanit. ſcient. cap. 97.

In lib. Confeſſ. Auguſt.

Cap. de Reliquiis, l. 1. c. 11. p. 156.

Lib. 5. p. 565.

P. 591.

Concil. To. 2. Edit. Colon. apud Quiritel. p. 809.

De Defect. Viror. Eccles. Consid. 16. &c. *be not Apocryphal Scriptures, Hymns, and Prayers brought into the Church in process of time either of purpose, or of ignorance, to the great hurt of the Christian Faith.* He also saith, *There is very much Superstition in the Worshipping of Saints, innumerable Observations without all Ground or Reason, vain credulity in believing things concerning the Saints reported in the uncertain Legends of their Lives.*

Thirdly, The *Fathers* tell them, That this was the rise of all their Errors, *Quod inconsulte gestiant parentibus obedire, That they would without consulting follow their Fore-fathers*; Et fieri maluerunt alieni erroris accessio quam sibi credere, *and that they chose rather to follow the Errors of other Men, than believe themselves.* That they had never fallen into such impiety, εἰ μὴ συναρπαζόμενοι τῷ ἔθει, *if being carried away with Custom, they had not shut their Eyes against Reason.* And it is also our perswasion that this adhering to the Customs of the present *R. Church*, and to the *Customs* which crept in, or advanced into *Articles* of her Faith, in the dark Ages of the *Western Church*, gave the Rise to her Errors. We therefore do exhort them in the Words of *Justin Martyr*, Μὴ τῇ τῶν προγόνων ἀβασανίστῳ προσέχειν πλανῇ, μηδὲν εἴ τι σφαλέντες αὐτοὶ παρέδοσε ὑμῖν, τοῦτ' ἀληθὲς εἶναι νομίζειν, *Not without trial to assent to the Errors of their Fore-fathers, nor presently to think that true, which they mistaking, delivered to them for Tradition.*

Minuc. p. 26.

Clem. Alex. Adm. p. 57.

Cohort. ad Græc. p. 15.

Fourthly, They retorted the Objection, saying, That if it were a Fault, *A veteribus institutis in alias res novas migrare, to quit their ancient Institutions for things new, it was as well their fault as ours.* That whereas they objected to the *Christians*, Divortium ab institutis majorum, *their departure from the Institutions of their Ancestors, they communicated with them in the same Crime.* For, Exclusa a vobis Antiquitas, *you*, though you plead *Antiquity*, against us, *have your selves cast it off.* Totam Authoritatem majorum vestra Authoritas dejecit, *Your own Authority hath destroyed, or overthrown the whole Authority of the Ancients*; *and we see* (even whilst you urge it against us) Per omnia corruptam, imo deletam in vobis Antiquitatem, *Antiquity wholly corrupted, and even extinguished amongst you*, which is the constant Plea of *Protestants*, that they desert the *Roman Church* only as far as she hath palpably deserted the pure and *Ancient Church* of *Christ*, they separate from her only

Arnob. p. 91.

Tert. ad Nation. cap. 10.

ly in those things in which she hath most plainly separated from the Faith, and Discipline of *ancient Rome*, and the whole *Church* of *Christ*; and this hath been so demonstratively proved in the *Article* of the true *Canon* of *Scripture* by *Bishop Cousins*, of the *Pope's Supremacy* by *Doctor Barrow*, in the Articles of *Service in Latin*, *Veneration of Images*, *Communion in one Kind*, *the Seven Sacraments*, in Three late Treatises designed to prove the Fallibility of *Romish Councils* by their actually false Decrees; that none of the *Disputers* of the *Church* of *Rome* have dared yet to meddle with them, and thereby give us good Assurance, who know they want not will to do it, that they cannot Answer them. The like hath excellently been performed in all the other controverted *Articles*, if not to the Conviction, yet to the Silencing of our *Adversaries*.

Fifthly, They constantly tell the *Heathens*, That *there was a time when their Religion was New*, and when their *Gods* began to be so; that this being so, *Cum de novitate loquimini Religionum nostrarum, vestræ vobis in mentem non veniunt, when they spake of the Novelty of the Christian Faith, they forgat the Novelty of their own Religion*; our Religion, say you, was not Four hundred Years ago; *and your Gods*, say we, *were not Two thousand Years ago*: Now is it not shameful and impudent in you, *Quod agere te videas, in eo alterum reprehendere, to reprehend another for what you do your selves*, and to object that as a Crime to others, which may be retorted on your selves? Since then we as constantly affirm, and have as fully proved, That there was a time when the *Religion* of the *Church* of *Rome* was new in the contested Articles; That *Christianity* had gone through several *Centuries* before any of them were received as Articles of *Christian* Faith; That many of them have been introduced since the *Ninth Century*; may we not also add, that therefore *Romanists* forget their own *Religion*, when they Charge ours with *Novelty*, and reprehend that in us which they themselves are truly guilty of?

Arnob. l. 2. p. 92, 93.

P. 94.

§. 12.

Sixthly, In defence of their Proceedings against this Objection they declare, That it was the property of Wise Men, μὴ προλήψει δουλεύειν, μηδὲ ὄθεσι προσδεδέσθαι πατρώοις, *not to be enslaved to their former Opinions*, nor to be bound to follow the Customs

Theodo. Serm. 1. contr. Græc. p. 477.

Customs of their *Fathers*, but *to seek the Truth wheresoever they could find it.* That every Man ought, in those things especially which concern the manner of his living, *to trust to his own judgment*, and rather to depend on his own Senses in seeking out the truth, than, as if he himself were bereft of Reason, *Credentem alienis erroribus decipi, to be deceived by giving credit to the Errors of others, God having given reason to him sufficient to find out the Truth.* And speaking of the way of Truth, they tell them, That πρὸς δὲ ταύτης γνῶσιν καὶ ἀκεσῖν χρείαν ἡμῖν ἄλλων οὐδὲν ἡμῖν χρεία ἀλλ' ἢ ἡμᾶς αὐτοὺς, *there needs no-nothing but our selves to come to an exact knowledge and comprehension of it.* If you ask them by what internal Principle we may arrive at this knowledge, they Answer, Τὸ ἐμέσε ψυχὴν εἶναι, καὶ ἐν αὐτῇ νοῦν, *That it is every Mans Soul, and the faculty of Reason in it.* If you enquire by what *external* Directions this Mind must be assisted, they reply, They must, ἀπὸ τῆς θείων λόγων ταύτην εὑρεῖν, *find the Truth from the Divine Oracles*, That, αὐτάρκεις εἰσὶν αἱ ἁγίαι καὶ θεόπνευστοι γεγραμμένοι πρὸς τὸ τῆς ἀληθείας ἀπαγγελίαν, *they are of themselves sufficient for the Declaration of the Truth*, and that even an *Heathen Macarius* might learn it there. Now this is plainly sending us to our *private Reason*, and Apprehension of the Sense of *Scriptures* to find out the Truth, and to assure us, That it is an act of Wisdom in us, not to be enslaved to our former Opinions, nor bound up by the *Customs* of our *Fore-fathers*, from searching after Truth wheresoever we can find it.

Lact. l. 2. c. 7. P. 273.

Athan. contr. Gent. p. 32, 33.

Ibid. p. 1.

Seventhly, They add, That the *Heathens* ought not to prejudge and run them down with this *Prescription*, or by objecting to them their revolt, *A Religione majorum*, from the Religion of their *Ancestors*, but fairly ought to come unto the merits of the Cause: *Causam convenit ut inspiciatis, non factum, nec quid reliquimus opponere, sed secuti quid simus potissimum contueri, You are not*, saith *Arnobius*, *to condemn us for the Fact, without enquiring whether we had not a just Cause for doing it, nor object to us what we have left, without considering what we have embraced in lieu of it; for what hinders, why as others who invented Falshoods delivered them to Posterity*; Sic nos qui verum invenimus posteris meliora tradamus, *so we who have found the Truth may deliver better things to Posterity?* Which Passages are a full Answer to all the *French Rhetorick*

Lib. 2. p. 90.

torick touching the *Prejugez legitimes contre les Calvinistes.*

Eighthly, In particular against this manner of prejudging, which is now become almost the only Refuge of the *Romanists*; they say, §. 13.

1*st*. That they ought not to be run down with multitude, that Religion could not be proved true because it had many Followers, or false, because it had but few *Assertors*; and that even the *Christian* Religion could neither be proved nor disproved upon this account, and that this vain pretence of *Heathens* had already been answered by the *Christians*, mille modis, *a thousand ways*, and refuted by most cogent Reasons: And indeed among the Relicks of *Antiquity* ascribed by some to *Athanasius*, by others to *Theodoret*, to *Maximus*, to *Etherius*, we have one brief, but full Discourse, πρὸς τοὺς πλήθει μόνῳ κρίνοντας ἀληθείαν, *against them who judge of Truth only by multitude.* Where the *Author* first tells us, that he is to combat, κατὰ τοῦ ψεύδους, *against a false Assertion*; that the *Authors* of it are *Objects of Pity or Commiseration*; that *they fled to this miserable Refuge only for want of Reason on their side*, and even *confessed their being vanquished*; that *multitude was proper to fright a Man, but by no means to perswade him*; that *in the concerniments of this World we do not much regard it*; and much less should we be moved by it in heavenly Matters, to recede from the Testimonies of the *Scriptures*, and the agreeing Sentiments of the *Ancients*; that our Lord had told us, That *many are called, but few chosen*; That *streight was the Gate which leadeth unto Life, and few there be that find it*; And that *every wise Man would rather be of the number of those few, than of that number which goes in the broad way*: For *had any Man lived in the days of* Stephen, *would he not rather have been of his side alone, than of the side of the multitude which rose up against him. Had not* Phineas *boldly opposed himself to the prevailing multitude, the Plague had not ceased, nor had the rest been saved; Was it not better to fly with* Noah *to the Ark, than with the multitude to perish in the deluge? to go alone with* Lot *from* Sodom, *than with the multitude to perish there? We indeed venerate the multi-*

Arnob. l. 3. ab initio.

Athanas. Tom. 2. p. 293. Πῶς οὖν οὐκ ἐλεεινοὶ οἱ πλήθει μόνῳ τοῦ λόγου τὴν ἰσχὺν ἀπονέμοντες, καταφεύγων εἰς πλῆθος ὁμολογεῖ τὴν ἧτταν — Πλῆθος δὲ χωρὶς ἀποδείξιον αὐθεντοῦν φοβῆσαι μὲν ἱκανὸν, πεῖσαι δὲ οὐδαμῶς — Οὐρανίων δὲ χάριν δογμάτων νεύμασιν ἀναποδείκτοις ἀκολουθήσω — τῆς τῶν γραφῶν μαρτυρίας παραδοθέντων ἀναχωρήσας;

P. 294.

multitude, but then it is a multitude, οὐ τὸ φεύγον ἐξέτασιν, ἀλλὰ τὸ παρέχον ἀπόδειξεν, *which flies not examination, but which affordeth demonstration.*

Ἀλόγως πιστεύσω; καὶ μὴ ἐξετάσω τι δύνατον, ἢ σύμφερον, ἢ πρέπον, ἢ θεῷ φίλον, ἢ τῇ φύσει κατάλληλον, ἢ τῇ ἀληθείᾳ σύμφωνον, ἢ τῷ μυστηρίῳ ἁρμόδιον, ἢ τῆς εὐσεβείας ἄξιον; Apud. Athanas. To. 2. p. 325.

2*dly.* They add, That they ought not to be called upon to yield a blind assent to the Dictates of other Men, without using their own Judgments to consider and enquire, *What is possible, what is suitable, or unsuitable, what acceptable to God, what is congruous to Nature, what consonant to Truth, what accords with the Mystery, what is agreeable to piety.* They have accordingly left us a Discourse in opposition to those Men who required them, ἁπλῶς πιστεύειν τοῖς λέγουσιν, καὶ μὴ κατανοεῖν τὸ πρέπον ἢ ἄπρεπες, *simply to believe their Dictates, without considering what was fit or unfit to be embraced,* informing us, That this was of many, καὶ δεινῶν δογμάτων, *horrible Doctrines, the worst, which Satan had invented to lead Men into dangerous Deceits:* That it was the Doctrine of Men *who imperiously commanded all Men to follow their Dictates,* and, ἀλόγως πιστεύειν, *to believe without Reason,* and *called that Faith which was an assent without trial to things unstable and undemonstrated;* That it was, τῆς πλανῆς καὶ τῶν κακῶν ὅλων αἴτιον, *the rise of Error, and of all Evils, the Doctrine of all Hereticks, who declined the Examination, that they might avoid the confutation of their Doctrines;* That according to it *no Man could find the way of Truth, or avoid the precipice of Error;* That according to it *we being asked to yield assent to the unproved Doctrines of Hereticks and Heathens, should consent to do so:* Whereas if we examine what we are required to believe, we shall have full assurance of the Faith, μητὲ χωρὶς λόγου πιστεύοντες, μητὲ χωρὶς πίστεως λέγοντες, *neither believing without reason, nor speaking without Faith.*

Τὶς γὰρ τῶν πολεμίων τῆς καθολικῆς ἐκκλησίας οὐκ ἀξιοὶ πᾶσι τοῖς ὑπ' αὐτοῦ λεγομένοις ἀχρίτιος πιστεύειν οὐχὶ παραιτεῖται τὴν ἐξέτασιν; ἵνα φεύγῃ τὴν ἔλεγχον. Pag. 326.

Τὶς εὑρήσει λοιπὸν τῆς ἀληθείας ὁδόν.

P. 327.

Ninthly, They say that it must be acknowledged that they had rationally cast off the Customs and *Traditions* of their *Fore-fathers,* because they could discover wherein they had generally erred: For thus *Eusebius* speaks, *If we can shew that,* πάντες ἕλληνες καὶ βάρβαροι, *all the Heathens and Barbarians which were before our Saviours time, did not know the true God, but either worshipped those which were no Gods, or evil Spirits, it must be then confessed that we acted,* κρίσει δικαίᾳ καὶ ἀληθεῖ, *by a*

Præpar. Evang. l. 4. c. 4.

true

true and righteous Judgment when we became, Ἀποστάται τῆ Πατροπαραδότου δεισιδαιμονίας, *Revolters from the Superſtition of our Fore-fathers*; If therefore we not only can, but actually have ſhewed in the forementioned particulars, that the *Church* of *Rome* hath generally erred; then muſt it alſo be acknowledged, that our Separation from her was the reſult of Truth and Righteouſneſs.

Tenthly, They laſtly ſay, That their Religion muſt be *Ancient* becauſe it conſiſted in the Worſhip of the *Supream God*, Quo non eſt antiquius quicquam, *than whom nothing is more Ancient*: And in like manner we declare our *poſitive Religion* muſt be *Ancient*, becauſe it conſiſts of the *Articles* delivered in the *Scriptures* of the *New Teſtament*, and in the *Symbol* of the *Apoſtles*, and taught by the Four firſt *Centuries*; we therefore in like manner do conclude with them, as to all the *poſitive Articles* of our *Religion*, Non ergo quod ſequimur novum eſt, ſed nos ſero addicimus quidnam ſequi oporteat, *That what we follow is not New, though 'twas but lately that we learned that it was that*, and that alone *we ought to follow.* Arnob. l. 2. p. 95.

Now by impartial conſideration of theſe particulars, I leave any Man of Reaſon to judge whoſe *Religion* is moſt ſuitable in the general Grounds of it, to the Sentiments of *Antiquity*, whether we *Proteſtants* plead any thing againſt thoſe of *Rome*, which the *ancient Chriſtians* did not alſo plead againſt the *Heathens*, and whether the moſt plauſible Objections of the *Romaniſts* againſt us be not fully anſwered by what theſe *Fathers* ſay in the defence of common *Chriſtianity* againſt the *Hereticks* and *Heathens*.

4*thly*. Mr. *M.* adds, That *all thoſe who had been inſtructed by the Apoſtles before Scripture was written, converted and inſtructed Thouſands who never had heard any Apoſtle preach, and all theſe believed on the Authority of the then preſent Church: That from the preaching of Chriſt unto the finiſhing of the Canon, and the divulging of the ſame in ſuch Languages as all Nations underſtood, very many Years paſſed, and all the true Believers in Chriſt's Church were governed by Tradition only.* Object. 4. P. 322, 340. P. 415.

R. H. doth alſo tell us, That *God, beſides, and before the New Teſtament Scriptures, left theſe Doctrines ſufficiently revealed to the then appointed Eccleſiaſtical Guides, from whom both the preſent People, and the future Succeſſors of thoſe Guides both were,* Guide of Controv. Diſc. 2. ch. 5. § 44.

and might rationally know they were to learn them, and so, had there been no Scriptures, might to this Day, by meer Tradition have learn'd them sufficiently for their Salvation.

Reply 1. *First*, To this I answer, That Mr. *M.* is much out when he talks of *Seventy* or *Eighty* Years before those *Scriptures* were written, which were to be the future Rule of *Christians*; for the *Gospel* of St. *Matthew* was writ, saith the *Tradition* of the *Fathers*, μετὰ ὀκτὼ ἔτη τὴν τοῦ Χριστοῦ ἀνάληψιν, *Eight Years after our Lords Ascension.* Theoph. proem. in Matth. *Mark* writ his *Gospel* whilst St. *Peter* lived, μετὰ δέκα ἔτη τὴν τοῦ Χριστοῦ ἀνάληψιν, *Ten Years after our Lords Assumption*, saith *Theophylact.* Athan. Synops. p. 155. St. *Luke* writ, μετὰ πεντεκαίδεκα ἔτη τὴν τοῦ Χριστοῦ ἀνάληψιν, *Fifteen Years after our Lords Ascension*, say *Dorotheus* and *Theophylact.* Proem. in Luc. St. *John*, μετὰ τεσσαράκοντα δύο, *Thirty two Years after our Lords Ascension*, saith the same *Theophylact.* Chap. 7. §. 2. Now these *Gospels*, as I before have proved, were by the *General Tradition* of the whole *Church* of *Christ*, esteemed sufficiently to contain that *Christian* Doctrine which the *Apostles* taught, and purposely to have been written to preserve it entire to Posterity.

Secondly, This Argument is wholly overthrown by this one Observation, That the *Apostles* in their Preaching declare, that they spake only what was written in the Books of the *Old Testament*, or might be clearly gathered thence: When they undertook to prove any Article of *Christian* Faith, they proved it from the *Scriptures* of the *Old Testament*: When they reasoned with others, to bring them to the Faith, they Acts 26. 22. did it from the same *Scriptures*, *saying none other Things than* 1 Cor. 15. 2, 3, 4. *those which the Prophets, and* Moses *did say should come*: When they would have their *Proselytes* confirmed in the *Christian* 2 Pet. 1. 19. Faith, they send them to this *more sure Word of Prophecy*, encouraging them *to take heed to it, as to a Light that shineth in a dark Place*: And declaring that those very *Scriptures*, which 2 Tim. 3. 15. *Timothy had known from a Child*, that is, before one Book of the *New Testament* was written, *were able*, through Faith in *Christ*, or the Belief that *Jesus is the Messiah* promised in them, 16, 17. *to make him Wise unto Salvation*: That they were *profitable for Doctrine and Instruction in Righteousness, for Reproof, for Correction, that the Man of God may be perfect* (both as to his own Practice, and his teaching others) *throughly furnished to* Obadiah paraph. in locum. *every good Work.*

If

If then, before the *Scriptures* of the *New Testament* were written, these inspired Persons taught their Converts out of the *Old Testament*, and sent them thither to learn the Truth of what they said; and bad them have Recourse unto those Writings, as being *able to make them Wise unto Salvation*, and as being *more certain*, and more to be heeded, than that *Voice from Heaven, of which they themselves testified*: Doubtless, when they themselves, by the same *Spirit*, had indited the *New Testament*, they must be more concerned that they should be guided by that written Word; then also it is evident, that they did not invite Men to believe meerly on the *Authority*, or *Oral Tradition*, of the then present *Church*, nor practised any thing whence it might be concluded, that after Ages, *by meer Tradition might be sufficiently instructed in the things which concerned their eternal Welfare*. Nay they sufficiently declared the contrary, by chusing to adhere themselves, and call on others to adhere to what was taught concerning the *Messiah* in the *Old Testament*, when *Tradition* was so fresh, their *Authority* so fully was confirmed by *Miracles*, and they to whom they spake had the inspired *Apostles* in any matter of Dispute or Controversy to repair unto.

Thirdly, St. *Luke* informs us, that he received his Gospel by *Tradition*, and that he had committed it to Writing that his *Theophilus might know*, τὴν ἀσφάλειαν, *the Certainty of those Doctrines, in which he had been formerly instructed*; clearly insinuating, that he conceived the *written* Word a means of adding certainty to what was only taught by Word of Mouth. Accordingly *Eusebius* informs us, that he was necessitated to write his *Gospel*, that he might give us, τὸν ἀσφαλῆ λόγον, *a firm Account* of those things which he had learned from his Conversation with St. *Paul*, and with the rest of the *Apostles*. *Church History* saith of St. *Matthew*, That he was constrained to write his Gospel, that by so doing he might supply, τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ, *the want of his own Presence with them*; and that when he was by Persecution separated from them, *his Converts might not want the Doctrine of Faith, but wheresoever they were, might retain*, Totius fidei statum, *the entire form of Faith*. The same *Tradition* doth inform us, That the First *Christian* Converts, when they had heard the *Apostles* preach

§ 15. Luke 1. 2, 4.

Hist. Eccl. l. 3. c. 24.

Euseb. ibid.

Opus imperf. in Matth. præfat.

See Chap. 7. §. 1, 2.

the *Christian* Faith, would not be satisfied with receiving it, τῇ ἀγεγράφῳ διδασκαλίᾳ, *by Oral Teaching*, but *earnestly requested to have it left in Writing with them.* That the believing *Jews*, Petierunt Matthæum ut omnium verborum & operum Christi conscriberet eis historiam, *To write the History of all Christ's Words and Works, that they might have a compleat System of their Faith.* That the *Romans* earnestly desired *Mark*, τὸ διὰ γεγραμμένης ὑπόμνημα τῆς διὰ λόγου παραδοθείσης αὐτοῖς καταλεῖπειν διδασκαλίας, *to leave in Writing a Memorial of the Doctrine delivered to them by word of Mouth, and never would desist till they had obtained it*; and that it was, ἡ ἐνοικοῦσα φιλοθεΐα, *the light of Piety, which would not suffer them to rest satisfied with the Oral Tradition of the Faith*; that by the same perswasion, τῆς γνωρίμων, *of his familiar Acquaintance*, of *all the Bishops of* Asia, *and the Ambassies of many Churches.* St. *John*, who before had spent all his time, ἀγεγράφῳ κηρύγματι, *in Oral Preaching*, *was at last moved to write his Gospel.* The same *Tradition* adds, That the *Apostles* having preached the *Gospel*, *committed it to Writing to be the Pillar and the Ground of Faith to future Ages*, τὴν πίστεως ἡμῶν ἀγκυρὰν καὶ τὰ ἐρείσματα, *the Anchors and Foundations of our Faith*, ἵνα ἐκ τούτων διδασκόμενοι τὴν ἀλήθειαν, *That from these Scriptures being taught the truth, we might not be drawn aside by the Falshoods of Heresies.* And lastly, That if they had not left in *Writing* what they preached, they had preached Salvation, τοῖς τότε μόνον ἀκούσι, *only to them who heard them Preach, and should have had no care of Posterity, because*, τὰ ἀγεγράφως λεγόμενα, *things only orally delivered would quickly vanish, there being no demonstration of their Truth.*

Hieron. Prolog. in Matth.

Euseb. H. Eccl. l. 3. c. 24.

Athan. Synops. p. 61.

Theophylact. proem. in Mat.

Orig. Dial. contr. Marcion. p. 59.

Which words, as they expresly do confute the certainty of Doctrines only delivered to Posterity by word of Mouth; so the forementioned *Traditions* do sufficiently inform us, what was the Judgment of the *ancient Church* in this Affair, *viz.* That to ascertain those *Christians* who were taught the principles of their *Religion*, it was necessary that should be written which they had been taught; that they could not well otherwise supply their absence, or leave to their *Disciples* an entire System of the *Christian* Faith, than by committing it to Writing; that Piety should not permit even the *Romans* to rest satisfied without such written Monuments of what they had been taught, or to conceive it was sufficient that they had received it by *Tradition*, and that the Wisdom

of

of the *Holy Ghost* instructed the *Apostles* to commit to writing that which they had Preached by Word of Mouth, that so it might become to future Ages *the Pillar and the Ground of Truth*, and a sufficient *Antidote* against the *Heresies* which afterwards prevailed in the *Church*. And that the zeal of the first Successors of *Christian* Faith imployed it self as much in leaving to their Converts throughout all the World, τὸ θεῖον εὐαγγελίων γεγονὸν, *the Writings of the Holy Gospels*, as in preaching *Christ* unto them. Euseb. H. Eccl. l. 3. c. 37.

In Answer to *Mr. M's.* Fourth Reason for the Infallibility of *Tradition*, I grant, That *a Tradition made as credible to any Man, as it may be made credible to one who never saw* London, *that there is such a City as* London, *and that it is the head Town of* England, *will be a good and a sufficient Proof, that the Traditions of the Church of* Rome *are true*, and that upon such Evidence afforded, it will be most *unreasonable to question the Truth* of them; but then I think it is the vainest thing imaginable for any person to attempt to prove them from a like Tradition. P. 354.

For doth Mr. *M.* know of any Man whoever doubted that there was such a *City* as *London*, or that it was the *head Town of England*? Did he ever read or hear of any large Discourses, any *Testimonies* brought from *ancient Records*, or *Traditions*, from *Divine Revelation*, or from *Reason*, to prove there was or could be no such *Capital City* in *England*? Can he produce as many Eye and Ear Witnesses that the *Traditions* of the *Church* of *Rome* are truly *Apostolical*, as may be easily produced for such a *City*? Let Mr. *M.* once prove that the *Traditions* of the *Romish Church* were always generally received by all Mankind, and that none ever had the Confidence to Question the Truth of any of them: Let him prove them from *Myriads* of Eye *Witnesses*, who saw them writ by the *Apostles*, or *Primitive Professors* of *Christianity*, as plainly as ever any Man saw *London*; or as many Ear *Witnesses* hearing the *Apostles* preaching these Traditions, as ever heard this *Capital City* mentioned by those who saw it: Let him prove them by as many persons who writ to the *Apostles* concerning these *Traditions*, as have writ to *London*, and by as many who resorted to the *Apostles* to learn these *Traditions*, as have resorted to this *City*; by as many Books describing these *Traditions* in the very Age in which they are supposed to have been delivered,

as

as there are Books which in this Age make mention of the *City* of *London*, and by as many *Canons* of the *Primitive Church* relating to these *Traditions*, as there are *Statutes* and *Discourses* relating to the *City*, Trade, and Government of *London*. And I will then acknowledge, That it is *impudent, impious and blasphemous Impiety* to doubt the Truth of these *Traditions*.

Mr. *M.* indeed supposeth, That *it is as evidently credible that God hath revealed such and such Verities, as it is credible by humane Tradition, that there is such a City as* London; but this he never undertakes to prove, as knowing that it was an easier matter to suppose it: And then he adds, *That the very self same Tradition tells me that the same God who revealed by his Apostles so many other Verities to his Church, did also reveal by the same Apostles, to the same Church; that this Church was to be heard as the Mistress of Truth, with whom he would ever be present, suggesting to her all Truth, and never permitting the Gates of Hell to prevail against her, that he placed her as a Pillar and Ground of Truth, giving her such Pastors as should secure her Children from being tossed to and fro with every Wind of Doctrine, and consequently this same Tradition tells me, God hath revealed this Verity of her being Infallible, in proposing any Point for Divine Faith.*

P. 355, 356.

Reply. Now, *First*, Mr. *M.* is miserably out in this *Discourse*, for not one of these *Revelations* here mentioned, whatsoever is the import of them, have descended to us by *Oral Tradition*, but are all of them contained in *Scripture* as far as they are truly cited.

Secondly, Whereas the Evidence that there is such a *City* as *London*, is so great, that never any Body could deny, or question it; that the *Church* is *Infallible* in propounding any Point of Faith, not clearly revealed in the *Holy Scripture*, or that there are indeed any such Points of Faith, is at present, and hath been formerly denied by many *Myriads* of learned and pious Men, whose worldly Interest it is, and was to believe that true which they deny to be so, and whose rejoicement it would be to find it true, and that none of the places here produced prove this *Infallibility*, or by the *Primitive Professors* of *Christianity* were esteemed to prove it, they have unanimously held, and do at present hold.

Ibid. *Thirdly*, Whereas he saith, *He did see with his Eyes that she* (viz. the *Church* of God) *did propose her Traditions for Verities received*

received from God. Let it be noted, That Mr. *M.* confounds the Church of *Rome* and the Church of *God*, excluding all the *Proteſtants*, the *Greek Church*, and the *Eaſtern Chriſtians*, not ſubject to the *Pope*, from that *Church, out of which there is no Salvation*, (which, I hope, is not ſo evident, as that there is ſuch a *City* as *London*,) for it is not the whole *Church*, but that of *Rome*, which claims this *Infallibility*, and on that account propoſeth her *Traditions* for Verities received from God. Now then let us return to our *Capital City* of *London*, and we ſhall find the whole Nation, though of different Parties, Intereſts, and Judgments, agreeing that there is in *England* ſuch a *Capital City* as *London*, but yet we find half the whole *Chriſtian* World utterly denying many *Traditions* of the Church of *Rome*, to be Verities received from God, and in particular that of the *Pope*'s *Supremacy*, without which the Church of *Rome* neither doth nor can pretend to be the whole *Church Catholick*. Now this denial of her pretended Traditions by ſo many *Churches*, profeſſing a like Veneration for thoſe *Traditions* which are truly *Primitive*, muſt prove as ſtrongly, that the *Traditions* of the Church of *Rome* are falſly ſo called, as her *Aſſertion* can be ſuppoſed to prove them *Divine Verities*.

Again, whereas there are no univerſally received *Records* which give us the leaſt cauſe to doubt whether there be ſuch a *City* as *London*, *&c.* the *Records* of the *Scriptures*, *Councils*, and *Fathers* of the *Church*, cauſe many *Myriads* to believe the Doctrines and Practices peculiar to the *Roman Church*, are ſo far from being *Apoſtolical Traditions*, that they are plainly oppoſite to the Doctrines, Practices, and Traditions formerly received, and approved in the Church of *Chriſt*; and this they do believe ſo firmly, that they rather chuſe to ſuffer loſs of Life, and all the Comforts of it, than own theſe Doctrines of the Church of *Rome*, as *Apoſtolical Traditions*.

Moreover, whereas it is no Man's Intereſt to make the World believe there was ſuch a *City* as *London*, if there was no ſuch place in being, it is the Intereſt of the whole *Church* of *Rome* to ſet up this pretence to *Infallibility* in the *General*, that finding it diſclaimed by other *Churches*, ſhe with ſome Colour may pretend unto it; and 'tis the Intereſt of the *Roman Clergy*, as much to ſtickle for the Truth of her *pretended Traditions*

Traditions, as it was the Interest of *Demetrius*, and his Fellow Artists, to avouch to the *Ephesians*, *They might be truly Gods which were made by Hands*; and that the *Image* of *Diana* truly *fell down from Jupiter*, since otherwise *their Craft would be set at nought*. And as it was the Interest of the *Master* of the *Pythonisse* to be angry with St. *Paul* for casting out the *Evil Spirit* from her, because thereby *his Hopes of Gain was gone*; For if Men will not receive their *Traditions* as the Truths of God, they cannot *Lord it over their Consciences*, nor drain their Purses, nor give Laws at pleasure to the *Christian* World, but must be put to the hard task of proving what they would have us take upon their Words.

And, *Fourthly*, Whereas he that doubteth whether there be such a *City* as *London*, may repair unto it to be convinced by ocular demonstration, whither shall he repair who doubteth of the Truth of the *Traditions* of the *Church* of *Rome* for Satisfaction in that Matter? Will you send him to *Scripture*? You have already told him he cannot know what is *Scripture*, what *Copies*, and what *Texts* are uncorrupted, what *Translation* of it is *Authentick*, but by the *Church*; and also, that when he knows all this, he cannot understand the meaning of the *Scriptures* in places disputable, and variously sensed, as you know those are by which you prove both the *Churches Infallibility*, and the Pretences of the *Roman Church* to be Infallible.

P. 360. Will you send him with Mr. *M. To the unanimous Consent and Tradition of our Church*; that is, the *Church* of *Rome*, what is this, but to bid him believe that Self-evident which he thinks evidently false, to believe the Church of *Rome* to be *Infallible* in her *Traditions*, and then he will not doubt of her *Infallibility*, or to turn *Roman Catholick*, and then he will no longer be a *Protestant*? Will you add with him, That *what is proposed*

Ibid. *by the Tradition of such a Church is evidently credible, and sufficient to beget an infallible assent?* Is it not then matter of Amazement, that so many *Millions* of Persons throughout the World endowed with intellectuals as piercing, and accomplished with all Abilities which their Adversaries can boast of, yea who many of them have strong temporal motives to incline them to embrace the *Romish Traditions*, and all the miseries which *Papal Tyranny* can inflict to awaken them into a serious con-

consideration of all the Evidence that can be offered for them, and who are Men seriously industrious to attain Salvation, and Men who know they must perish everlastingly if they resist the Truth clearly propounded to them: I say, is it not matter of Amazement that so many persons, so qualified, should, from Generation to Generation, so unanimously reject what is evidently credible, and able to beget within them an infallible assent; yea, that they should dispute, and write many Books against it, though they could never do so, but they must contradict what is self-Evident? What is this, but in effect to say, All *Protestants* always were, are, and must be, whilst they continue *Protestants*, resolved to be damned, and as obstinate as the very *Devil* in doing what they know must tend to their eternal Condemnation? Will you send him to the *Universal Church*; either by it you mean only the *R. Church*, and her Adherents, or you do not; if you do, you again send him to the *Church* of *Rome*; if you do not, you must renounce that *Article* of Faith, which all your *Clergy* stand by Oath obliged to defend, *viz.* the *Roman Catholick Church*, and with it your Pretences to *Infallibility* on the account of any of these Promises, which do confessedly belong only unto the *Universal Church* of *Christ*.

CHAP. XII.

Mr. M's. *Fifth Assertion, That all Catholicks ever held that for true which was owned by the Universal Church of their times, and rejected the contrary as an Error, answered by way of Concession*, §. 1. First, *That this is absolutely true in reference to Doctrines and Practices, truly necessary to the Being of a Church. But*, Secondly, *That this is with* Litinensis *to be restrained to the Fundamentals of Faith, is proved*, 1st. *from Scripture*, 2dly. *from Reason*, §. 2. Thirdly, *From Instances*; *as*, First, *That of the Administration of the Sacrament to Infants, which they generally practised both in the* Eastern *and the* Western *Churches*, §. 3. *They declared this Practice to be necessary*, §. 4. *That they speak not this of such a participation of the Body and Blood of Christ, as may be had in Baptism,*

but plainly of the Participation of the Eucharist, §. 5. *Inferences hence*, 1. *To prove the Definition of the* Trent *Council, touching this Matter actually False.* 2ly. *That the Practice or Doctrine of the Church in any Age, is no true Evidence of Tradition, or the right Interpretation of Holy Scripture.* 3ly. *That Mr.* M's. *Argument, for Prayer for the Dead, from Tradition, is not convincing*, §. 6. 2. *From the Opinion of the Fathers, That it was not lawful for a Christian to swear at all*, §. 7. 3ly. *From their Opinion, That good Angels were transported with the Love of Women, and got Gyants of them*, §. 8. 4ly. *From their Opinion, That it was unlawful for any Clergyman to engage himself in Secular Affairs*, §. 9. *Or to go from one Church or Diocess to another*, §. 10. 3ly. *When whole Churches and Nations differ, and Heresies prevail, the Fathers say we are, for finding out the Truth, to have Recourse only to Scripture, and to primitive Tradition*, §. 11. *A full Answer to Mr.* M's. *Argument for Tradition, from the Ancient Custom of praying for the Dead; shewing on what Accounts the Ancients did it, what Reason we have not to do it; That the Prayers for them, used by the Church of* Rome, *are Novelties, and that those used by the Ancients, were perfectly destructive of the* Roman *Purgatory*, §. 12.

§. 1. P. 367, 368. MR. *M.* saith, That *whatsoever was held by the Universal Church, was without farther Question held for true, and the contrary to it was ever rejected as an Error.*—— *Neither will you ever find a Catholick who ever had the Boldness to say that the Church of his Days did universally hold any thing that was an Error; nor shall you ever read of any Catholick who refused to conform himself to the Universal Belief and Practice which was current in the whole Church of their times.*

Now to this I answer, That the *Universal Church* may be considered Two ways. 1. In a State of *Unity* within her self, so that her Members do universally agree in the same Doctrine and Practice, few or none dissenting from the common Doctrine of the *Church*; or in that State in which her Members are unhappily divided, by reason of the different Sentiments of many great and famous *Churches*, which yet exclude not either Party from being Members of the *Church Catholick*, as she hath always been since the great Rupture betwixt the

East

East and *West*; and as the *West* hath often been divided, by reason of the great and lasting *Schisms* which have happened betwixt contending *Popes* and *Emperors*, and betwixt *Popes* and *Councils*, contending for *Superiority*.

2. I add, That this Agreement of the present *Universal Church*, may either be in Doctrines and Practices necessary to the Being of a *Church*; or else in Doctrines and Practices unnecessary, on which the Being or the Welfare of the *Church* doth not depend: Having premised these Distinctions, I answer;

First, That in Doctrines and Practices truly necessary to the Being of a *Church*, the Agreement of the *Universal Church* is a sufficient Evidence that all such Doctrines and Practices derived from the *Apostles*; because they were as necessary to be held throughout all former Ages, as in this. And therefore in such Doctrines as were rejected by the *Universal Church* as *Heresies*, *Austin* saith truly, That it was sufficient Cause to reject them, *because the Church held the contrary*; they being such as did, *Oppugnare Regulam veritatis, oppose her Rule of Faith*, or *Symbol*, universally received: And that it was sufficient to perswade any Man he ought not, *Aliquid horum in fidem recipere, to embrace any of the Doctrines of Heretick*s as Articles of Faith; *because the Church*, who could not be deficient in any point of necessary Faith, *did not receive them*. This way of Arguing negatively, we therefore, with St. *Austin*, do allow, *The Universal Church knows no such Doctrine*; ergo, *it is no Article I am obliged to receive as any part of Christian Faith. The Universal Church of Christ knows no such Practice, therefore it is no Practice necessary to be done by Christians.* De Hær. c. 90.

But, *Secondly*, In Reference to such Doctrines, or Practices, on which the Being and the Welfare of the Church doth not depend: I say, the Agreement of the present *Church* can be no certain Argument, either of the Truth of the Doctrine, or of the Derivation, either of the Doctrine or Practice, from *Apostolical Tradition*. And this seems very suitable, even to the Rule of *Lirinensis*, who having advised us to embrace that Sence of *Scripture*, and those Tenets which were *Ecclesiastical* and *universally* received, he saith, *this is especially to be observed*, in iis, duntaxat, quæstionibus quibus totius Catholici dogmatis fundamenta nituntur, *In those Questions only, on* Common. c. 41.

which depend the Foundations of the Catholick Faith. And this is also evident from *Scripture*, *Reason*, and *Tradition.*

First, From *Scripture*, which plainly doth inform us, that the *Rulers* of the *Jewish Church* had *taught for Doctrines the Commandments of Men*, and such *Traditions* as *made void the Law of God*, and by which they taught others to transgress it, and by which they deserved the Title of *blind Guides leading the Blind:* And these *Traditions* were received and observed by all the *Jews*, *Traditions* of the *Elders*, αἱ Πατερικαὶ παραδόσεις, *Traditions received from their Fathers*; Customs which they who did not walk according to, were thought to teach *Apostasy* from *Moses*. Now if the whole *Jewish Church* of that Age might thus mistake in what she taught as Doctrines of the *Scripture*, or *Practices*, and Doctines received from *Moses* by *Tradition*, why may not the *Christian Church* of this present Age, or any other, be subject to the like Mistakes in Doctrine or in Practice?

Mark 7. 3.
Gal. 1. 14.

Again, That the Doctrines of the *Millenium*, *of the Day of Judgment*, *being nigh at hand*; *of the Reservation of good Souls in some place different from the highest Heavens*, were very prevalent in the first Ages of the *Church*, I have already proved, though now they do as generally pass for Errors: And the like may be easily proved of many Practices now wholly laid aside. St. *Austin* in his Time complained, That *all things or places were filled with manifold Presumptions*, and that these Corruptions had so generally obtained, *that albeit he thought they ought to be redressed, yet durst he not freely disprove them*; and if so many *Superstitions* were so publickly avowed and practised in his time, and urged upon others by the greatest part of the *Church*; and if so many Doctrines prevailed in the greatest part of the *Church* in former Ages, which now pass for *Errors*, why might they not generally do so? What Reason can be given why the whole might not continue the true *Church* of *Christ*, and hold these Doctrines, and espouse these Practices, as well as so great Parts of the *Church* continue true Parts of the *Church*, and do so?

Chap. 4. §. 1, 2, 3, 4, 5, 6.

Quod autem instituitur præter consuetudinem, ut quasi observatio Sacramenti sit, approbare non possum, etiamsi multa hujusmodi, propter nonnullarum, vel sanctarum, vel turbulentarum personarum scandala devitanda, liberius improbare non audeo, sed hoc nimis doleo, quia tam multis præsumptionibus plena sunt omnia. *Epist. ad Jan.* 119. *cap.* 19.

Thirdly,

Thirdly, It is evident from *Church History*, that Doctrines and Practices have generally obtained in some Ages of the *Church*, and passed for *Apostolical* Traditions, which have in after Ages been discarded, as, *v. g.*

First, The Administration of the *Eucharist* to *Infants*, and the principle upon which they did it, *viz. That without Baptism and the Supper of the Lord, no Man could have Life eternal.* The *Punick Christians*, saith St. *Austin*, *call Baptism Salvation, and the participation of Christs body, Life. Whence is this*, Nisi ex antiqua, ut existimo, & Apostolica Traditione, qua Ecclesiæ Christi insitum tenent, *but from an Ancient, and as I suppose, Apostolical Tradition, by which the Churches of Christ have this deeply setled in them, That without Baptism, and the Participation of the Lord's Supper, no Man can attain to the Kingdom of God, or to Life Eternal:* Whence he concludes, That *it is in vain to promise the Kingdom of God, or Life Eternal, to Children, without both these Sacraments*; and that with the plainest Evidence, provided that his Principle hold good. Now of this Matter let it be considered:

To. 7. li. de pecc. Merit. & Remiss. c. 24.

That it was certainly the Practice of the whole *Church* of *Christ* for many Ages, as appears touching the *Greek Church* and their Dependants from the continuance of this Practice to this very Day, touching the *Eastern Churches* from their continuance of it by *Tradition*, even since their Separation from other *Churches* in the Fifth and the Sixth *Centuries*; for it is practised still by the *Cophti*, or *Ægyptian Christians*, by the *Habassines*, by the *Armenians*, and by the *Maronites*, saith *Brierwood*. § 3.

Notandum quod ex hoc quod dicitur hic, nisi manducaveritis, &c. dicunt Græci, quod hoc Sacramentum est tantæ necessitatis quod pueris debet dari, sicut baptismus, *Nichol de Lyra in Joh. 6.*

Brierw. p. 157. p. 165, 173. 178.

Moreover in the Third *Century*, *Cyprian* speaks of it as a Thing then in use, witness that Story he relates of the Child, who, through the Wickedness of the Nurse, having tasted of the *Idol Sacrifice*, when the *Deacon* came to give it the Cup, turned away its Face, and shut its Mouth, and when the *Deacon* forced the Wine into its Mouth, presently threw it out again; and Witness the *Apology* he thus makes for such Children, *We did not on our own Accord make hast to the profane Contagions*, Derelicto cibo, & poculo domini, *leaving the Food*,

De lapsi. p. 132.

Ibid. p. 125.

Food, and the Cup of the Lord, 'twas the Perfidiousness of others that destroyed us; and he seems to assert the *Necessity* of it from the Sixth of *John*, in the Third Book of *Testimonies* to *Quirinus*.

Cap. 25, 26.

Constit. Apost. l. 8. c. 13.

In the First Form of *Liturgy* we meet with in the *Church* of *Christ*, we find this Practice prescribed to be used in *Christian Churches*, *Let the Bishop communicate, and after him the Priests, the Deacons, Subdeacons, the Readers, Singers, and Ascheticks, the Deaconesses, Virgins, Widows, ἔπειτα τὰ παιδία, and then Children.* *Dionysius* also saith, That *Children*, in his time, *were made Partakers of the Holy Mysteries.*

Hier. Eccles. c. 7. p. 360, 361.

In the Sixth Age we find this was still the received Custom of the *Western Church* from the *Gregorian Office*, which takes care that *Baptized Infants*, Non ablactarentur antequam communicent, *should not suck before they had communicated.*

Ad Sabb. Pasch. p. 73.

The Practice of the *Western* Parts in the Seventh *Century* is Evident from the *Council* of *Toledo* which decrees, That *they shall not be punished*, Qui tempore Infantiæ Eucharistiam receptam rejiciunt, *who in time of their Infancy vomit up the Eucharist.* In the Eighth Century we are informed by *Charles* the *Great*, That this was then the *General Custom* of the *Church* of God. For against the Doctrine of the Second *Nicene Council*, and of the *Roman Church* pronouncing *Anathema* to those who did not Worship *Images*, he, and his Council of Three hundred *Bishops* argue thus, That *then*, Infantes Baptismatis unda loti, & Corporis Dominici edulio, & Sanguinis haustu satiati, pereunt, *Infants who have been Baptized, and have received the Sacrament of our Lords Body and Blood, must perish.* In the Ninth Century it was a known Constitution of the *Western Church*, That *the Priest should always have the Eucharist ready, that, if any little Child be infirm, he might give him the Communion, and the Child might not die without it*; which Constitution is extant in the *Capitular* of *Charles* the *Great*, in *Walter Aurelianensis*, in *Regino de Ecclesiasticis disciplinis*, in *Ivo Decret. part.* 2. *cap.* 20. in *Burchardus l.* 5. *c.* 10. and so undoubtedly obtained till the Twelfth Century. In the Old *Pontificals* of the Eighth or Ninth Century, saith *Baluzius*, there is a *Rubric* requiring *the Bishop or the Priest to give the Communion to the new baptized Infant.* And this continued, saith *Menardus*, *till the time of* Paschal *the Second.* And *Hugo de Sancto Victore* saith,

Conc. Tom. 6. p. 552.

Car. Mag. de Imag. l. 2. c. 27.

L. 1. c. 161.

Cap. 7.

L. 1. c. 69.

Not. in Reg. p. 551, 552.

Not. ad Librum Sacrament. p. 298.

That

That *if it can be done without peril*, Juxta primam Eccleſiæ inſtitutionem, Sacramentum Euchariſtiæ in ſpecie Sanguinis tradendum eſt pueris, *according to the Primitive Inſtitution of the Church, the Sacrament of the Euchariſt muſt be delivered to Children in the Species of Blood.* Now by theſe Teſtimonies we learn how neatly the *Trent Council* minceth this Matter, when they ſay, That, *Antiquitas eum morem in quibuſdam locis, aliquando ſervavit, Antiquity did in ſome Places, for ſome time, obſerve this Cuſtom.* More ingenuous is Cardinal *Bona*, who confeſſeth it was an *ancient Cuſtom*, That, Quicunque Baptizabantur, ſive adulti, ſive Infantes, ſacra ſtatim Communione reficerentur, *whatſoever Infants were Baptized they ſhould preſently be refreſhed with the Holy Communion*; and proves this Cuſtom from the Third to the Twelfth Century. And *Baluzius* admires, That *any one ſhould ſay*, Univerſalem Eccleſiam nunquam recepiſſe hunc morem ſine nota novitatis, *that the univerſal Church never received this Cuſtom without a Note of the Novelty of it.*

De Ceremon. Eccl. l. 1. c. 20. Sive de Sacram. l. 1. c 20.

Seſſ. 21. c. 4.

Rerum Litur. l. 2. c. 19. p. 877, 878, 879 — 882.

Not. in Regin. p. 552.

Secondly, They declared in the General from theſe Words, That this Sacrament was as neceſſary for all as Baptiſm, and that where they could be had, they were both neceſſary to Salvation. St. *Baſil* ſaith, That *the Baptized Perſon ought to be nouriſhed with the Food of eternal Life*; and that *the Communication of the Body and the Blood of Chriſt is neceſſary to eternal Life*; and proves both theſe Aſſertions from this Paſſage of St. *John*. *Amphilochius* in his Life, ſaith, *It is impoſſible that any Man ſhould enter into the Kingdom of God, unleſs he be regenerate by Baptiſm,* καὶ μεταλάχει τῶν ζωοποιῶν μυστηρίων τοῦ σώματος καὶ αἵματος Χριστοῦ, *and partake of the Life-giving Myſteries of the Body, and the Blood of Chriſt.* St. *Chryſoſtom* declares, That none can enter into the Kingdom of Heaven if he be not Baptized with Water and the Holy Ghoſt, καὶ ὁ μὴ τρώγων τὴν σάρκα τοῦ Κυρίου καὶ τὸ αἷμα αὐτοῦ πίνων, *and if he do not eat his Fleſh, and drink his Blood.* And upon that paſſage of St. *John*, *Chriſt ſhews*, ſaith he, *that this is,* σφόδρα ἀναγκαῖον καὶ πάντως γίνεσθαι δεῖ, *very neceſſary, and ought always to be done.* *Theſe*, ſaith *Iſidore Peluſiota*, *are the divine Myſteries,* ὧν ἄνευ τῆς ἐκεῖθεν μεταλαχεῖν οὐκ ἔστιν τὰ γεραῖα, *without which none can obtain the heavenly Rewards*, as is apparent from the *Divine Oracles*, John iij. 3. vi. 53. *They are void of Life*, ſaith St. *Cyril* of *Alexandria*, *who receive not the*

§. 4.

Tom. 1. p. 580. Tom. 2. p. 431.

In vita Baſil. c. 17. p. 221.

Hom. 3. de Sacerdotio Tom. 6. p. 16. l. 38. Tom. 2. p. 748.

Ep. l. 2. 2. Ep. 52.

In Cap. 6 Joh. l. 4. p. 361.

the Son, διὰ τ μυστικῆς εὐλογίας, *by the participation of the Eucharist.* *Hincmarus Remensis* saith, *These are the Sacraments of the Church,* Sine quibus ad vitam, quæ vera vita est, non intratur, *without which we cannot enter into true Life.* *Albinus* in his Book of *Divine Offices,* and *Amalarius* in his Third Book of *Ecclesiastical Offices,* do in like manner say, That *sine his Sacramentis nemo intrat in vitam æternam, without these Sacraments none enter into Life eternal.* *Rabanus Maurus* saith, *Men may have temporal Life without this Food, and drink,* Æternam omnino non possunt, *eternal, they can never have.* *Christ testified with an Oath,* Saith *Humbert, That without this refection that Life which is Christ cannot be had, saying, Verily except you eat,* &c. By which Testimonies we may see what Reason *Austin* had to say this was a Doctrine *deeply settled in the Churches of Christ,* and thence to inferr, that *Infants, ordinarily, could not have Life without participation of the Eucharist,* they speaking thus without exception of any Persons, or of any case, but that of sudden Death, in which case also some of them allow that *Salvation* may be had without actual *Baptism.*

Tom. 2. p. 92, 96.

Cap. de celebr. Miss. p. 88.

Cap. 26. De instit. Cler. l. 1. c. 31.

Apud Baron. Tom. 10. p. 1007.

3. They apply this general Doctrine to the Case of *Infants,* and say the Sacrament of the Eucharist is to be received by them *for Remission of Sins,* or that they may obtain *Life,* both which are necessary causes of the Administration of it. In the Fourth Century *Theodorus Antiochenus* writ a Book against some *Hereticks* in the *Western Church,* who asserted, That Man doth Sin by Nature, and not by Choice. And who, ὅτι ἐκ Θεοῦ εἰσιν ἡ ἰκιλίας νομίσεως, *for Confirmation of their Opinion,* urged, That *Infants* were baptized and received, ἡ τῶ ἀχράντε σώματος & κοινωνίας εἰς ἄφεσιν ἁμαρτιῶν, *the Communion of the immaculate Body for the Remission of Sins.* In Answer to these Men, saith *Photius, Theodorus* broached a new, and strange Opinion of Remission of Sins, *perhaps not willingly, but that he might satisfie their inquiry,* διὰ τὶ τὰ βρέφη κοινωνεῖ τῶν ἀχράντων μυστηίων; *why do Infants partake of the immaculate Mysteries?* Why are they Baptized, if they sin not by Nature? ᾧ γὰρ εἰς ἄφεσιν ταῦτα δίδοται ἁμαρτιῶν, *for these Sacraments are given for Remission of Sins:* Whence it appears, that the Custom of giving the *Eucharist* to *Infants* was then generally practised, and allowed of both in the *Western* and the *Eastern Churches:* In the *Western,* because these *Western Hereticks* do from this approved *Custom* argue against the Doctrine of the *Church;* in the *East,* because

Apud Phot. Cod. 177. p. 396.

P. 400.

cause *Theodorus* of *Antioch* thought himself obliged to own the Practice; nor is any question made, whether the thing ought to be done, but it is plainly owned, that it was done, and that *for the Remission of Sins*, and therefore for a necessary Reason.

Against the *Pelagians*, who denied that *Infants* were guilty of *Original Sin*, and that they were obnoxious to Death eternal, the *Fathers* dispute from this very Custom, and the Foundation of it, on the words of the *Evangelist*; saying, That according to the Practice of the *Church* the Blood which was *shed for the Remission of Sins*, was ministred to them, and therefore they had Sin to be remitted; and that our *Lord* had said, *Unless you eat the Flesh of the Son of Man, and drink his Blood, you shall have no Life in you*; and therefore Infants wanted these things in order to their having Life, and were partakers of them that they might obtain it. The places in St. *Austin* to this effect are innumerable. *For why*, saith he, *is that Blood ministred to the Infant to drink, which was shed for the Remission of Sins, that he may have Life, if by reason of no Original Sin, he be obnoxious to Death?* Contr. Julian. Tom. 7. l. 2. c. 30. *Christ*, saith he, *is the Saviour of Infants, and unless they be redeemed by him, they will utterly perish, seeing without his Flesh and Blood they cannot have Life; this St.* John *thought and believed, learned and taught. When Christ saith, Unless you eat my Flesh and drink my Blood, you have no Life in you; can I say the Child shall have Life, who ends his Life without that Sacrament?* Ibid. l. 1. p. 949. And again, *He having said, Unless you eat*, &c. and, *He that eateth my Flesh and drinketh my Blood hath eternal Life; how is it that you* (Pelagians) *promise the Kingdom of Heaven to Children not born of Water and the Spirit, not fed with the Flesh of Christ, nor having drunk his Blood which was shed for the Remission of their Sins? Behold, he that is not Baptized, and he that is deprived of the Vital Cup and Bread, is divided from the Kingdom of Heaven.* Hypognost. c. 5. Tom. 7. p. 1405. And of what Sacrament he conceives our *Saviour* to have spoken in these words, he more expressly tells us, saying, *Let us hear our Lord speaking not of the Sacrament of Baptism*, N. B. *but of the Sacrament of his holy Table, to which none cometh who is not rightly Baptized. Except you eat and drink*, &c. *What do we farther seek for? dares any body say this Sentence belongeth not to Children? or that they can have life in them without the participation of the Body and the Blood of Christ? But he that saith this,* Tom. 7. de pecat. merit. & remiss. l. 1. c. 19. p. 666.

doth not attend, That if that Sentence comprehends not all, so that they cannot have Life without the Body, and the Blood of Christ, those of riper Years are not obliged to regard it. From these, and many other Passages of a like Nature, his Conclusion is this, *If then so many Divine Testimonies accord in saying, That neither Salvation, nor Life eternal is by any to be hoped for without Baptism, and the Body and Blood of our Lord, they are in vain promised to Children without them.* The *Council* of *Carthage*, in their *Epistle* to *Pope Innocent* the First, complain that the *Pelagians* durst assert, *That little Children needed not Baptism*, Propter salutem, *that they might have Life, and that the Blood shed for the Remission of Sins was not shed for them.* The *Council* of *Mela*, in their Letter to him, complain that they asserted, *Pueros quoque parvulos, si nullis innoventur Christianæ gratiæ Sacramentis, habituros vitam æternam, That Infants might have Life eternal, though they were not renewed by the Christian Sacraments.* To these complaints *Pope Innocent* returns this Answer, *Whereas your Brotherhoods assert that the* Pelagians *say that Infants may be saved without Baptism, this is a very fond Opinion:* Nisi enim manducaverint, *for unless they eat the Flesh of the Son of Man, and drink his Blood, they have no Life in them*; and they who would give them this, *Sine regeneratione, without Baptismal Regeneration, seem to void Baptism it self, by saying they have that which is believed to be conferred upon them only by Baptism*; where the Note in the Margin is, *Etiam R. Ecclesia credidit Eucharistiam parvulis necessariam, Even the Roman Church believed that the Eucharist was necessary for little Children. Behold,* saith *Austin*, *Pope* Innocent *saith, that little ones cannot have Life without Baptism, and the participation of the Body, and the Blood of Christ.* And again, *Pope* Innocent *determined, that Infants could not have Life unless they did eat the Flesh of the Son of Man.* And a Third time, *If the* Pelagians *will yield to the Apostles See, or rather to their Lord and Master, saying, Except ye eat his Flesh, and drink his Blood, which the unbaptized Person cannot do, we shall not have Life, they will at last confess that unbaptized Persons cannot have it.*

Lib. 1. de peccat. merit. remiss. c. 24. p. 670.

Nec pro eis fusus est sanguis, qui fusus esse in remissionem legitur peccatorum. *Apud Aug. Ep* 90.

Apud August. Ep. 92.

Ibid. Ep. 93. p. 424.

Contr. duas Epist. Pelag. l. 2. c. 4.

Lib. 1. Contr. Jul. cap. 4.

Ep. ad paulinum.

Hom. 7. B. P. Tom. 7. p. 279.

In the Sixth Century, *Cæsarius Arelatensis* urges this very Text of Scripture, *Except you eat, &c.* as a most solid Testimony against the *Blasphemies* of *Pelagius*, That Baptism was not to be administred to Children, *Propter vitam*, for the obtaining

ing Life: For, saith he, *these Words of our Saviour*, Non habebitis vitam in vobis, *you shall have no Life in you, do give us clearly to understand, that every Soul that is void of Baptism wants both Life and Glory.* Now, since that Passage of our *Lord*, was never by the *Ancients* thought to have Relation to *Baptism*, but always to the *Eucharist*, it is apparent that this Argument is of no Force at all, or that it is the same with that which is so often urged by St. *Austin*, *That none can have Eternal Life who doth not participate of Christ's Body and Blood*; and none can do that who is not baptized. *Against the* Pelagians, saith Pope *Gelasius*, *our Lord pronounceth, That he who eateth not the Flesh of the Son of Man, and drinks his Blood, hath no Life in him: Where we see none exempt; nor dares any say, That an Infant can obtain eternal Life without this Sacrament: Nevertheless, that the Providence of God might cut off all the Wickedness of the* Pelagians, *it is not only said, Unless a Man be born again of Water*, &c. *but also, Unless he eat*, ——*and drink*, &c. *And that this is spoken of Eternal Life, none can doubt; because many who receive not this Sacrament, have this present Life.*

Ep. Univers. Episc. per Nicænum Concil. To. 4. p. 1177, 1178.

This Argument, you see, is generally urged by all that write against the *Pelagians*; nor do we find that the *Pelagians* did in the least except against the Practice, as either *Novel*, or not *Catholick*, but only did content themselves to say, that *Infants* did receive these *Sacraments*, not to obtain Life, but *the Kingdom of Heaven*.

§. 5. And here it is to be admired, that Men of Sense and Ingenuity, should say St. *Austin*, and these *Fathers*, spake all this of such a Participation of the Flesh and Blood of *Christ*, as is had in *Baptism*, and not of the Participation of it by receiving of the *Holy Eucharist*: When,

First, The Proof they bring of the manducation, and drinking, required of *Children*, that they may have Life, is from *John* vi. 53. which from St. *Austin*'s Days, to the *Twelfth Century*, hath always been understood of the *Eucharist*, but never of the Sacrament of *Baptism*. So generally the forecited *Fathers*.

Secondly, They bring distinct Proofs to evince that *Infants* are to participate of both *Sacraments*; the Third of *John* to prove they ought to be *baptized*; the Sixth of *John* to prove

they ought to receive the *Holy Eucharist*: So St. *Austin*, so *Isidore Pelusiota*, so Pope *Gelasius*, in the Places cited.

Thirdly. They speak of the *Mysteries* in the Plural Number, as of things necessary to be received for the Remission of their Sins, and the obtaining Life Eternal: So *Theodorus*, *Amphilochius*, St. *Chrysostom*, *Isidore Pelusiota*, St. *Austin*, *Hincmarus Rhemensis*, *Photius*, *Albinus*, *Amalarius*.

Fourthly, They speak first of the Sacrament of *Baptism*, and after of the *Supper* of the *Lord*, declaring of them distributively, That *Infants* cannot have Life, *Sine Baptismo Christi, & sine participatione Corporis & Sanguinis Christi, without Christ's Baptism, and the Participation of his Body and Blood*: So *Pope Innocent*. Sine Baptismo, & Corpore & Sanguine Christi, *without Baptism, and the Body and the Blood of Christ*: So St. *Austin*.

Fifthly, They spake of the Sacrament of the Lord's Supper by way of Distinction from that of Baptism, saying, *Let us hear our Lord*, not speaking of the Sacrament of Baptism, but *of the Sacrament* of his Holy Table: So St. *Austin*.

Non de Sacramento S. lavacri, sed de Sacramento mensæ suæ. l. 1. de peccat. Merit. c. 19, 20.

Sixthly, They speak of that eating and drinking of this, *Quod per corpus geritur, which is done by the Body*, Per ora, *by the Mouths*: So St. *Austin*. Which Children have a right to, by being first *Baptized*; and of that Sacrament of the Body and the Blood of *Christ*, Quo nemo nisi rite baptizatus, accedit, *to which none comes, who is not rightly baptized.*

Ep. 107. p. 499. Quod nisi Baptizati non utique possunt.

Lastly, Sometimes they speak of the Sacrament of the *Lord's Table*; of that Sacrament emphatically; and of that Blood *which the Child must drink*. Now hence it follows,

Ep. 106. p. 487.

§. 6. *First*, That the *Trent Council* hath manifestly erred, when it declared of all the *Fathers* in *General*, who held this Opinion, *Sine controversia credendum est eos nulla salutis necessitate id fecisse, That without Controversy we must believe, that they did not this from an Opinion of the Necessity of it to Salvation*; this being an Untruth so manifest, that *Maldonate*, in direct Opposition to this *Council*, saith, that St. *Austin* and *Pope Innocent* were by this Passage of the Sixth of *John* induced to Believe, *Infantes etiam baptizatos nisi Eucharistiam percipiant Salvos esse non posse, that even baptized Infants could not be saved, unless they received the Eucharist*; and that from that place they

Sess. 21. c. 4.

In John 6.

they conceived *the Eucharist was necessary for Infants to Salvation*, and that St. *Austin* mentioned this not as his private Opinion, *Sed ut fidei, & totius Ecclesiæ dogma, but as a Doctrine of Faith received by the whole Church*; adding, as also *Binius* doth, That *this Doctrine flourished in the Church about Six hundred Years.* Tom. 1. part 4. p. 624.

Secondly, Hence it appears, that the same *Council*, by pronouncing an *Anathema* against all who shall dare to say, That *it is necessary for Children, before they come to Years of Discretion, to receive the Sacrament*, hath virtually *Anathematized* St. *Austin*, Pope *Innocent*, *Pelagius*, and the whole *Church* of *Christ*, for *Six* whole *Centuries*. Sess. 21. Can. 4.

Thirdly, Hence it is evident that the Practice of the *Church* in any *Century*, is no true Ground for the Interpretation of the *Holy Scripture*; seeing this Practice of communicating *Infants* was built upon the Mistake of the *Church* of the Ages mentioned touching the true Sence of those Words, *Except you eat the Flesh of the Son of Man, and drink his Blood, you have no Life in you.*

Fourthly, Hence it is evident, That if the present *Church* of any Age must be the infallible Judge of what is *Tradition*; if what is generally received in any Age must be derived from the *Apostles*, the Custom of giving the Sacrament to *Children* for the Remission of Sins, and the obtaining Life, must be an *Apostolical Tradition*, it being generally received for *Six Centuries*; and yet if the *Church* of *Rome*, of the Three last Ages, was the Judge of what deserved to be esteemed *Tradition*, the self same Doctrine being then generally rejected by them, could be no *Apostolical Tradition*.

Fifthly, Hence Mr. *M.* may learn, that his Proof of Prayer for the Dead, and *Infants Baptism* from *Tradition*, is not very weighty and convincing; or if it be, the Custom of *communicating Infants* must be *Tradition Apostolical*. For changing only the Subject, it will be easy to argue for it after the manner, and in the Words of Mr. *M.* *Let us take Two Traditions, the one confessed by you to be a true one, the other* indeed condemned by you, *but asserted by me to be no less true than the former, because it is testified by as good a Tradition as the former, and therefore either the former is not proved sufficiently by this Testimony, or the latter is.* P. 401.

The First Tradition, for Example sake,

sake, is, That of Baptizing Infants: The Second, That of the Communicating of Infants. Of these Two I discourse thus; Both these Points were recommended by the Apostles to the Primitive Church, for divine Verities and Practices, and so from hand to hand came most unquestionably delivered to the Twelfth Century.

P. 402. *Hence conformably to this Tradition, every where Christians baptized their little Children; every where they gave them the Holy Sacrament of the Eucharist; but yet the communicating of them was the more frequent Practice; because Children were baptized but once in their Lives, but being once baptized, they frequently received the Holy Sacrament. Well now, let us suppose, that both these Traditions be called in Question, whether they be faithfully delivered as Sacraments to be received by Children;* or rather whether that of *Communicating Infants* were *some humane Invention*; or as the *Trent Council* hath determined, A Sess. 21. Can. 4. *thing unnecessary to be received by Infants till they come to Years of Discretion: Let us see whether* this *Tradition* condemned by that *Council* with an *Anathema*, *cannot defend it self from Forgery as well as any Scripture questioned of being true Scripture. For Example, the Apocalypse,* P. 403. *which was rejected by divers Ancient Catholicks, whereas* the *Communion* of *Infants was never rejected by any Ancient Catholicks at all*, nor by any of them said to be unnecessary. *Amongst ancient Hereticks*, the *Pelagians*, indeed, said, That it was not necessary to communicate them for the Remission of Sins; *but this is noted in them as a peculiar Heresy of their own*, by Pope *Innocent*, by *Pelagius*, by the *Council* of *Carthage*, and by St. *Austin*, who pronounceth against them, That *Infants ought to be communicated for the Remission of Sins*: And the same St. *Austin* saith, *The Church doth necessarily do this by the Tradition, as he supposeth, Apostolical, received from* P. 404. *her Ancestors. He held therefore* such Communion of Infants, *suitable to the Doctrine of the Church, and Tradition. And this Tradition is that which I now stand upon, which indeed did shine in the Practice of the Primitive Church. You shall scarcely find a Liturgy or Service Book used in the ancient Church, which is not Witness of this Tradition, though these Books were found in every Parish of Christendom, in which Divine Service was always daily* P. 405. *said.* St. *Cyprian* mentions it as the Practice of his Times: *In both these Points is as strong Argument, and as strong for Communicating, as for Baptizing of Infants; That no time can be named*

named in which those Customs began. No man can be thought of, who could by humane Means, and such Means as should not make a mighty Noise amongst those great Reverencers of Tradition, draw all the World, in so short a time after the Apostles, to follow Customs as Apostolical, which, in that Age, in which they were first vented, were evidently, by every Man, not only known, but clearly seen to be new hatch'd Novelties, and not Ancient and Apostolical Traditions. This Man, who broached this false Doctrine, should have been put into the Catalogues of Hereticks by Epiphanius, and St. Austin; whereas they did not only not put down any such Hereticks, but one of them puts down Pelagius for one, because he taught the contrary. Now if you speak of this Custom going downward, until the Age in which it began to be denied by Roman Catholicks, the Custom of Communicating Infants hath come down with such a full Stream, that it drew all Countries, in many Ages, with it; insomuch, that every where, but among a few late born Romanists, the Pontificals, the Books of Sacraments, the Liturgies, Eastern and Western, all the Rituallists, all the Books of Ecclesiastical Discipline, and even the Canon Law bears witness of it. There was not a Country which abounded not with such Monuments, and such Records, the very strongest Proofs of assured Antiquity, and unquestionable Tradition.

P. 406.

P. 407.

Thus, I hope, I have made good that Tradition, shining in perpetual Practice from St. Cyprian to Pope Paschal the Second, is a sure Relater of the Doctrine and Practice of the Church, touching Communicating Infants; whence you may clearly see, that the Trent Council hath manifestly erred in this Matter, and consequently was not infallible; for if they could be actually false, in a Point so universally current, they might bear Witness in many other Matters to false Doctrine, and deny due Approbation to the true.

P. 196.

Sixthly, Hence we may learn how fully Mr. M. citeth St. Austin, to prove, That nothing for certain can be alledged out of Canonical Scriptures to prove that Infants ought to be baptized; for is it possible, That he, who held it so manifest from Scripture, that they ought to receive that Sacrament to which, saith he, no Man hath right to come who is not first baptized, should think there was no certain Proof from Scripture of their right to Baptism? Moreover, how often doth he prove their right to Baptism from that Passage of St. John, Except he be born

L. 1 contr. Crescon. c. 33.

De peccat. Merit. L. 2. c. 27.

De peccat. Merit. l. 1. c. 30. L. 3. de Origin. An. c. 11. Ep. 126. de Orig. An. l. 1. c. 9. 3. c. 13. Congerit testimonia Scripturarum l. 1. contr. Petit. c. 27.

born again of Water, and of the Spirit, no Man can enter into the Kingdom of God? How often doth he prove the Necessity of it from those *Scriptures* which conclude them *guilty of Original Sin?* How often doth he from *Scripture* pronounce them *damned without it?* How often doth he conclude it from the *Analogy* it bears to *Circumcision*, and bring, *Congeriem Scripturarum, an Heap of Scriptures* to confirm it? And after all this can it be rationally thought, he should expresly teach, in contradiction to his own constant Doctrine, That *nothing could be certainly alledged from Scripture to prove that Infants ought to be baptized?* Nor is there any thing more evident, than that Mr. *M.* here wretchedly imposeth on his Reader; for in the place cited by him in his first Book against *Cresconius*, he speaks not of the *Baptism* of *Infants*, but of *Hereticks*, as will be evident to all that will inspect the place. In his Fourth Book of *Baptism* against the *Donatists*, in the place cited, he speaks of this Point indeed; but so, as to assert, That if any one, *In hac re Authoritatem divinam quærat, enquire after Divine Authority in this matter*, he may find what the *Baptism* of Infants will avail them, *Ex circumcisione carnis, from the Circumcision used under the Old Law.* In the other Passage cited by Mr. *M.* he saith, indeed, That *the Custom of the Church in baptizing Infants was not to be credited*, Nisi Apostolica esset traditio, *if it were not an Apostolical Tradition*; but doth not in the least insinuate that the *Apostles* left not this *Tradition* in their Writings.

C. 32, 33. C. 24. De Gen. ad lit. l. 10. c. 23.

Lastly, Hence it is evident that the Practice of the *Church* is no true Ground for the Interpretation of the Holy *Scripture*, seeing this Practice was built upon the *Churches* Interpretation of *John* vi. 53, 54, 56. in a Sence which that *Scripture* doth not bear.

§. 7. *Secondly*, According to the current Interpretation of our *Saviour's* Words, *I say unto you, Swear not at all*, received in the Second, Third, Fourth, and Fifth Centuries, it was absolutely unlawful for a *Christian* to swear at all. To this Effect we have, in the Second *Century* the expres Testimony of *Justin Martyr*, affirming, that *Christ commanded Christians,* Apol. 2. p. 36. D. οὐ ὀμνύναι ὅλως, *not to swear at all, but always to speak the Truth,* Adv. Hær. l. 2. c. 56. p. 216. *saying, Swear not at all* &c. Of *Irenæus*, who saith, *our Lord hath not only forbid us to swear falsly*, sed nec jurare præcepit, *but hath*

hath commanded that we should not swear. *Clemens* of *Alexandria*, comparing the *Christian* Laws with those of *Plato*, saith, that of *Plato*, ὅρκος περὶ παντὸς ἀπέστω, *Avoid swearing in any thing*, *agrees* τῇ περὶ τοῦ ὁμόσαι ἀπαγορεύσει, *to our Lords Prohibition of an Oath.* And again; *Avoid*, saith he, *an Oath in Traffick*, καὶ ἐπὶ τῶν ἄλλων, *and in other things*; *for the Lord will not hold him guiltless who takes his Name in vain.* And *Basilides*, who suffered under the Persecution of *Severus*, being urged by some of his fellow *Souldiers* to swear, he confidently affirmed, μὴ ἐξεῖναι αὐτῷ παράπαν ὀμνύναι, *It was not lawful for him to swear at all, for he was a Christian.*

Strom. l. 5. p. 596.

Pædag. l. 3. c. 11. p. 255.

Euseb. Hist. Eccl. l. 6. c. 5.

In the Third Century *Origen* observes, that when our Lord speaks of Swearing, *Matth.* xxiij. he speaks unto the *Jews*, and that, *Alioquin manifeste superius vetuit omnino jurare, he had before manifestly forbid to swear at all.* And again; *I think, that he who would live according to the Gospel, ought not to adjure another*; *for that which our Lord speaketh in the Gospel, Swear not at all*; *and this, Adjure not at all, is alike*; Si enim jurare non licet, quantum ad evangelicum Christi mandatum, verum est, quia nec adjurare alterum licet, *for if by Christ's Evangelical Precept, we must not swear at all, it is as true, that 'tis not lawful to impose an Oath on others.* *I omit to speak of Perjury*, saith *Tertullian*, Quando ne jurare quidem liceat, *seeing it is not lawful to swear at all.* Amongst the Heads belonging to the Religious Discipline of *Christians*, which *Cyprian* collected for the Instruction of *Quirinus*, the Twelfth is this, *Non jurandum, That Christians must not swear*; which he proves from *Matth.* v. 34. And to encourage *Christians* against Death, he tells them, That it will be to them a Deliverance from many Evils they will be tempted to in this Life; *For*, saith he, Compelleris jurare, quod non licet, *thou wilt be compelled to swear, which is not a thing lawful to be done.*

Tract. 25. in Matth. F. 47. B.

Hom. 35. in Matth. F. 82. A.

De Idol. c. 11.

De Mortal. Ed. Ox. p. 157.

In the Fourth Century *Lactantius* teacheth, That he who is of God, and a Follower of Truth, *will never swear falsly*, least he seem to deride God, *Sed ne jurabit quidem, nor will he swear at all.* *Eusebius*, comparing the Laws of *Moses* with those of *Christ*, saith, Moses *commanded not to swear falsly*; *Christ*, μὴ ὁμόσαι ὅλως, *not to swear at all*: And speaking of the Advantages of *Christianity*, he reckons this as one, πρὸς αὐτοῦ μαν-

Epit. cap. 6. p. 744.

Demonst. Evang. l. 1. c. 6. p. 23.

Præp. Evang. l. 1. c 4. p. 12.

θάνειν μηδὲ ὀμνύναι ὅλως, *That they had learned from Christ not to swear at all.* St. *Basil*, on that Passage of the *Psalmist*; *Who sweareth to his Neighbour, and deceives him not*, observes that here Permission is given to a perfect Man to swear, ἐν δὲ τῷ εὐαγγελίῳ παντελῶς ἀπηγορεύεται, *but in the Gospel it is entirely forbid. Here it is said, He that swears to his Neighbour, and deceives him not; there, I say unto you, Swear not at all.* In his *Epistle* to *Amphilochius* he declares, That, ἅπαξ μὲν ὁ ὅρκος ἀπηγορεύεται, *an Oath is wholly forbidden*; and much more an Oath to do Evil. In his *Asceticks* he instructs us, μὴ ὀμνύειν τὸ σωνόλον, *Not to swear at all, nor to put his Money out to Usury.* And speaking of *Gregory Thaumaturgus*; he saith, That *he abstained from an Oath, contenting himself with Yea, and Nay,* διὰ τὸ πρόσταγμα κυρίου, *by reason of the Command of Christ. Epiphanius* expresly saith, That our *Lord commanded not to swear by God himself,* οὔτε ἄλλον τινὰ ὅρκον, *nor any other Oath; it being of the Devil*; or at the least an evil thing *to swear*; and that *Christianity* requires us, μὴ ὀμνύναι ὅρκον μητὲ ἐν ἀληθείᾳ, μητὲ ἐν ψεύδει, *Not to swear, either in Falshood, or in Truth, but only to say yea, yea, and nay, nay. Gregory Nazianzen* observes that an Oath is forbidden, μόνοις ἡμῖν, *only to us Christians.*

In Ps. 14. Tom. 1. p. 132, 133.

Can. 29.

Tom 2. p. 383.

Tom. 3. Ep. 63. p. 97.

Hær. 19. Ossen. §. 6. p. 44.

Hær. 59. Cathar. §. 7. p. 499.

Στηλιτ. α. p. 78.

In the Fifth Century St. *Chrysostom* is very copious on this Subject: For he informs us, that it was said to them of old, *Thou shalt not forswear thy self, but speak the Truth when thou swearest; but Christ commanded not to swear at all.* 2. That to keep us farther from swearing by *God*, he saith, *Swear not by Heaven, which is his Throne.* 3. That *Christ*, by saying, *What is more than this cometh of Evil, meaneth* ὁ ὅρκος, οὐ τὸ ἐπιορκεῖν, *swearing, not forswearing; for it is a thing confessed, and no Man needs to learn it, That false swearing is of Evil; nor is it only more than yea and nay, but contrary to them.* 4. That *though swearing was allowed by the Law, yet was it evil; because it was allowed only by reason,* τῆς ἀσθενείας τῶν δεχομένων τοὺς νόμους, *of the Weakness of them who received the Law, to keep them from swearing by Idols:* And, 5. That *though then it were not evil, yet now is it evil, and very evil, after so much Philosophy.* 6. That *we must not pretend that we swear truly,* οὐκ ἔξεστι γὰρ οὔτε ἐπὶ τῷ δικαίῳ, οὔτε ἐπὶ ἀδίκῳ ὀμνύναι, *for it is not lawful to swear true or false; let us therefore keep our Mouths pure from Oaths.* 7. That *if we reverence nothing else, we should reverence that Gospel we hold forth,*

In Matth. 5. 34.

Hom. 15. in Gen. p. 96.

forth, when we bid Men swear; for opening it you will find, saith he, *Swear not at all; and dost thou make that Law an Oath, which forbiddeth thee to swear? When therefore thou art about to adjure any one, restrain thy self, and say to him who is about to swear; What shall I do! God hath forbid me to adjure, he now restrains me; and this will be sufficient for the Honour of the Lawgiver, for thy Security, and to affright him who is about to Swear.* Tom. 6. Statuar. Orat. 15. p. 565. P. 566.

We find, saith *Theodoret,* in the Laws of the *Gospel,* τὸν ὀμνῦντα κἂν ἀληθεύων ὀμνύη τῆς διαβολικῆς ὄντα συμμορίας, *the Swearer, though he swears true, to be of the Portion of the Devil. He swears himself, That he would not the Death of a Sinner,* ὁ τοῖς ἄλλοις ἀπαγορεύων τοὺς ὅρκους, *who forbids others to swear.* And again; *He that forbids others to swear, interposeth an Oath. The Old Law,* saith the same *Theodoret, forbids Perjury,* ὁ δὲ γὲ νέος καὶ τὸν ὅρκον, *but the New forbids an Oath. Our Lord, making Laws about Oaths,* καὶ αὐτοὺς ἀπαγορεύει τοὺς ὅρκους, *wholly forbids them.* Qu. 37. in Gen. p. 31. Ep. 78. p. 949. Tom. 4. Dial. 1. p. 23. Fab. Hær. l. 5. c. 16. Adv. Græcos Serm. 9. p. 621.

If thou art a Christian, saith *Isidore Pelusiota, and under the good Pastor, obey his Voice,* μὴ ὀμόσαι ὅλως κελεύοντος, *commanding thee not to swear at all; and if we must not swear, neither must we exact an Oath. God,* saith St. *Jerom, permitted the Jews, as being Children, to swear, as he permitted them to offer Sacrifice; not that they did well in it, but that it was better to swear by God than Idols,* Evangelica autem veritas non recipit juramentum, *but the Evangelical Truth permits not an Oath.* And again, *Our Lord commandeth in the Gospel,* Ut non juretis penitus, *That you swear not at all.* L. 1. Ep. 155. In Matth. 5. In Zach. 8. f. 115. b.

Jussit salvator noster ut Christiani homines non jurarent, *Our Lord,* saith *Salvian, commanded that Christian Men should not swear.* And the *Council* of *Constantinople,* under the *Patriarch Flavianus,* adds, That, ἐντέταλται ἡμῖν παρὰ τοῦ Σωτῆρος χριστοῦ μὴ ὀμόσαι, *we are commanded by our Saviour Christ not to swear.* De Gubern. dei l. 3. p. 88. Act. Concil. Const. Act. 1. Tom. 2. p. 129.

Now here I ask, Whether all these plain Testimonies be sufficient to prove, that it was once the Doctrine of this whole *Church* of *Christ,* That swearing was wholly unlawful, and forbidden by those Words of *Christ,* on which they bottom this Assertion? If this be granted; then, seeing it is evident that the present *Church* holds, and by her Practice doth approve the contrary Doctrine, it must be granted that

her present Belief, or Practice, can be no just Evidence, or Proof of what was the Belief and Practice of all the former Ages. But if these Testimonies give not sufficient Evidence, that this was then their Faith, and the received Interpretation of the Text; then let the *Romanists* permit us to deny their *Doctrines* and *Traditions*, till they have proved them to be *primitive*, by more clear, numerous, and early Testimonies, and we ask no more: For then they vainly must attempt to prove that any Text in Controversy betwixt us and them, hath, by *Tradition*, been interpreted against the *Protestants*; it being certain, that no such Testimonies can be produced for that Sence of any Scripture which we Protestants reject; and if the *Fathers*, after so many plain and frequent Attestations, might practise and believe the contrary, to the plain import of their Words in this particular, why not in other Matters also? And to what purpose is it to confirm a Doctrine, or bottom an Assertion upon Two or Three Citations from those *Fathers* who are not to be credited, it seems, in what may be confirmed from Fifty of their plainest Testimonies, and by the Suffrage of a *General Council*.

Apol. 1. p. 55. & p. 44. *Thirdly*, It was the current Doctrine of the *Fathers* for Three whole *Centuries*, That the good *Angels were transported with the Love of Women, and begat Children of them, which are those we now call Damons*, or evil *Spirits*. These are the very Words of *Justin Martyr*, who flourished in the Second Century. *Irenæus*, who flourished in the same *Century*, saith, That, *Angeli transgressores commixti fuerunt eis*, *the Angels which transgressed mixed with them*. And *Clemens* of *Alexandria* thrice informs us, that they fell from Heaven, ἀκρασίᾳ γυναικῶν ἐπιθυμίᾳ ἁλόντες, *through Incontinence and Love of Women*.

Adv. Hær. l. 4. c. 70. p. 412. Pædag. l. 3. c. 2. Strom. l. 3. p. 450. l. 5. p. 550.

Legat. pro Christianis p. 27, 28. In the Third *Century Athenagoras* informs us, That some of the *Angels*, εἰς ἐπιθυμίαν παρθένων, *lusting after Virgins*; *and being overcome of the Flesh*, *begat Gyants of them*; and that these *Angels*, and the Souls of these *Gyants* are the *Damons* which wander about the World. And *in saying this*, *I speak*, μηδὲν ἀμάρτυρον, *nothing*, saith he, *without Testimony*; *but only expound*, ἃ τοῖς Προφήταις τετιμώνται, *that which is mentioned by the Prophets*. *Tertullian* saith, That *they rushed down from Heaven*, Ad Filias hominum, *to the Daughters of Men*; and thence he calls them *Desertors of God*, and, Amatores Fæminarum,

De Virg. vel. c. 7. de cult. fæm. l. 1. c. 2. de Idol. cap. 9.

minarum, *lovers of Women.* St. *Cyprian* twice informs us, That they fell from their heavenly Vigor, *Ad terrena contagia devoluti, being debased to earthly Contagions. They fell,* saith *Minutius,* Terrenis cupiditatibus degravati, *being depressed by earthly Lust. Methodius,* That *they conversed with the Daughters of Men, being taken with the Love of Flesh.* De Idol. van. p. 13. de Habit. virg. p. 99. ed. Oxon. P. 29. Apud phot. cod. 234.

In the Fourth Century, *Lactantius* saith, That the *Devil* tempted them to Vice, *Et Mulierum congressibus inquinavit, and defiled them by Converse with Women*; and so being excluded from Heaven they became his Ministers, and they who were begotten by them became *terrestrial Daemons.* Hi sunt immundi Spiritus malorum quæ geruntur Auctores, *These,* saith he, *are the unclean Spirits, which are the Authors of all Evil.* The same Assertions may be found in *Eusebius,* in St. *Ambrose,* in *Epiphanius,* or some Author cited by him in his Sixty fourth *Heresy*; by *Pseudo Clemens* in his *Recognitions,* and by *Sulpitius Severus. Petavius,* in his Notes upon *Epiphanius,* saith, Fuit hæc vetustissimorum Patrum fere omnium Sententia filios illos Dei qui Gen. 6. filias hominum adamasse dicuntur, Angelos fuisse, *This was the Opinion of almost all the most Ancient Fathers, That the Sons of God, who are said in* Genesis *the Sixth, to have loved the Daughters of Men, were Angels.* Vetus fuit multorum & gravissimorum Authorum opinio, *It was the ancient Opinion of many and very grave Authors,* saith *Fevardentius* on the forecited place of *Irenæus*: And yet, L. 2. c. 14. p. 216, 217. De præp. Evang. l. 5. c. 4. de Noah & Arca, c. 4. Num. 21. L. 4 c. 26. Hist. l. 1. c. 3.

First, It deserves to be considered, That they grounded this whole Fancy and Exposition, partly upon that *spurious Book* of *Enoch*; which, saith St. *Austin,* Continet istas gigantum fabulas, *contains those Fables of the Giants*; and where, saith *Origen,* it is said, That *Jared was begotten in the Days,* τῆς περὶ ὑῶν θεῦ καταβάσεως ὅτι τὰς θυγατέρας τῶν ἀνθρώπων, *of the Descent of the Sons of God upon the Daughters of Men*; and partly upon the concurring *Tradition* of the *Jews,* who had entertained the same Notion and Exposition of the Place, as we may learn from their own *Josephus* and *Philo,* who from the said *Traditions* tell us, That, πολλοὶ Ἄγγελοι θεῦ γυναιξὶ συμμιγέντες ὑβρεισὰς ἐγέννησαν παῖδας, *many Angels of God, conversing with Women, begot insolent Children, and Despisers of every thing that was good, as trusting to their own Strength.* De C. D. l. 15. cap. 23. In Joh. To. 8. Ed. Huet p. 132. d. Antiq. l. 1. c. 4. p. 8. Philo de Gigant. p. 284, 285.

Secondly,

Secondly, Consider that in the very next *Century*, this Fancy was run down, in Terms very opprobrious, and much reflecting upon the Ignorance and Oscitancy of the former *Fathers: That which makes most Men thus Ignorant*, saith *Theodoret*, on the place, *is their careless reading of the Scriptures.* And there he also represents the Authors of the former Opinion, as, ἀμαθεστάτους καὶ ἀγαν ἠλιθίους, *Men very stupid, and such as had a Knock in their Cradles.* *Chrysostom* adds, That *they who affirm that these things were spoken, not of Men, but Angels, were* βλάσφημα φθεγγόμενοι, *speakers of Blasphemy*; and then he proceeds, ἀνατρέψαι τὰς μυθολογίας, *to overturn, or to confute the Fables of these Men.* And in the very next *Century*, *Philastrius Brixiensis*, put this very Doctrine into the *Catalogue* of his *Heresies*, saying, Alia est Hæresis, quæ de gigantibus adserit, quod Angeli miscuerunt se cum fœminis ante diluvium, & inde esse natos gigantes, *There is another Heresy, which asserts, touching the Gyants, That Angels, before the Flood, conversed with Women, and that of them were these Gyants begotten.* If then the *Jewish Church* received by *Tradition*, a Doctrine so contrary to the very Nature of *Angels*, and consequently to Truth it self: If the *Fathers* of the first four *Centuries* were so easily imposed upon by their *Traditions*, and their *spurious Books*, as to embrace the same Opinion, not only against Reason; but, as *Theodoret*, St. *Chrysostom*, and *Austin* have demonstrated, against the Evidence of that very *Text* on which they grounded their Opinion; which so expressly saith, *The Wickedness*, not of the *Angels*, or their Off-spring, *but, of Men was great*, and that *all Flesh had corrupted their Ways*; and that *God* therefore had determined *to punish*, not *Damons*, or the *Ghosts* of *Gyants*, but, *the whole Earth*, by bringing of a Flood upon them: If they, I say, could read so carelesly this *Chapter*, as generally to interpret one Verse of it in Opposition to the plain Import of the whole: If, *Lastly*, an Exposition so long, and generally received, till the beginning of the Fifth *Century*, could, in that very *Century*, be, by the *greatest Fathers* of the *Church*, utterly rejected as *Fabulous*, *Blasphemous*, *Heretical*, καὶ παρανοίας ἐσχάτης, and *guilty of the utmost Folly*, then must it be extreamly evident,

Quæst. 47. in Gen.

In locum.

Edit. Sichardi p. 52, 53.

1. That *Tradition*, in this matter, could be no certain Rule unto the *Jewish Church*, and therefore could not be *Infallible*.

2. That

2. That the *Fathers* of the *Christian Church* have been imposed upon for some whole *Centuries*, in this Affair, by *spurious Authors*, and by *Jewish Fables*; and therefore they and the *Fathers*, of any other Age, must also be supposed subject to the like Mistakes in other Matters of like Nature.

3. That they were prone, on these Accounts, to interpret *Scriptures* contrary to the plain Import of them, and so cannot be owned as the *Authentick Interpreters* of Holy Writ.

4. Hence also it is clear, that what hath *generally* been received, without any apparent Opposition in one *Age*, may, in the very next *Age*, be as generally rejected with the greatest Scorn and Ignominy, and pass for *Blasphemy* and *Heresy*.

Fourthly, It anciently was held Unlawful for any Clergy-Man to engage himself in *Secular Affairs*. For amongst the Sins which provoked God to Anger, St. *Cyprian* reckons this, Episcopos procuratores rerum secularium fieri, *That Bishops became Proctors in secular Affairs*. The *Sixth Canon* of the *Apostles* decrees, That *a Bishop, Presbyter or Deacon shall be deposed, if he take upon him*, κοσμικὰς φροντίδας, *worldly Cares*. The *General Council* of *Chalcedon*, forbids all *Bishops*, *Clerks*, or *Monks*, ἐπεισάγειν ἑαυτοὺς κοσμικαῖς διοικήσεσιν, *to intermeddle with worldly Businesses*. The Second *General Council* of *Constantinople* having said, That the sacred *Canons* deposed those *Presbyters*, or *Deacons* who took upon them *secular Governments*, or *Cares*, ratifies the said *Canons*; declaring, That if any of them did thus imploy himself, he should be expelled from the *Clergy*; for according to the most true Words of our *Saviour*, οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν, *No Man can serve Two Masters*; and yet what *Church* at present doth observe these *Canons*, though they were all confirmed, and even ascribed to the Holy Spirit, by the general Council held in *Trullo*, and by the Second *Nicene Council*; or who now thinks himself obliged by that Text to do so?

§. 9.

De lapsis p. 123.

Can. 3.

Can. 11.

Θεοπαράδοτα συγγράμματα, Concil. Trull. Can. 1. ἐξ ἑνὸς γὰρ ἅπαντες καὶ αὐτοῦ πνεύματος αὐγασθέντες ὥρισαν τὰ συμφέροντα. Conc. Nic. 2. can. 1.

Fifthly, Who knows not that anciently it was esteemed, by the whole *Church* a thing unlawful for a *Bishop*, *Presbyter*, or any of the *Clergy*, to go from one *Church* or *Diocess* to another? The first *Nicene Council* declares, That some, who before

§. 10.

Can. 15.

before their sitting had done this, did it, παρὰ τὸν κανόνα, *against the Canon*; and decrees, That for the future, neither *Bishop*, *Priest*, or *Deacon* shall ἀπὸ πόλεως εἰς πόλιν μεταβαίνειν, *go from City to City*. The *Council* of *Antioch*, approved by the whole *Church*, renews the same Decree. The *Council* of *Sardica* represents the Attempt of such a Change as, συνήθεια βλαβερωτάτη, *a most pernicious Custom to be pulled up by the Roots*; and as a Wickedness which deserved, ἀυστηρότερον ἐκδικηθῆναι, *to be severely punished*; and therefore they declare, That *they who made such Changes should be excluded, even from Lay-Communion*; and they object these Translations to the *Arians* as their great Crime. The *General Council* of *Chalcedon* confirms all the *Canons* made touching this Matter by these *Councils*. *Pope Julius*, not only condemns this Transmigration, but saith, That *he who practiseth it doth*, τὸν παρὰ θεοῦ δοθείσης καταφρονεῖν, *despise the Station God hath given him*. Pope *Leo* adds, That he who doth so, shall not only *be expell'd from the Chair he had invaded*, Sed carebit & propria, *but shall be deprived of his own*. Pope *Damasus* declares, That *he will have no Communion with such Persons*.

Can 21.

Can. 1.

Translationes ab Ecclesia ad Majores apud Hilar. Frag. p. 437.

Can. 1.

Apud Athanas. Apol. p. 744.

Ep. 84. c. 4.

Ἀπὸ τῆς ἡμετέρας κοινωνίας ἀλλοτρίους ἔχομεν. Theodoret. Hist. Eccl. l. 5. c. 11.

Moreover this Practice they condemn as *Spiritual Adultery*, declaring, That the *Church* to which the *Bishop*, or the *Priest* is chosen, is his Wife; which therefore he cannot dismiss, and take another, without *Adultery*. Thus the *Synod* of *Alexandria* accuse *Eusebius* of *Nicomedia* for going from *Berytus* to that City, as having forfeited his *Bishoprick*, and committed Adultery against the Import of that Precept, *Art thou bound to Wife, seek not to be loosed; which if it be said of a Woman*, πόσῳ μᾶλλον ὀπὶ ἐκκλησίας, ἐκ τῆς αὐτῆς ὀπισκοπῆς, ᾗ ὁ συνδεθεὶς ἄλλην οὐκ ὀφείλει ζητεῖν; *how much more of a Church, of the same Bishoprick to which one being tied ought not to seek another?* ἵνα μὴ καὶ μοιχὸς παρὰ ταῖς θείαις εὑρίσκηται γραφαῖς, *That he may not be found also an Adulterer, according to the Holy Scriptures*. In the *Synod* under *Mennas*, it was also laid to the Charge of *Anthimus*, That, having been *Bishop* of *Trabisond*, *he did*, μοιχικῶς ὑφαρπάσαι, *adulterously snatch that of* Constantinople *against the Ecclesiastical Laws and Canons*. Pope *Calixtus* from the same *Scripture*, determines, That *if a Bishop, or Priest leave his Church* or *Parish*, *which is his Wife bound to him whilst he lives, he commits Spiritual Adultery*.

Apud Athanas. Apol. 2. p. 727.

Apud Binium Tom. 4. p. 9

Τὴν μοιχικὴν ἁρπαγὴν. p. 15.

Apud. Regin. de Eccles. discipl. l. 1. c. 250.

And

And suitably to the Determinations of so many *Councils*, they who refused to be thus promoted, were highly commended, as observing, τὰς ἐντολὰς θεῦ, καὶ Ἀποστολικὸν κανόνα, καὶ τὴν ἐκκλησίας, *the Commands of God, and the Canons of the Apostles, and the Church.* Thus, when upon the Deposition of *Eustathius*, *Bishop* of *Antioch*, they would have preferred *Eusebius*, *Bishop* of *Cæsarea*, to that *See*, he refused the Offer, because, νόμῳ ἐκκλησιαστικὸς ἐκώλυε, *the Law of the Church forbad it*; and this Fact *Constantine* commended, as *acceptable to God:* καὶ τῇ ἐκκλησιαστικῇ παραδόσει σύμφωνος, *and agreeable to the Tradition of the Church.* Euseb. de vita Constant. l. 3. c. 61. Sozom. Hist. Eccl. l. 2. c. 19. Euseb. ibid.

But they who did transgress this *Canon* were removed from that *See* they were translated to, though never so well deserving of the *Church*. Thus *Gregory Nazianzen*, though removed from *Sasima* to *Constantinople* by the *Emperor*; though he had laboured so much in that *Church* to convert the *Heathens* he found there, and hinder the Endeavours of the *Heretick*s; yet the *General Council* of *Constantinople*, *observing*, saith *Sozomen*, τοὺς πατρίους νόμους καὶ τὴν ἐκκλησιαστικὴν τάξιν φυλάσσουσι, *the Laws of the Fathers, and the Ecclesiastical Order*, took his *Bishoprick* from him, *no ways regarding the great Merits of the Person.* But who now, in the *Church* of *Christ*, regards these *Canons* of so many *General Councils*, or looks upon it as a Crime to admit of, or even sue for a Translation from *a less Bishoprick to a greater*? Hist. Eccl. l. 7. c. 7.

It were easy to shew the like Difference betwixt the Practice and Judgment of the present *Church*, and that of former Ages, touching the *corporal* and *pecuniary Punishments* of Men for difference in *Religion*, which they of former Ages most plainly disapproved of, touching the *Suffrage* of the People being requisite to the *Election* of their *Bishop*, which they expressly did assert, disowning such pretended *Bishops* as wanted the Consent and Suffrage of the People; to omit many other Instances which might be easily produced, to shew that Doctrines and Practices have passed for currant, and even *Apostolical*, in former Ages, which are now utterly rejected, and disapproved of in this present Age.

§. 11. But, *Lastly*, though when the whole *Church* is unanimous, and all her Members do agree in the asserting any Doctrine

as an Article of *Christian* Faith, necessary to be owned by all *Christians*; the Plea from the concurring Judgment of the *Church* is highly plausible, and never ought, without the clearest Evidence of Reason, or of *Scripture* to be gainsaid, nor hath the *Church* of *England* ever disowned any such Doctrine; yet when whole *Churches*, or *Nations* are divided in their Sentiments, concerning any Doctrine, and Number may be pleaded by both Parties; then, say we with the *Fathers*, That we must have Recourse unto the *Scriptures*. This is, at present, visibly the State, and the Condition of the *Church* of *Christ*; she agrees now in nothing but the *Apostles*, and the *Nicene Creed*; there is *East* against *West*, and *West* against *East*; *Protestant* against *Papist*, and *Papist* against *Protestant*. Now, in this case, the *ancient Fathers* of the *Church* declare it is our only safe and prudent Course, to fly, as doth the *Church* of *England*, to the *Holy Scriptures*, and to *primitive Antiquity*; and say, That a Necessity is laid upon us so to do. Thus *Hippolytus*, or whosoever is the Author of that Book which bears his Name, having given an Account of the Prevalence which *Antichrist* shall have, clearly insinuates, That the best Preservative against him is, *Scripturas audire, to hear the Scriptures*; and that *Christ* will pronounce them Blessed who have done so: And that they who do not, *Diligenter legere Scripturas, diligently read the Scriptures, shall run up and down, saying, Where is Christ? and shall not find him.* The *Author* of the imperfect Work upon *Matthew*, which passeth under the Name of *Chrysostom*, speaking of the Times in which *Heresy* prevails, saith, *Then let them who are in* Judæa *fly to the Mountains*; *that is*, Qui sunt Christiani conferant se ad Scripturas, *Let them who are Christians have Recourse to the Scriptures, to the Writings of the Apostles and Prophets.* And *why*, saith he, *doth Christ at this time command*, Omnes Christianos conferre se ad Scripturas, *all Christians to fly to the Scriptures. Because*, saith he, *in this time, since Heresy hath got the Churches, there can be no Proof of true Christianity*, Neque refugium potest esse Christianorum *aliud* volentium cognoscere fidei veritatem, *nisi scripturæ divinæ*; *the Christians, who are desirous to know the true Faith, can have* no other Refuge but the Holy Scriptures. *Before there were many Ways of shewing which was the Church of Christ; but now, if Men be willing to discern her,*

P. 60.

P. 13.

Hom. 49. p. 174.

Nullo

Nullo modo cognoscitur quæ sit vera Ecclesia Christi nisi *tantummodo per Scripturas; the true Church of Christ can by no other way be known, but* only by the Scriptures; *for now, all those things, which are properly of Christ in truth, these Heresies have in Schism; they, in like manner, have Churches, the Divine Scriptures, Bishops, the other Orders of the Clergy, Baptism, the Eucharist; all other things, and even Christ himself: Now in the Confusion of so great Similitude; he that is willing to know which is the true Church of Christ,* Unde cognoscat nisi tantummodo per Scripturas? *Whence can he know it but* only by the Scriptures? *Before it was known by Miracles who were true Christians, and who false; but now,* Signorum operatio omnino levata est, *the working of Miracles is intirely diminished; and the working of feigned Miracles,* magis apud eos invenitur qui falsi sunt Christiani, *is chiefly found amongst those who are false Christians; for the full Power of working Miracles is to be given to Antichrist. The Church of Christ was formerly known by her Manners, the Conversation of all, or most of her Members being Holy; but now Christians are like to, or even worse than Hereticks. He therefore who would know which is the true Church of Christ;* Unde cognoscat nisi tantummodo per Scripturas? *Whence can he know her but* only by the Scriptures? *Whence, our Lord, knowing that there would be such a confusion of things in the last Days, commands,* Ut Christiani qui sunt in Christianitate volentes firmitatem accipere fidei veræ, *ad nullam rem fugiant nisi ad Scripturas, That Christians, who are willing to remain firm in the true Faith, should fly to nothing but the Scriptures.* P. 175.

The true *Chrysostom* gives exactly the same Advice in the like Case; for to that Enquiry, *What shall we say to the Greeks? There comes one of them, and saith, I would be a Christian,* ἀλλ' οὐκ οἶδα τίνι προσθῶμαι, *but I know not to whom I should join myself, for there is much Contention, Controversy, and Tumult among you Christians; What Opinion shall I chuse? every one saith, Truth is on my Side; Whom shall I credit, who know nothing of the Scriptures, and hear them all pretending to them?* To this Inquiry *Chrysostom* answers, *This is much for us; for did we say you must believe our Discourses, thou had'st reason to be troubled,* εἰ δὲ ταῖς γραφαῖς λέγομεν πιστεύειν, αὗται δὲ ἁπλαὶ καὶ ἀληθεῖς; *but since we say you must believe the Scriptures, and they are plain, and* Hom. 33. in Act. Tom. 4. P. 799.

true, 'tis easy for you to pass your Judgment; if any Man consents with them, he is a Christian; if he contradicts them, he is far from this Rule. Behold here the *Heathen*, sent by St. *Chrysostom* to pass Judgment betwixt the *Orthodox*, and all sorts of *Hereticks*, from *Scripture* alone; and told, that it is *easy* for him so to do, because the *Scriptures are a plain Rule*, whereby to judge in Matters of this Nature: *But*, saith the *Heathen*, *one of you affirms, That the Scripture saith thus; the other, That it speaketh otherwise; interpreting it to another Sence. But what of all this*, saith *Chrysostom*, νοῦν οὐκ ἔχεις, οὐδὲ κρίσιν; *for hast thou not an Understanding, and a Judgment?* Where again the *Heathen* is supposed able, by his own Judgment, to discern who wrests, who rightly doth interpret *Scripture*. *But how can I do this*, saith the *Greek*? *I know not how to judge of the Doctrines; I come to be a Learner, and you make me a Teacher: If any one object thus*, saith *Chrysostom*, ἐρωτήσωμεν εἰ μὴ σκῆψις ταῦτα καὶ πρόφασις, *we should ask him whether this be not Dissimulation and Pretence; for if your Reason taught you to condemn Heathenism, it may also teach you to judge betwixt us and Hereticks; do not therefore dissemble or make Pretences*, πάντα γὰρ ῥάδια, *for all things are easy. Thou knowest what to do, and leave undone, do therefore what thou oughtest, and with right Reason seek of God, and he will fully reveal this to thee, for he is no respecter of Persons; it is not possible that he who heareth without Prejudice should not*
P. 800. *be perswaded*, ὥσπερ γὰρ εἰ κανών τις ἦν πρὸς ὃν πάντα ἀπευθύνεσθαι ἐχρῆν, οὐ πολλῆς ἔδει σκήψεως, ἀλλὰ τὴν παραμετροῦντα εὔκολον ἦν λαβεῖν, οὕτω καὶ νῦν; *for as if there were a Rule to which all things were to be adapted, it would be easy to perceive who takes wrong Measures; so is it here:* To this Rule you see, *viz.* the *Holy Scriptures*, even the *Heathen* is sent, as to that which is sufficient to direct him to *Christian Truth*, when there is, [illegible] ἡμῖν πολλὴ, καὶ στάσις, *much Controversy, and Contention amongst Christians concerning it.*

Commonit. c. 6. Lastly, *Vincentius Lirinensis* lays down the same Rule; For *if the Contagion*, saith he, *though new, endeavour to infect the whole Church, as in the case of the* Arians; *then, whosoever would discern the Catholick Faith from Heretical Pravity, must be careful to adhere to Antiquity, viz.* To that Sence of *Scripture, which*
C. 3, 4, 8, 25, 33, 39, 41. *it is manifest our Ancestors held, and must believe that without Doubtfulness, which all in like manner, with one consent, held, writ,*

and

and taught, openly, frequently, and perseveringly, he being only firm in Faith, who determines, Id solum sibi tenendum, credendumque, quicquid universaliter antiquitus Ecclesiam Catholicam tenuisse cognoverit; *That alone is to be held, and believed by him, which he knows the Catholick Church* anciently *held. But when Schisms and Heresies have grown ancient in the Church, and the Poison of them hath spread largely* (which, say we, is the present Case of the *Church*) *then*, saith he, Nullo modo oportet nos, nisi aut *Sola*, si opus est, *Scripturarum Auctoritate, convincere*, we ought only, if need be, to convince them by the *Authority of Scripture*; or to shun them, as being condemned, Jam antiquitus, by ancient general Councils of Catholick Priests; and when our *Adversaries* assault us with either of these two Weapons, they will find us ready, and able to defend our selves. Cap. 41.

Mr. *Mumford* shews, that Prayer for the Dead, is at least, as ancient as *Tertullian*; and that from the Fourth Century, till the Reformation, it generally obtained in the *Church*; and is not this enough to prove it an *Apostolical* Tradition, as St. *Austin*, and some others represent it. *Object.* 6. P. 401--406.

To this I have already returned one Answer, by shewing, that *Communicating* Infants obtained in the same Century in which *Tertullian* lived; and that from the Fourth to the Twelfth *Century*, it was generally practised, and held *necessary* for the Salvation of the Infant; and yet the *Trent Council* hath declared, That it was neither necessary, nor *Apostolical*. And there is one thing farther observable, to compleat this Parallel, That *Pseudo-Dionysius*, in that very place where he discourses of Prayers for the Dead, undertakes also to account for that other Custom, παῖδας ὄντα τὰ ἱερὰ συνθέτας δυναμένους, μετέχειν [illegible] ἱερᾶς διοχνεύσεως ἢ τῶν ἱερουργιῶν ἢ διαρχιῶν κοινωνίας ξυμβ[illegible] of Administring, not only Baptism, but the most sacred Symbols of the Divine Communion to Children, not capable of understanding Divine things. That this was then done, he saith expressly, not only here, but in these following Words, μεταδίδωσι δὲ τῷ παιδὶ τῶν ἱερῶν συμβόλων ὁ ἱεράρχης. *The Priest also delivers to the Child the Sacred Symbols*, which his *Paraphrast* varies thus, μετέχει δὲ τῶν μυστηρίων τὸ ἔμβρυον, *The Infant also partakes of the Mysteries*. And these things, saith he, our Masters, πρὸς τῶν ἀρχαίων θεολόγων εἰς ἡμᾶς παραδεδομένα, *have* *Answer.* Vide supra §. 6. Eccl. Hier. c. 7. §. 3. quæ est de precib. pro mortuis. p. 417. P. 419. Pachymeres p. 436.

have brought down to us from an ancient Tradition; so that the Practice, as it was as early, so was *Tradition* equally pretended for it.

Secondly, It hath been lately shewed by the judicious (*a*) Bishop *Usher*, the learned (*b*) *Dall.* and by the Author of a late excellent Treatise of (*c*) *Prayer for the Dead, and Purgatory*; That the *Ancients* prayed for the Dead upon these Five Accounts.

(*a*) *Answer to the Jes.* ch. 7.
(*b*) De pœnis & satisf. l. 5.
(*c*) Sect. 1.

Dall. ibid. c. 7.

1. As believing the Doctrine of the *Millennium*, or the Saints Reign on Earth a Thousand Years.

Dall. ib. Ush. p. 232, &c.

2. As supposing, that in the general *Conflagration* of the World, at the last Day, all should pass through the Fire, and feel the Torment of it more or less.

Dall. ibid. c. 3, 4, 5, 6. Ush. ibid.

3. As thinking that the Souls of just Persons departed, were not to be admitted into the highest *Heavens*, or the Fruition of Gods immediate Presence till the Resurrection, but were till then reserved in *Abraham's* Bosom.

Dall. ibid. c. 9.

4. As thinking, That the Sentence was not instantly pronounced at the Day of their Death, but was reserved to that of Judgment, when the Just should have a publick Absolution, and the full Crown of Righteousness awarded to them.

Dall. ib. c. 12.

5. As surmising, That even *wicked Persons*, by their Prayers, Alms, and Oblations, might receive, *Aut plenam Remissionem, aut tolerabiliorem damnationem*, either *a full Remission, or a more tolerable Damnation*. And indeed, I think it very difficult to name one *Ancient Author*, by whom these Prayers are mentioned, who held not one or more of these Opinions, which might give Rise unto this Custom; that of the *Millenium*, and of the non-Admission of Souls into the highest *Heavens*, being almost generally received in the Second Century, In which we hear nothing of Prayers for the Dead.

Now all these Opinions are generally condemned, and discarded by the *Church of Rome*, and if they may reject all the apparent Grounds recorded in the *Ancients* of this Practice, and censure the chief Reasons upon which they did it, why may not the *Tradition* also be rejected, as being founded upon precarious Doctrines, which they themselves deny to be *Apostolical*?

Thirdly, I answer, That if by praying for the Dead, Mr. *M.* only means, the using of such Prayers as St. *Paul* made for

for *Onesimus*, viz. That God would *Grant him Mercy at that Day*, viz. The Day of Judgment; or such as our *Church* useth in her *Liturgy*, That God would *deliver us in the Hour of Death, and in the Day of Judgment*; and that *all they who are departed in the true Faith of God's Holy Name*, may, at the Day of Recompence, *have their perfect Consummation and Bliss, both in Body and Soul*. I say, if he intends this only, it is no more than we our selves do by our Practice and Subscriptions own.

2 Tim. 1. 18.

The Doctrine we deny, is that which is contained in the definition of the *Florentine Council*, in these Words; *If those who have truly repented, dy'd in the Love of God, before they have satisfied for their Sins of Commission and Omission, by worthy Fruits of Penance, their Souls are purged after Death by Purgatory Punishments; and that they may be relieved from such Punishments, it is profitable for them to have the Suffrages of the Living, The Masses, Prayers, Alms, and other Acts of Piety, which have been formed by the Faithful for others of the Faithful, according to the Institutions of the Church: And that they living, who have departed from hence, may be sooner received into Heaven, and admitted to the immediate Vision of God.*

Ἐαν δι αληθῶς μετανοήσαντες ἀποθάνωσιν ἐν τῇ τοῦ Θεοῦ ἀγάπῃ, πρὶν τοῖς ἀξίοις μετανοίας καρποῖς ἐξιλεῶσαι διὰ τῶν ἡμαρτημένων ὁμοῦ καὶ ἠμελημένων τὰς ἁρμοζούσας ἀυτοῖς δι' ὧν τοιούτων πλημμελειῶν ἀνατεθεῖσαι φυλακὴν τὰς ἰσχὺν ἔχουσας καθαρσίους καὶ ὠφελίμους ἐις ἑαυτὸν ἐυδοκεῖ προσλαμβάνειν καὶ καθάρσιον τοῖς ἐν Χριστῷ ἐν τῷ μέλλοντι αἰῶνι, defin. concil. Florent. apud Bin. Tom. 7. p. 351. & p. 352.

The Doctrine we deny, is that which in the *Trentine* Council is delivered thus: *The Catholick Church, instructed by the Holy Spirit, out of the Sacred Writings, and the Ancient Doctrine of the Fathers, and all the Sacred Councils, and lately in this General Synod, taught from Heaven, and the Holy Ghost, that there is a Purgatory Tradition, and that the Souls detained there, are helped by the Suffrages of the Faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Council commands the Bishops, that they be diligent, that the sound Doctrine of Purgatory, delivered by the Holy Fathers, and Sacred Councils, be believed, held, taught, and preached every where by the Christian People. But let the more difficult and subtile Questions, which do not edify, and from which for the most part no Piety arises to the People, be excluded from popular Discourses before the uninstructed Multitude. In like manner, let them not suffer uncertain things, or such as have the appearance of Falshood, to be published and handled. But let those things be forbidden, which tend to Curiosity or Superstition, or savour of filthy Lucre. Finally, let the Bishops take care, that the Suffrages of the Faithful living, viz. Sacrifices, Prayers, Alms, and other Offices of Piety, which they have been accustomed to perform for the Faithful departed, be piously and devoutly performed, according to the Institutions of the Church; and that whatever is due from the Faithful, by the Testaments of the Dead, or other Means, be discharged by the Priests and Ministers of Christ, and the rest of the Clergy, with all diligence and exactness.*

Purgatorium esse, animasque ibi detentas fidelium suffragiis, potissimum vero Altaris acceptabili Sacrificio, juvari, sess. 25.

Sed & pro defunctis in Christo nondum ad plenam purgatis, sess. 22. cap. 2.

fication,

Ut nullus remaneat reatus pœnæ temporalis exolvendæ vel in hoc sæculo vel in futuro in purgatorio, Sess. 6. can. 30.

fication; the Fault of the Penitent is so remitted, and the Guilt of eternal Punishment so blotted out, that there remains no Guilt of temporal Punishment to be suffered in this World, or in the future, in Purgatory, before he can have admittance into the Kingdom of Heaven, let him be Anathema. Now to prove this Doctrine from the *perpetual Tradition* of the *Church* of *Christ*, Mr. *M.* must not only prove the Antiquity of Prayer for the Dead, [illegible] body denies; but,

Apud. Bin. Tom. 7. p. 838.

1. That some Souls [illegible] or departing hence in the *Love of God*, are [illegible] in *Purgatory*; or, as the *Florentine Council* [illegible] it, ὁ [illegible], *in a place of Torments*.

2. That [illegible] are there detained to undergo some *temporal Punishment* for their Sins, or *to be fully purged from them after* [illegible] *Purgatory Torments*.

3. [illegible] the Prayers, Alms, and Masses performed by the Living, they are relieved from those Punishments, and are advanced from *Purgatory* to *Heaven*, from Torment to the Vision of *God* before the Resurrection of the Body, and the Day of Judgment: And when Mr. *M.* will undertake to prove these things, *Ex antiqua Patrum traditione*, *from the Tradition of the Fathers* of the first Five *Centuries*, or from *the Tradition of the Apostles*, he will justify the *Decrees* of these [illegible], and confute the *Protestants*. But this, if he be well acquainted with the Writings and Customs of the *Ancient Church*, he must know to be a vain Attempt; it being evident that they knew nothing of these Doctrines; yea, that they often spake things, as expressly contrary to every one of these Particulars, as Light is [illegible] Darkness: For,

4. Even fr[illegible] from the Sentiments [illegible] certain Demonstrati[illegible] received in the *Ancient Church* [illegible]

It is the Observation of St. [illegible] their *Funeral Hymns* taught them to believe [illegible], immediately after Death were Happy, That they [illegible] then unto their Rest, and were delivered from all their Labours: *We send out*, saith he, *the Departed*, μεθ' ὑμνῶν, *with Hymns*; *then*

Hom. 14. in 1. ep. ad Tim. p. 309.

then is there Joy and Gladness, every one praying thus to ay, ἀναπαύσασθαι ἀπὸ τῶν πόνων, *to cease from their Labours, and* [illegible] τοῦ πόνου, *to be delivered from all dreadful* [illegible], *and to see Christ.* And inveighing against [illegible] of Lamenting the Faithful at their Death, [illegible] *burning Lamps import, is it not* [illegible]? *What mean the Hymns* [illegible] *give Thanks,* ὅτι λοιπὸν [illegible] τῆς ἁλιείας ἐκ[illegible] *drowned the Deceased, that* [illegible] *hours; that freeing him from* [illegible] *are not these the Impos* [illegible] *the Actions of Men* [illegible] *Return unto thy Rest,* [illegible] *ously with thee: I will* [illegible] *are my Refuge from the Trouble* [illegible] *what those Psalms import: But thou wilt not* [illegible] *with Grief: Dost thou say, Return unto thy Rest, O my Soul, and weepest? Are not these things seen, and Hypocrisy; for if thou really believest what thou sayest, thou weepest superfluously; if thou dost not, Why dost thou sing, why dost thou suffer what is* [illegible] *and dost not drive away the Singers?* And again, *De*[illegible] *ner of his Interment shame thee: Psalms, and Thanks* [illegible] *the Catalogue of his Progenitors, are things done, not* [illegible] *mayst weep, but mayst give Thanks for them,* ἅπερ δεῖ [illegible] θαύμα[illegible] *called to greater Honour;* and *consider* [illegible] *whe*[illegible] *that place where* Peter *and* Paul, *and* [illegible] *be, if an Hea*[illegible] *thou* [illegible] *wouldst not* [illegible] ἀπολαῦσαν [illegible] *rest.* And, [illegible] *who are gone* [illegible] *Hymns, signifying* [illegible] *ps and Incense we atte*[illegible] λοιπὸν πρὸς τὸ φῶς τὸ ἀληθινὸν [illegible] *delivered from this Life of Darkness,* [illegible] *Light.*

Hom. 19 in 1. Ep. ad Tim. p. 309.

Hom. 4 in Epist. ad Hebr. p. 453, 454.

Tom. 5. Hom. 6. p. 420, 421. ἀναλῦσαι ἵνα μὴ ταλαιπωρῶμεν, ἵνα πάντας τὸν Πέτρον, ἵνα δὲ τὸν ἅγιον ὁ χορὸς ἅπας.

ibid.

Tom. 6. Hom. 116. p. 944.

Τῶν ἀπαίων τὰ πνεύματα ἐν τῇ χειρὶ σου εἰσὶν ὧν οὐ μὴ ἅψηται βάσανος. l. 8. c 41. Wisd. 3. 1.

The Prayers used for the Dead in the *Apostolical Constitutions*, i. e. the most ancient of that kind, which are extant, suppose the Souls, for which they prayed, [illegible] ἐν χριστῷ, *resting in Christ, and in the Hands of God*; *so that no Torment can touch them*; and yet their Prayer for them is, *That God would forgive* [illegible] *involuntary Sins*; *That he would place* [illegible] *should conduct them into the Regions* [illegible] *Bosom of* Abraham, Isaac, *and* [illegible] *have pleased God* [illegible] *Grief, nor* [illegible] *the Region of pious Souls free* [illegible]

Ἔνθα ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός.

De Hier. Eccl. c. 7. p. 405, 406, 407. Pachym. p. 427.

Pseudo [illegible] touching those [illegible] Dead, declareth, [illegible] *Life*, ὡς ὀπὶ τέλος ἱερῶν [illegible] *Conflicts*; *and that being ar-* [illegible] *they sleep in Joy*, [illegible] *the end*, τοῦ τῇδε βίου, *of this present life*, τῆς θείας [illegible] *they are filled with divine Pleasure, as well knowing they for ever shall enjoy*, τὰ κτηθέντα καλὰ, *the good things they possess*. *That the Relations of the Faithful do pronounce him blessed, as being come desirably*, πρὸς τὸ νικηφόρον τέλος, *to his triumphant End*; *that they bring him to the Priest*, ὡς ὀπὶ δόσιν στεφάνων, *as* [illegible] *of his Crown, and therefore pour out Psalms of thanksgiving* [illegible] *Author of his Victory*. That *others, tho' unfit to be* [illegible] *of the Holy Communion, are admitted to these Funeral Solemnities*; *that seeing him who died piously in the Liturgick Offices*, ὡς κοίνωνον ὄντως ὄντα τῶν ἀπ' αἰῶνος ἁγίων [illegible] *declared to be one who indeed* [illegible] *have been from the* [illegible] *same End*. *Th*[illegible] *Combatant* [illegible] *bury his Body* [illegible] *Soul*; ἵνα τὶ τῆς [illegible] *joys its good things*, [illegible] *bly deposited?*

P. 407, 408. Pachymeres, p. 428.

P. 410. 411.

P. 416. Pachym. p. 434.

Pachym. Ibid.

And then he tells us, [illegible] *Priest* made for him, was, *That the D*[illegible] *forgive him all his Sins committed through humane infirmity, and would place him in Light, and in the Region of the Living, in the Bosom of* Abraham,

P. 411.

Abraham, Isaac and Jacob, ἐν τόπῳ ἀπόδρα ὀδύνη, καὶ λύπη, καὶ στεναγμός, in the Place from which is banished all Grief, Sorrow and Sighing. For Explication of which Prayer, He, and his Paraphrast [illegible]

First, [illegible] thus prayed for, are, Δῆλα τὰ τῶν ἁγίων [illegible] *most blessed Rewards of Holy M*[illegible] Ibid.

Secon[illegible] αἱ θειότατα καὶ [illegible] *Rest which re*[illegible] Ibid.

[illegible] *signed for us by a King*[illegible] *tion of Darkness*, [illegible] *ing, signifie*, τὰ [illegible] *suffered in the* [illegible] *Patriarchs*, [illegible] *and that the* [illegible] *Bosoms of the Sea*, [illegible] *that they may be at Rest*; *for as it is* [illegible] *in this Life tossed with Tempests*, ἤδη τοῖς κόλποις ἐκείνοις ὀλλιμενίζονται, *then rest in those Bosoms of the Patriarchs, as in an Haven.* Pachymeres P. 430.

Moreover, to this Question or Objection, *Why should the Priest pray God to pardon the Sins of the Dead, and to* [illegible] *a portion in Light with Divine Spirits, since every* [illegible] *divine Justice, a retribution according to what he hath* [illegible] *present life; for the dead person having compleated all the* [illegible] *of his Life, what can the Prayer of the Priest do to procure* [illegible] *place of Rest* [illegible] καὶ τὴν ἐνθάδε [illegible] *besides that of which* [illegible] *to his Actions done in* [illegible] P. 412.

[illegible] That *the* [illegible] καιωμάτων, [illegible] *om the Scri*[illegible] *the Spots con*[illegible] *He asks that those things* [illegible] *tributions may be given to* [illegible] *the Promises of God to be infallible* [illegible] κατὰ θεσμὸν ἱερὸν, *according to the Holy Institution, shall entirely happen to those who are made perfect, according to the divine Life; that he desires only the things* P. 414, 415.

 which

Pag. [illegible] *while live acceptable to God, and, as without [illegible] will*
P. 434. *must certainly be given us being just and [illegible]*

Here then we [illegible] expresly [illegible] of the *Church*, and those renowned *Fathers* [illegible] and used these Prayers,

1*st*. That they conc[illegible] whom they put them up, di[illegible] *from their Labours* [illegible] *delivered not* [illegible] *all things* [illegible] *no Torn* [illegible] *and* [illegible]

2. [illegible] *with God,* [illegible] *to greater* [illegible] [illegible] [illegible]

of g… them eafe under, be…
fpe… le plight, and their …
v… muſt be the moſt me…
to… to be ſtill praying, ſtill …
mu… the deliverance of …
theſe … therefore …
doubtle… the *New* …
T… minuteſt …
… and …
…ve the…
…ns …
…
…
the …
Alms, …
livery of them from that place of …, no…
leaſt hint of any benefit which would accrue to us, or …
by doing ſo; not one *Example* of any pious Perſon …
ever put up a Prayer for them; no… Inſtitution …
ſad Eſtate, and how much it …
(but …
…
…
…

all the living Members [illegible] seeing
there are in a State [illegible] than
the most sick, afflicted, or [illegible]
Earth; and 'twould be [illegible]
to relieve them then [illegible] here
endure, [illegible] dd, *I*
was in the [illegible] *rmented*
with the [illegible]
Hebr. xiij. 12. *Remem* [illegible]
with [illegible]

[illegible] ympathize
[illegible] and by
[illegible]
[illegible] those
[illegible] re, as
[illegible] Doctrine of *Purgatory*, it would
[illegible] with us, when separated from the Body? St. *James* ex-
Jam. v. [illegible] the sick to *send for the Rulers of the Church*; that they
[illegible] for their Encouragement to do
[illegible] *shall save the sick*; and that *if he*
[illegible]
[illegible]
[illegible]

Blessed *Apostles*? Or, rather must we not conceive this silence of our *Lord* and his *Apostles*, in that which fills up almost every part of *B. Charity* and Devotion, a demonstration that *Christ* and his *Apostles* [illegible] of their Doctrine, nor of the [illegible]

FIN[illegible]